



# HIGHER PERSIAN GRAMMAR

FOR THE USE OF THE

CALCUTTA UNIVERSITY

SHOWING

DIFFERENCES BETWEEN AFGHAN AND MODERN PERSIAN

WITH

NOTES ON RHETORIC

BY

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## PREFACE.

THIS work is intended mainly as a book of reference, and for this purpose is printed with a copious index. It has been written chiefly for those students who have learnt, or are now studying, Persian in India. It should be borne in mind that considerable differences exist between the Persian of Afghanistan and of Persia, not only in pronunciation and diction<sup>1</sup> but also in construction. Many of these differences are illustrated in this work. It is hoped that the notes on composition and rhetoric will prove especially interesting to Indian students, many of whom have to study Persian through the medium of English, and it is for their benefit that these subjects have been treated from an English point of view. These notes, however, are not intended to supplant the study of Arabic or Persian rhetoric, but merely to supplement it.

The author, not being a poet, has made no attempt to deal with Prosody.

In writing this grammar, the works of Platts, Ranking, Rosen, Chodzko, Haggard and Le Strange, Tisdale, Socin, Thacher, Wright, and others, including several works in Urdu and Persian, have been freely made use of. My acknowledgments are specially due to Āgha Muḥammad Kāzīm Shīrāzī, Persian Instructor to the Board of Examiners, who has assisted throughout in seeing the work through the Press, and also to his brother-in-law, the late *Shams'ul-'Ulamā'* Shaykh Maḥmūd Jilānī, and other Persian friends, for constant advice.

The addition of a large amount of Arabic (*viz.* portions of the *Qur'ān*, the *Alif Laylah* and other Arabic works) to the Persian Course has necessitated a far larger amount of Arabic grammar than was anticipated, a task for which I felt myself by no means competent. This portion of the work has grown much beyond the limits originally set for it. In compiling it, my thanks are chiefly due to *Shams'ul-'Ulamā'* Muḥammad Yūsuf Ja'farī, Khān Bahādur, Head Maulavī of the Board of Examiners, to *Shams'ul-'Ulamā'* Shaykh Maḥmūd Jilānī, and to Maulavī Hidāyat Ḥusayn of Presidency College, and others, who

<sup>1</sup> In modern Persian, for instance, *tamīz* تمیز means "clean," *dimaḡh* دماغ "nose," *dūl* دُل "stomach," *imtiyāz* امتیاز "order, medal."



helped me throughout its compilation ; and also to Professor L. White-King, C.S.I., of Dublin, who assisted in revising the proofs and at whose suggestion numerous additions were made.

Owing to the War and the consequent loss of manuscript and proofs at sea and to other unfortunate causes, this work has been unduly long in issuing from the Press.

D. C. PHILLOTT, *Lieut.-Colonel.*

CAIRO : }  
March 1918. }



TO  
THE HON'BLE MR. JUSTICE ASUTOSH MOOKERJEE,  
C.S.I., D.L., D.Sc., F.A.S.B., F.R.S.E.,  
VICE-CHANCELLOR OF THE CALCUTTA UNIVERSITY, CHAIRMAN OF THE  
TRUSTEES OF THE INDIAN MUSEUM, VICE-PRESIDENT  
OF THE ASIATIC SOCIETY OF BENGAL,  
I DEDICATE THIS BOOK,  
IN RECOGNITION BOTH OF PERSONAL FRIENDSHIP  
AND OF THE SERVICES HE HAS  
RENDERED TO ORIENTAL  
SCHOLARSHIP.

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# Higher Persian Grammar.

## PART I.

ORTHOGRAPHY ( علم خط ) AND ORTHOEPEY ( قراءۃ ).

### § 1. The Alphabet. ( حروف تہجی ).

(a) The Arabs and other Muslims write from right to left, and their printed books and manuscripts begin at what Europeans would call the end of the book. Their writing may be regarded as a species of shorthand, the short vowels being omitted.

In printing, each letter is not kept separate as in the Roman character; there are no capital letters, no stops, and no paragraphs; in short, not one of the devices valuable alike to the printers and readers of Europe; from cover to cover their books appear to contain but one long unbroken sentence, and many of the words are jumbled together, or, at the end of a line, written one on the top of the other. In some carefully written MSS., a line in coloured ink on the top of a word indicates a proper name or the commencement of a new paragraph, but even this aid is rarely given.

Of existing alphabets, the Arabic ranks next in importance to the Latin alphabet. It has supplanted the Greek alphabet in Asia Minor, Syria, Egypt, and Thracæ, and has supplanted the Latin alphabet in North Africa. It is the sole alphabet of Arabia, Western Asia, Persia, Afghanistan, Tartary, Turkey; and of all the alphabets employed in India, it is the best known.<sup>1</sup>

“That the local alphabet of Mecca should have exterminated all other Semitic scripts, and have established itself as the dominant alphabet of Africa and Asia, is an illustration more striking than any other that can be adduced, of the power of religious influences in effecting a wide and rapid diffusion of alphabets. \* \* \* \* \*

“It took no more than eighty years (632—712) for the Arab conquerors to found a dominion wider in extent than the widest empire of Rome, and to extend the alphabet of Mecca from the Indus to the Tagus.”<sup>1</sup>

The Arabic and English Alphabets can, it is said, be traced back to the same primitive Phœnician source.

<sup>1</sup> “The Alphabet,” by Isaac Taylor



The Arabs originally used the Syrian alphabet, in which the characters are in the same order as in the Hebrew. Remains of this former order are still preserved in the numerical value of the letters, which in their numerical order are arranged in a series of meaningless words that serve as a *memoria technica* and correspond with the order of the Hebrew or Phoenician alphabet.<sup>1</sup>

The Arabic alphabet consists of twenty-eight letters, all consonants. The arrangement of the Arabic alphabet is morphological,<sup>2</sup> i.e. letters of similar form are brought into juxtaposition for the sake of comparison and as an aid to memory.

With the Qur'ān, the Persians<sup>3</sup> adopted and adapted the Arabic alphabet, though ill-suited to their requirements, adding to it the four 'Ajamī or Fārsī letters پ *p*, چ *ch*, ژ *jh* and گ *g*. The Persian alphabet therefore consists of thirty-two letters, all consonants; four of these letters are pure Persian<sup>4</sup> and eight<sup>5</sup> are peculiar to Arabic, while the remaining twenty are

<sup>1</sup> So far as their alphabets extend, i.e. up to ت 400.

<sup>2</sup> From Gr. *morphē* "form" and "*logia*." Other methods of arrangement are (1) the Chronological, in which the letters are added according to the date of their adoption; (2) the Ideological, in which the characters are classed according to the meaning of their names (from Gr. '*idea* "idea" + *logia*); as in the arrangement of the hieroglyphic signs by Egyptologists; (3) the Phonological, the scientific arrangement of which the Deva-nāgarī is the most perfect example; in this, the letters are arranged according to the organs of speech by which they are articulated, viz. gutturals, palatals, etc., each division being also scientifically arranged. Vide "*The Alphabet*" by Isaac Taylor.

<sup>3</sup> For an account of the Ancient Persian Scripts, vide "*The Alphabet*" by Isaac Taylor. At the time of the Arab conquest the Persians used the Pahlavi character.

<sup>4</sup> Also printed گ. In MSS. and in books lithographed in the East, the diacritical bar that distinguishes *g* from *k* is generally omitted. This puzzles a beginner.

It will be noticed that the body of these four letters is identical with that of Arabic letters, and that the only distinction is by the diacritical marks.

They are adaptations of پ - چ - ژ and گ. Persians do not always regard the peculiarly Persian sounds as new letters but occasionally represent them by the Arabic letters they resemble; thus اسب "horse" is frequently written اسب.

<sup>5</sup> The four letters purely Persian are enumerated in the school rhyme:—

حرف مخصوص فارسی هر چهار      پا و چا ژ و گاف ای مختار  
در کلام عرب بغیر بدل      نشود هیچ گلا مستعمل

<sup>6</sup> These eight letters are enumerated in a school rhyme:—

هشت حرف است آنکه اندر فارسی ناید همین  
تا نیاموزی نباشی اندرین معنی معانی  
شنو از من تا کدام است آن حروف و یاد گیر  
تا و ح و ض و ط و ظ و عین و قاف

The Urdu or Hindustani alphabet contains three more letters to correspond with three sounds, found in words of Hindi or Sanskrit origin; it thus consists of thirty-five letters.





common to both languages. The form of many of these letters varies somewhat according to their position in a group of letters.

In addition to the Alphabet, there are three vowel signs, which, if written, are placed directly above or below the consonants to which they belong, i.e. which they follow in enunciation: in practice they are omitted in writing, but are sometimes inserted in books printed specially for beginners.<sup>1</sup>

There are also certain orthographical signs, a knowledge of which is necessary.

The following table should be studied, in conjunction with the remarks that follow and elucidate it. The greater number of the letters are by Persians<sup>2</sup> pronounced as in English:—

---

<sup>1</sup> Qur'āns are printed or lithographed with all the vowel-points and orthographical signs, as it is considered a sin by Muslims to mispronounce a syllable of the sacred text. Notwithstanding this, most, if not all, of the editions printed or lithographed in India have numerous orthographical errors. Inserting the vowels and signs adds considerably to the cost of production. The State edition of a Qur'ān printed and published in Turkey, and said to be letter perfect, is sold in Baghdad at the rate of thirty rupees, i.e. £2 a copy: a similar edition, but printed in the Roman character, would probably be sold for five shillings. The Arabic character, beautiful to look at, is an enemy to printing and an enemy to the diffusion of knowledge.

The written character of a language is merely a collection of conventional signs, a mere mechanical device used to give it expression. The Arabs have already changed their alphabet once.

Many Muslims object to printed or lithographed Qur'āns, which they do not consider *mutabarrah*. The Persian Shī'ahs however do not seem to share this objection.

<sup>2</sup> Vide (k) page 10.

## (b) THE PERSIAN-ARABIC ALPHABET.

Order.	NAME.	Isolated.	Transliteration.	IN COMBINATION.			EXAMPLES.			Numerical value by <i>Abjad</i> .	REMARKS.
				Final.	Medial.	Initial or unconnected with prec. letter.	Final.	Medial.	Initial.		
1.	الف Alif	ا	a, ā, etc.	ا	ا	ا	ا	ا	ا	1	At the beginning of words is a mere prop and depends for its sound on the vowel that accompanies it.
2.	ب Bā or Be	ب	b	ب	ب	ب	ب	ب	ب	2	As in English.
3.	پ Pe	پ	p	پ	پ	پ	پ	پ	پ	2	"
4.	ت Tā or Te	ت	t	ت	ت	ت	ت	ت	ت	400	"
5.	ث Sā or Še	ث	s	ث	ث	ث	ث	ث	ث	500	"
6.	ج Jim	ج	j	ج	ج	ج	ج	ج	ج	3	"

\* Bā b - *ā* ū, etc., become in Persian, especially in teaching little boys, *be*, *te*, etc., by *imāla*, but the pure Persian letters *pe*, *che*, *še* should never be pronounced *pā*, etc.; *vide* "Peculiarities of Arabic Words."





THE ALPHABET.

[illegible]

Order.	NAME.	Isolated.	Transliteration.	IN COMBINATION.			EXAMPLES.			Numerical value by <i>Abjad</i> .	REMARKS.
				Final.	Medial.	Initial.	Final.	Medial.	Initial (i.e. beginning a syllable).		
Ar. 21	'Ayn عَيْن	ع	'	ع	ء	ء	مع	منع	عَدَّ	70	Transliterated by an inverted comma only, above the line.
22	Ghayn غَيْن	غ	gh	غ	ء	ء	نغ	بغل	غَرِبَ	1000	
23	Fā or Fā' فَا	ف	f	ف	ء	ء	كف	سفر	فَتَحَ	80	English <i>f</i> .
Ar. 24	Qāf قَاف	ق	q	ق	ء	ء	حق	نوق	قَدَّ	100	A guttural like <i>ck</i> in the English word <i>stock</i> pronounced very gutturally.
25	Kāf كَاف	ك	k	ك	ء	ء	بك	حكى	كَرِهَى	20	An English <i>k</i> .
Per. 26	Gāf غَاف	ك	g	ك	ء	ء	رنگ	راك	كَزَّ	20	As in <i>garden</i> .
27	Lām لَام	ل		ل	ل	ل	لك	سلم	لَبَّ	30	An English <i>l</i> .
28	Mīm مِيم	م	m	م	ء	ء	سم	نم	مَنَ	40	As in English.
29*	Nūn نُون	ن	n	ن	ن	ن	نن	نن	نَفَزَ	50	As in English ( <i>not nasal</i> !).

\* But when *nūn* is dropped for *nasan*, Indians pronounce the *n* as nasal and call it *nūn-i ghunnā*.





# THE ALPHABET.

## (c) THE SHORT VOWELS.

	Arabic name.	Persian name.	Examples.	Trans- litera- tion.	Pronunciation.	REMARKS.
1	فَتْحَة Fathah	زَبَر Zabar	بَد bad	a	{ As <i>u</i> in the English word <i>sun</i> { or as <i>a</i> in <i>axe</i> or in <i>fat</i> .	The short vowel <i>a</i> (fathah) is more common than the other two. (At the beginning of words the short vowels require an <i>alif</i> as a prop to introduce them).
2	كَسْرَة Kasrah	زِير Zîr	گِل gil	i	As in the English words <i>fin</i> and <i>fen</i> .	ي, ى, ۱, between consonants represent the above vowels prolonged in sound, and by certain combinations of the two, 'diphthongs' are formed.
3	ضَمَّة Zammah	پِش Pish	پُل pul	u	As in the English words <i>put</i> .	

*Fathah* and *zammah*, i.e. *zabar* and *zîr*, are placed above the letter while the *kasrah* is placed below, as the above table shows.



(d) It will be noticed that the letters ا - د - ذ - ر - ز - ج and و never alter their shape, and though they are joined to the letter that precedes them (on their right), they are not joined to the letter that follows them (on their left); hence if they occur in the middle of a word, a gap or interval is formed nearly similar to the interval between two adjacent words. Inaccurate spacing is one of the difficulties in reading the cheap lithographed books of the East.

(e) The letters ط and ظ though they do not change in shape, yet unite with the letters on both sides of them.

(f) The eight letters peculiar to the Arabic are ث - ح - ص - ض - ط - ظ - ع - غ and ق. The four letters peculiar to the Persian have been enumerated previously. In the Table of Consonants these two sets are distinguished by the abbreviations Ar. and Per. respectively.

*Remark.*—The letter *ghayn* غ occurs generally in Arabic words, but is also found in Persian words, as بَزْغَالِدَ “kid”; غَال “comb of bees”; غَرَبُو “shout”; غَزْلَة “rouge.”

(g) Those letters that resemble each other in shape and are merely distinguished by the position or number of the dots, ح - خ - ج - ح etc., are called *hurūf-i mutashābih* (حروف متشابه), and sometimes *hurūf-i mutamāsīl* (حروف متماثل).

Sometimes also letters that have only an imperfect resemblance, such as ز and د, are included in this term.

(h) Those letters as *mīm*, *nūn* and *rāʾ*<sup>1</sup> whose names are palindromes<sup>2</sup> (and these are all formed by three consonants) are called *Maktūbī* (مکتوبی).

If, however, the first and third letters of the anagram differ, as in *jīm*, *qāf*, etc., the letters are styled *Malḥūzī* (ملفوظی).

*Masrūrī* (مسروری) is a term applied to letters whose names are formed by two consonants only, as ب etc.

(i) Letters distinguished by dots are called *hurūf-i manqūṭa* (حروف منقوطة) or *hurūf-i muʿjama* (حروف معجمة).<sup>3</sup>

<sup>1</sup> Combined, these form the Arabic word *naʾm* (نَوْم) “sleep.”

<sup>2</sup> A palindrome is a word or sentence that, read either from right to left, or left to right, is exactly the same. Adam made the first palindrome when he introduced himself to Eve by, “Madam, I’m Adam.” Letters transposed anyhow to make a new word or sentence are anagrams, thus ‘rat’ is an anagram of ‘tar’ and ‘tear’ of ‘rate.’ A palindrome is also called an anagram.

<sup>3</sup> *Nuḡḡa* Ar. “a dot”; اَعْتَمَمَ to mark with diacritical points. The term (حروف الخط المعجم) is also applied to the alphabet irrespective of the order in which it is arranged.<sup>4</sup> It is so called as containing dotted letters, in contradistinction to the ancient Arabic character called اَلْحَطّ الْمَسْدَد, in which there were no dots.



Dotted letters are further subdivided into *fawqānī* (فوقانی) those dotted above, and *tahtānī* (تحتانی) those dotted below.

Dotted letters, whether *fawqānī* or *tahtānī*, are further distinguished by the epithets *muwaḥḥada* (موحدة), *muṣannāt* (متنّاة), and *muṣallasa* (متلّدة) according as they are marked by one, by two, or by three dots.

(j) The system of transliteration in the present work is practically the Hunterian system. Modifications are *q* (instead of *k*) for ق, and *m* for و before a quiescent *b* or *p*<sup>1</sup>; for the final Arabic vowels, a small *a*, *i*, and *u*, written above the line, and a small *n* for the *nūn* of the *tanwīn*. In the rare cases where *s-h* and *z-h* are separate letters, a mark or comma is placed between them. Ex.—*as-hal* أسهل “more or most easy”, *az-hār* ازهار “blossoms.” A final ی (or ي) pronounced like *alif* is *q*. A silent و as in خوشن is transliterated by *w*. In the few words where و is pronounced short, as in خود “self” and تو “thou”, it is transliterated *u*.

The *yā* or the *hamza* of the “*yā* of unity”, etc., or of the *iẓāfat*, are transliterated as pronounced.

*Hamza* in Arabic words is shown by a *hamza*, as in *fāʿida*.

*Remark I.*—In some Arabic words the *alif* of prolongation is omitted, but expressed by *ṣaḥa* written perpendicularly over it; thus *hāzā* “this” is always written هَذَا or هَـذَا, and رحمان is usually in Arabic رَحْمَن; vide also at end of و and ی.

*Remark II.*—In Persian, an *alif* that is not *mamdūda* or ‘prolonged’, as in اندوختن, is also by Indians incorrectly called *maqṣūra* “abbreviated”, though this latter term is properly applicable only to a final ا and ی or ی: vide under letter ی.

(k) It will be seen in the table that there are two letters (ح and ه) transliterated by *h*, four letters (ذ - ز - غ - ظ) by *z*, two (ط - ت) by *t*, and three (ث - س - ش) by *s*. In Arabic all these represent different sounds, but the modern Persians make no distinction between the pronunciation of the various letters in each group. A few pedants and poets affect the Arabic pronunciation, generally that of Baghdād.

(l) Certain letters, especially at the beginning of words, are frequently placed, not alongside each other, but above one another: this is the case in combinations with خ - ح - ج - چ.

(m) In the case of a change in letters<sup>2</sup> as *fīl* فیل Ar., from *pīl* پیل P., it will be found that a labial is changed into another labial, a dental into a dental, etc., etc.

<sup>1</sup> There are five labials و - م - ف - ب and پ

<sup>2</sup> تبديل حروف *tabaddul-i-ḥurūf*.



Something similar occurs in the permutations of weak consonants, a vowel (English) being usually changed into a vowel.

Sometimes, however, a palatal becomes a lingual, as in چین and مین "China"; کج and کاج (m.c.) "squint-eyed."

## § 2. Pronunciation (*talaffuz* تلفظ) of Consonants.

*Alif.* (a) The Persians, unlike the Arabs, look on *alif* as an original letter and not as born from *ay* or *waw*. If it commences a word, it is to be regarded as having no sound of itself; it is merely a prop for the vowel (written or understood) that accompanies it: *vide* under § 4 (b).<sup>1</sup>

If it occurs in the middle of a word, it is a prolongation of the short vowel *fatha* and is transliterated by *ā*, irrespective of its modern pronunciation. In this position most Arabs, Indians, and Afghans pronounce it like *a* in 'father'; Ex. کتاب *kitāb* "a book"; some Persians and some Afghans would pronounce this *a* more broadly, like *a* in "ball." This broad pronunciation is characteristic of the tent-people and of certain dialects in Persia.

In the Fārs dialect, *ā* before *n* or *m* is nearly always pronounced like *ū*; Ex. دکان "a shop" is *dukūn* دُکُون, and *bām* "roof" is *būm* بوم. This incorrect pronunciation is in certain common words, the colloquial pronunciation of many parts of Persia; for example نان "bread" and آن "that" and its compounds are generally pronounced as though spelt *nūn* نون, etc.

In many cases the *alif* is pronounced broad; thus باد *bād* "wind" is pronounced nearly like *bāwed*, the *alif* being given the sound of *a* in the English word *fall*. Some Afghans too have this broad pronunciation, but the Indians always pronounce the *alif* like *a* in the English word *father*. In Persia, however, if this last pronunciation be used, the word will be taken to mean بعد *ba'd* "after", and even an educated Persian will be puzzled by it.

In Khurāsān, on the other hand, the *waw* is turned into *alif*; Ex. اندران *andarān* for اندرون "the women's apartments"; and *khān* خان for خون "blood."

For the pronunciation of *alif* with a hamza (ʾ) in the middle of a word, *vide* under ع in this section.

### Remark I.—

*Alif* in arithmetic represents the number *one*; and in astronomical tables and almanacs,<sup>2</sup> Taurus and Sunday. It also signifies an unmarried man.

<sup>1</sup> In this case it is usually called *hamza*, to distinguish it from *alif* as a letter of prolongation.

<sup>2</sup> There are two kinds of almanacs, *taqvim-i Fārsi* تقویم فارسی in which the days, etc., are written in full, and *taqvim-i ruqūmī* تقویم رقومی in which signs and the letters of the *Abjad* اَبجد are used to represent the days of the week, etc., etc.



In Arabic it is a particle of interrogation; Ex. *A-lastu bi-rabbi-kum*, "Am I not Your Lord?" Quran VII. 168, whence the Persian **آلَت** or **روز آلَت** 'the day of the original covenant between God and Man at the creation.'

Poets frequently compare an erect stature,<sup>1</sup> or the straight nose of a beauty, or sighs, to *alif*. Also **از الف آدم تا ميم ميسح** = "from the creation of Adam to the birth of the Messiah"; **الف استواء** "the equinoctial line"; *alif, bā* "the alphabet," etc., etc. *Alif* is also a sign of the Unity of God.

*Remark II.*—Indian Grammarians assign various names to the letter *alif* according to its use:—

#### Kinds of *alif*.

(1) *Alif-i rābiṭa* ( **الف ربطه** ) "binding or copulative *alif*" joins two words that are identical; as, **دستا دستا** *dast-ā dast* "from hand to hand; (a ready-money bargain)." This *alif* is also called *alif-i ittiṣāl* ( **الف اتصال** ) "the *alif* of junction", or *alif-i inḥisār* ( **الف انحصار** ). Some Grammarians style this *alif-i vasl* ( **الف وصل** ) but *vide* (10).

Similar to the above is the *alif-i 'atf* ( **الف عطف** ) "the conjunctive *alif*," which conjoins two dissimilar words; as, **شبا روز** (*shab-ā-rūz*) "night and day; always"; **تکاپو** (*tak-ā-pū*) (or *takāpūy* **تکاپوی**) "diligent search; bustling."

(2) *Alif-i fā'iliyyat* ( **الف فاعلیت** ) "the *alif* of agency"; as the *alif* in the adj. **بینا** (*bīnā*) "seeing", which word has the force of a present participle.

(3) *Alif-i maf'ūliyyat* ( **الف مفعولیت** ) that gives the force of the past participle; as, **زیبا** (*zībā*) "adorned" (= **زینده**).

(4) *Alif-i maṣdar* ( **الف مصدر** ) which forms abstract nouns from adjectives; as, **گرم** (*m.c.*) "warmth", **پهن** (*m.c.*) "breadth", from *garm* and *пах*, adjectives.

(5) *Alif-i tanwīn* ( **الف تنوین** ) the *alif* of the Arabic accusative case; as, in the adverb **دائماً** *dā'im* "continually, for ever."

(6) *Alif-i qasamiyya* ( **الف قسمت** ) the *alif* of the Persian vocative when expressing an oath; as, **حقاً** *Haqqā* "O, or by, God!"

When this vocative *alif* is not used in an oath, but as a simple vocative, it is called *Alif-i nidā* ( **الف نداء** ); as, **دلا** *dilā* "O heart!" **بلبل** *bulbulā* "oh *bulbul*!"

If however it is used in words expressing grief, etc., as in **دریغا** "alas," **وا فریاد** "oh help! or oh distress!" it is called *Alif-i nudba* ( **الف نذبه** ) "the *alif* of plaint" or *alif-i madd-i sa'et* ( **الف مد صوت** ).

<sup>1</sup> An erect stature is also compared to a cypress tree.



(7) *Alif-i du'ā utamānuq* (الف دعا و تمنی) "the precative *alif* in verbs"; as, *mabādā* مبادء "may it not be"; *kunād* کناد "may he do."

(8) *Alif-i tahsīn-i kalām* (الف تحسین کلام) "the *alif* of embellishment"; as, in گفتا "he said." This is also, and more properly, called *الف زائد* *alif-i zā'id* or "superfluous *alif*"; vide (12).

(9) *Alif-i mubālagha* (الف مبالغه) "the *alif* of exaggeration" or *alif-i kasrat* (الف کثرت) "the *alif* of excess" is found at the end of some adjectives; as, in خوشا "Blessed! How happy!"

This is also called the *alif-i firāwānī* (الف فروانی).

(10) *Alif-i waslī* (الف وصلی) is said to be the superfluous *alif* at the beginning of certain Persian words; as, in *ushtar* اُشتَر (or *shutur*) "camel" and also the *alif* in Arabic marked with a *wasl* وصل; (ـِ), but vide (1).

This is really *alif-i zā'id*.

(11) In certain cases the *alif-i nidā*\*, vide (6), is also called *alif-i mutakallim* (الف متکلم); as, *Dūst-ā muhtaram mīhrbānā* دوستا محترم مهربانا "oh my respected kind friend."

(12) *Alif-i zā'id* (الف زائد) "superfluous *alif*" is sometimes, in poetry, added for the sake of metre:—

ای صبا بر برگهای غنچه پا آهسته نه پاسبانانند گلهای صائبا خواریده است

Verses written on the tomb of *Mīrzā Šā'ib*.

In *rāstā* راستا, *chapā* چپا, *šabzā rang*, سبزا رنگ, the *alif* is *zā'id*.

Vide also 'Derivation of Words' for 'Formative *Alif*.'

(13) *Alif-i liyāqat* (الف لیاقات) expresses fitness or capability; as, *khwānā* (خوانا) legible.

**ب** *B* in Persian words is sometimes interchangeable with *f*; as, *zafān* زفان<sup>1</sup> (for P. *zabān* زبان) "tongue"; with *m*; as, *ghuzhm* غزم (for *ghuzhb* غزب (old) "a single grape"; with *v*; as, *vas* و (for *bas* بس) "enough"; *khwāv* and *khāw*<sup>1</sup> (for *khwāb*) "sleep"; with *w* or *v*; as, *āw* آ (for *āb*) "water"; *nahāv* نهو (for the Persian *nahīb* نهب) "fear."<sup>2</sup> Pronounced as in English.

*Remark.*—*Bā-yi zā'id* (باي زائد) "superfluous *ب* as in بروم: vide under 'Verb Transitive and Intransitive' and 'Prepositions.'

This letter is often called *bā-yi muwaḥḥada* 'the single-dotted *b*' to distinguish it from *پ*.

**پ** *P* is called *bā-yi fārsī* باي فارسي, or *bā-yi 'ajamī* باي عجمي. There being no *p* in the Arabic alphabet, it is frequently interchangeable

<sup>1</sup> Still used in speaking by Zardushtis.

<sup>2</sup> The letter that has been changed, i.e. substituted, is called *mubdal* مبدل, and the original letter from which the change was made is called *mubdal minh* (مبدل منه).



with *f* ف, as *fīl* فيل (for *pīl* پيل) "elephant"; *safid* سفيد (for *sapid* سپيد) "white"; *firūzī* فيروزي (for *pīrūzī* پيروزي) "victory."

ت *ṣ* *T*; the Arabic *ṣ* is generally written in Persian ت and so pronounced: *vide* under *ṣ*.

ث *Ṣ* by the Arabs is pronounced like *th* in Cuthbert, and sometimes as *s*; in Egypt it is pronounced ت.

Among the Persians and Indians, it is an English *s*.

Some Afghans and some educated Indians give it the sound of *th*.

ج *J* called *jīm-i tāzi* جيم تازي, or *jīm-i 'arabī* جيم عربي, to distinguish it from چ. It is the contraction for the two Muslim months *Jamāda'l-Ūlā* and *Jumāda'l-Ākhir*. It is sometimes interchangeable with *zh* ژ; as, *kazh* کز (old) (for *kaj* کج) "crooked"; with *ch* چ and *z* ز; as, *chūza* چوزا (old) for *jūja* جوجه (m.c.) "a chicken, and the young of a bird"; with *g*; as, *Jilān* for *Gilān* a province S.W. of the Caspian; with *sh* ش; as, *kāj* کاج (old) for *kāsh* کاش "would that."

چ *Ch* called *jīm-i fārsī* جيم فارسي, or *jīm-i 'ajamī* جيم اعجمي. It is sometimes confounded with چ. It is sometimes interchangeable with *sh* ش; as, *lakhcha* لکچا (for *lakhsha* لکشا) "flame"; with *z* ز; as, *puchushk* پچشک (old) (for *pizishk* پزیشک) "a physician." In Arabicized words it changes to ص; as, *Sīn* سین Ar. (for *Chīn* چین) "China"; *sanj* سنج, Ar. (for *chang* چنگ) "cymbals."

ح Called *hā-yi ḥuṭṭī* های حطی, *hā-yi ḥalqī* های حلقی, and *hā-yi muḥmala* های محمله. The Arabs, some educated Indians, and some Afghans, make this a strong aspirate, something like the *h* in "haul" if this word be pronounced in the throat. To catch this sound, the beginner should copy an Arab or an Afghan many times when he says the word *ṣāhib* صاحب: (he should also note the sound of ص in this word).

By the Persians this letter is pronounced like *ṣ*, q. >

*Remark.*—Children in Indian schools are taught to make a distinction in pronunciation when reading between ح and *ṣ*, and between ص and س, but in practice, in speaking, no such distinction is made.

خ *Kh* called *khā-yi ṣakhi* خای سخی, *khā-yi manqūṭa* خای منقوطه, and *khā-yi mu'jama* خای معجمه. Great care must be taken to make this a guttural and not a *k*. (There is a story of a doctor who seriously alarmed a patient by mispronouncing the word *khūn* خون "blood.") It is sometimes interchangeable with ق; as, *chakmākh* چخماخ (for *chaqmāq* چقماق) "flint or cock of a gun"; and with *h*; as, *hāk* خاک (old) (for *khāk* خاک) "earth."

<sup>1</sup> In *Abjad*, it has the same value as چ, viz. 3.



د *D* called *dāl-i iabjad* دال ابجد; *dāl-i ghayr manqūṭa* دال غیر منقوطه, or *dāl-i muḥmala* دال محمله. It is sometimes interchangeable with *t* ت; as, *turrāj* ترّاج (for *durrāj* درّاج) "black partridge"; with *z* ذ; as, *ustāz* اُستاد (for *ustād* اِستاد) "master"; *sāzaj* سازه Ar. form of *sāda* سادة "a kind of plant"; with *z* ز; as, *dizār* دیزار (for *dīdār* دیدار).

ذ *Z* called *zāl-i manqūṭa* ذال منقوطه, or *zāl-i mu'jama* ذال معجمة. It is sometimes interchanged with *d* د; as, گند for گند. By the Arabs it is sounded like the *th* in "though," if, when pronouncing it, the tip of the tongue be thrust well forward between the front teeth of both jaws and slightly compressed: compare with *ṭ* and *ṣ*.

By the Persians like *z*, or as *z* in "zeal." It is a contraction for the month *Zu'l-hijjah* ذو الحجة, while *ḏ* is the contraction for *Zu'l-qa'dah* ذو القعدة.

ر *R* is always rolled and never as *r* in "are." Called *rā-yi ghayr-i manqūṭa* رای غیر منقوطه, or *rā-yi muḥmala* رای محمله. It is a contraction for either of the months *Rabī'*. It is sometimes interchanged with *l* as *nālūfal* نالوفل (for *nālūfar* نابلوفر) "a convolvulus; also "a waterlily"; *chanāl* چنال (m.c.) (for *chanār* چندر) "plane-tree."

ز *Z* called *zā-yi havvaz* زای هوّز, *zā-yi manqūṭa* زای منقوطه, and *zā-yi mu'jama* زای معجمة. It sometimes is interchangeable with *ḥ* ح; as, *sūz* سوز (for *sūz* سوز); with *g* غ; as, *gurīgh* گریغ (for *guriz* گریز); with *s* س; as, *Ayās* (for *Ayāz*); with *z* q.v. *Zi* (ز) is a poetical contraction of the preposition *z*.

ژ *Zh* called *zā-yi fārsi* زای فارسی, or *zā-yi 'ajamī* زای عجمی. It interchanges with *ḥ* q.v. It is pronounced as *j* in French *jour* or as *s* in "measure."

س *S* called *sīn-i ghayr-i manqūṭa* سین غیر منقوطه, and *sīn-i muḥmala* سین محمله. It interchanges sometimes with *sh* ش; as, *kustī* کُستی (for *kushtī* کُشتی) "wrestling"; also the Zardushti belt<sup>4</sup> worn under the clothing, and *msk* for *msk* "musk." Also sometimes with *ṣ* ص; as, *ṭfīs* for *ṭfīs*.

ش *Sh* called *shīn-i manqūṭa* شین منقوطه, and *shīn-i mu'jama* شین معجمة. It is an abbreviation for *Shamāl* شمال "the North." It interchanges with *ḥ* ح; as, *pāchān* پاچان (for *pāshān* پاشان) "scattering"; with *ḥ* ح; as, *kāj* کاج (for *kāsh* کاش) "a pine"; also with *ṣ* q.v.

ص *S* called *ṣād-i ghayr-i manqūṭa* صاد غیر منقوطه, and *ṣād-i muḥmala* صاد محمله. It is the abbreviation for the month of *Ṣafar* صفر and

<sup>1</sup> Pathāns say *ustāz* in Pushtoo.

<sup>2</sup> *r* and *l* are sometimes interchangeable. ر or ل.

<sup>3</sup> Still used in speaking by Zardushtis.

<sup>4</sup> The Bombay Parsees call this belt *kustī*, but the Persian Zardushtis call it *kushtī*.



also for the word *ṣādiq* صادق "genuine" which shows that an account has been audited; hence *ṣād kardān* صاد کردن (old) to so mark an account, etc. By the Persians it is pronounced like *س*. In Arabic a stronger and harder sibilant than in English. Educated Indians and Afghans affect the Arab pronunciation: *vide* remark to *ح* *h*.

ض *Z*, *ṣād-i manqūṭa*, or *ṣād-i mu'jama*. Pronounced by the Persians like *ز*, i.e. like *z* in *zeal*. In Baghdād like the *th* in *though* if pronounced with the tip of the tongue behind the root of the front teeth of the upper jaws. (In Egypt a hard palatal *d*).

ط *T* called *tā-yi ḥuṭṭī* طای حطی, *tā-yi ghayr-i manqūṭa*, and *tā-yi muḥmala*. By the Persians pronounced like *ت*. By the Arabs a hard palatal *t*. Educated Indians and Afghans imitate the Arab pronunciation. It interchanges with *د*; as, خطشه for خدشه.

ظ *Z* called *ṣā-yi manqūṭa* صای منقوطه, or *ṣā-yi muḥmala* صای محمله. By the Persians, like *ز*. In Baghdād like the *th* in *though* pronounced naturally.

ع called 'ayn-i ghayr-i manqūṭa عین غیر منقوطه, or 'ayn-i muḥmala عین محمله. It is often in Persian not distinguishable as a separate letter (as prosody proves). In some words it is interchangeable with *ح* *h*. It is transliterated by an inverted comma.

In Arabic the *ع* is a strong guttural. Few Persians can imitate the Arab pronunciation.

At the beginning of a word, it is by the Persians treated as though it were the prop for a vowel. Ex. عبادت 'ibādat "adoration" (as though spelt ابادت).<sup>1</sup>

At the end of a word it is, in Persian, either quite silent as جمع *jam'*,<sup>2</sup> or else more properly there is a slight vowel sound like a half *a* or half *e* as in طمع *tama'*. The Persians never say *jama'* like the Indians.<sup>3</sup> Many words like جمع *jam'* and منع *man'* are often pronounced with a drawl, and a peculiar intonation that sounds affected to English ears; such words are not pronounced in the least like جم *jam* or من *man*: If so pronounced they will often be unintelligible.

In the middle of a word this letter has a half-bleating sound like

<sup>1</sup> By the Persians عرف is pronounced as though spelt آرف, but the Arabs would give a distinct and peculiar sound to the consonant ع before pronouncing its vowel ا *ʾ*.

<sup>2</sup> This at least is the case in Southern Persia with some words of three letters ending in ع. In the more accurate pronunciation of the better classes in Tehran the final ع is perhaps always pronounced though slightly.

<sup>3</sup> The Arabs fully enunciate this final ع, though not quite like the Indians.



a double *a*; Ex. *sa'd* is pronounced *sā-ād*.<sup>1</sup> Words like *اعتبار* are pronounced *i-i-tibār* and transliterated, of course, *i'tibār*. [An Arabic word with a mute *hamza* in the middle, has, in Arabic, and should have in correctly-spoken Persian, this same half-bleating sound; Ex. *مأمور* *ma'mūr* "ordered; a commissary" (pronounced *ma'amūr*)].

When *ع* begins a middle syllable of a word, there is a very perceptible pause in the enunciation; Ex. *قَلْعَة* *qal'a* "a fort": care must be taken to make this pause in the correct place, as the pronunciation *qa-l'a* or *qal'a* is generally unintelligible. The Arabs do not make this pause.

*غ* *Gh* called *ghayn-i manqūṭā*, *غين منقوطة* or *ghayn-i mu'jama* *غين معجمة*.

A hard guttural something between *gh* and *r*, the *r* being sounded much like the *r* in *Parisienne*, by a "Parisienne." It represents 1000 in arithmetic and hence is with Persian poets a symbol for the *bulbul-i hazār dāstān* بلبل هزار داستان. It interchanges with *ق* as *ayāgh* *ایاغ* (old for *ayāq* *ایاق*) "a cup."

*ف* *F* called *fā-yi sa'fa* *فای سفص*: sometimes interchanges with *پ* q.v.

*ق* *Q* called *qāf-i qarshat* *قاف قرشت*. Sometimes interchanges with *غ* q.v.

In Baghdad and by Persian Turks often pronounced like a hard English *q*.

A guttural like *q* pronounced from the depth of the throat as if undergoing suffocation, or like *ck* in *stuck* when pronounced at the back of the throat. It must not be pronounced like *k*, a common English mistake.

By the uneducated it is confused with *غ*, and even educated Turks give it this pronunciation in certain common words: Ex. *ghadr* instead of *qadr* *قدر*. In Turkish words used in Persian, the two letters seem interchangeable: a Turk of Persia will often spell the same word with either letter indifferently.

The distinction in spelling is generally observed between *اَعَا* "a eunuch" and *اَنَا* "master", but both are colloquially *āghā*.

*ك* *K* called *kāf-i tāzī* *كاف تازی*, or *kāf-i 'arabī* *كاف عربي*. It is in Persian frequently confounded with *qāf*.

*گ* *G* called *kāf-i fārsī* *كاف فارسی*, or *kāf-i 'ajamī* *كاف عجمی*. It is sometimes interchangeable with *ج*, as *lijām* *لجام* for *lagām* *لگام* "bridle; halter" (Persia).

*ل* *L* is an abbreviation of the month *shavvāl* *شوال*. Poets compare it to a ringlet.

*م* *M* is an abbreviation for the month *Muharram* *محرم*. It sometimes interchanges with *ن* *N*; as, *bān* *بان* (m.c.) (for *bām*, *بام* (m.c.)).

<sup>1</sup> Vide Haggard and Le Stranges' *Vazir-i Lankurān*. In *ba'd* *بعد*, the double sound is less perceptible.

<sup>2</sup> Pronounced *būn* and *būm*.



ن N. There is no nasal *n*<sup>1</sup> in Persia. In India, however, *n* is in some words almost nasal or is imperfectly pronounced, as in *chunān*, *jahān*; it is then called *nūn-i ghhunna*;<sup>2</sup> but before a vowel (and consequently before an *izāfat*) the nasal sound disappears. It has usually the sound of *m* م when it immediately precedes *b* ب (or *p* پ). Ex. *tanbal* (تنبال) "lazy" is pronounced *tambal*: note that this is transliterated *m*. Nasal *n* always follows a long vowel.

و W or V. At the beginning of a word, or in such words as *javāb* جواب "an answer", *ṣavāb* صواب "rectitude", *ṣavāb* ثواب "a reward" or "a good work," it is amongst Persians a consonant like *v*; but amongst Arabs, Afghans and Indians it is a *w*, like the *w* in *we* or *went*. In *shuim* شویم and *buim* برویم it is pronounced like a *v*, or between a *v* and a *w*. The *v* sound is common in Isfahan and Kirman.

Before an *alif* and after *خ*, *و* has, in pure Persian words, no sound; Ex. *khāhar* خواهر, etc., are pronounced *khāhar*, *khāhish*, etc.; there is, therefore, no difference in pronunciation between *khwāstan* خواستن "to wish" and *khāstan* خاستن "to rise up": this silent *و* is transliterated *w*. *Khūsh* خوش and its compounds are pronounced *khīsh* (transl. *khūsh*). In Arabic words, however, *و* before *alif* is pronounced; Ex. *khawṣ* pl. of *ḥawṣ* خاص. In *khord* خورد "to eat" and its derivatives, the *و* is pronounced like *pīsh* پیش and is transliterated *u*; also *du* دو "two", *tu* تو "thou", *khud* خود "self", *khush* خوش "pleasant", *khurshīd* خورشید "the sun", *khursand* خورسند "happy". *chi* چو and *hamchi* همچو are often pronounced *chi* and *hamchi*.

A few Arabic words like *ḥayāt* حیات "life", *ṣalāt* صلاة "prayer", are generally in Persian phonetically written *ḥayāt* and *ṣalāt*.

و is sometimes interchangeable with *ی*, as *yāfā* یافا (old) [for *yāvā* یافا (m.c.)] "vain, foolish". The *vāv* that occurs before an *alif* and is not pronounced, as in *khwāstan* خواستن, is called *vāv-i ma'dūla* واو اشعام ضمه *vāv-i ishmānī* واو معدوله "the *vāv* that gives a smell of *و*": this is *maktūb-i ḡhayr-i malfūz* (مکتوب غیر ملفوظ) "written but not pronounced." A *vāv-i malfūz-i ḡhayr-i-maktūb* (واو ملفوظ غیر مکتوب) sometimes occurs as in *tā'ūs* طائوس "a peacock," but the more correct form *tā'ūs* is also found. In Ar. both the *wāws* have the sound of *w* in this word.

*Remark.*—A letter that is written, but not pronounced, is also called *ḥarf-i masrūq* (حرف مسروق) "a stolen letter." For further remarks on *و*, vide under vowels § 3 (b) and (d).

<sup>1</sup> In Arabic the nasal *nūn* occurs before the letters ن, ث, ج, د, ذ, ر, س, ص, ش, ض, ظ, ط, ق, ك, as in the words *nūn* "from thee" أنت "thou"—Azooz

<sup>2</sup> *Nūn-i ghhunna* only occurs after the weak consonants و - ی.



§ *H* called *hā-yi havvaz* (های هوز), or *hā-yi mudawwara* (های مدوّره) (round *hā*). A decided aspirate like *h* in *hope*, except when it ends a Persian word<sup>1</sup> or a feminine Arabic word (which is always preceded by a *fatha*<sup>2</sup>). In this case it is called the "obscure," "imperceptible" or "silent *h*", and is transliterated *a*; Ex. *khāna* "a house", *gufta* "said" (Past Participle). This 'obscure' *h* is in India pronounced like *fatha*, but in Persia it is pronounced like a short *e*, or *é* as *khāné* or *gufte*. (If the silent *h* precedes an *alif*, as in *guftam* "I have said", there may, it is said, be a slight breathing sound of the *h*, as *guftah-am*, but the writer is of opinion that this sound is imaginary and that the *h* generally remains silent.

In the first case, i.e. when aspirated, the *h* is called *hā-yi malfūzī* (های ملفوظی), *hā-i muzhar* or *zāhir* (های مظهر or ظاهر), or *hā-yi jalī* (های جالی) "manifest," i.e. sounded; in the second case it is (های مخفی or مخفی) *hā-yi mukhtafī* or *makhfī* "concealed", i.e. mute.

The *h* is distinctly but not too markedly sounded in *nuh* "nine", *nih* "place" (Imper.), *bih* "good" (but *ba* or *bī*, the preposition "to" or "for"), *bah bah* (m.c.) "well done, excellent," and in such like words.<sup>3</sup>

In *si* "three", *chi* "what?", *ki* the interrogative pronoun "who?" and the conjunction "that", there is no aspirate, and the final *s* is pronounced like short *i*.

In *na* and *ma* "not", it is silent according to rule; but *mih* "great", also "a mist, fog", and *mah* moon.

Final *s* after *o* or *y* is fully sounded; Ex. *pādishāh* "a king", *guh* "human excrement", etc., etc. In *shah* "king", *mah* "the moon" or "a month", *rah* "a road", where the *fatha* stands for *alif*, the final *h* is aspirated.

It must be distinctly pronounced in words like *mahr*, *mihr* and *muhr* and in similar words, and in the proper names *Tih-rān* and *Mash-had*.

A final silent *h* will sometimes become *q* in Arabic, as *justaq* Ar.

<sup>1</sup> Some grammarians consider the Persian silent *s* to be a vowel.

<sup>2</sup> Except when changed into *u*. The *s* is not silent in Arabic. This final *s* can only be silent (in Persian) when not an original letter.

<sup>3</sup> Note that when final *s* is sounded, it is transliterated by *h* and not by *a*. Ex. *das* "ten."

<sup>4</sup> Three distinct syllables, not two as in India.

<sup>5</sup> Two syllables, not three. In 1908 Persian newspapers changed the spelling to *تهران*.



(for *pista* پسته P.) "a pista-nut"; also ج, as *nākāj* ناکج (said to be Arabic) (for *nāgāh* ناکا P.) "suddenly."

In Arabic, final *z* is in certain cases written *z̄* and is then called by the Arabs *tā marbūta*<sup>1</sup> and by some Indians *hā-tā*, and is in classical Arabic pronounced like *t* except in pause or before a vowel. In Persian this is often pronounced and written ت; Ex. حالت instead of حالة. In English dictionaries this is generally treated as the fourth letter of the alphabet, i.e. as ت.

Sometimes the same word is written both with *z̄* and ت, but with different significations. Ex. آلة *āla* is generally so written when it has the signification of an instrument or apparatus,<sup>2</sup> but آلات *ālat* (pl. آلات) when it signifies "penis." این نوشته صحیح دارد "is this paper correct?", but این نوشته صحیح دارد "is this paper signed?"

This distinction is, however, seldom observed and is considered pedantic, thus *jihat* "cause" and *qimat* "price" may be written both جهت or چه and قیمت or چه.

*Vide* also remarks on حیات and حیات at the end of و.

ی *Y, yā-i tahtānyya* یای تحتانی. At the beginning of a word is the English consonant *y*; also in the middle of a word after an initial long vowel; Ex. آیا *āyā* "whether." When, for the sake of euphony, the initial *alif* of a verb is changed into ی, this letter is pronounced *y* as it retains its original short vowel; Ex. from آمدن *āmadan* "to come", میا *mayā* "don't come"; افتادن *uftādan* "to fall", نیفتاد *nayuftād* "he did not fall, etc."

In the middle of words, ی also represents the long vowel *ī* (pronounced as *i* in *pique*) or a diphthong *ai*: *vide* § 3 (d).

At the end of a word it is a long *ī*, but at the end of the words بلی and خیلی it is sometimes shortened; thus *bale* or *balī* and *khayle* (for *khaylī* or *khailī*). It is long in the verbal prefix می, thus *mi-yuft*: but is sometimes in careless talking pronounced short. (The Afghans and Indians pronounce this prefix *me*).

In Persia, as in India, the dots are never written under the ی where final: in some printed books, however, the dots are inserted. In Arabic the dots should be omitted in the *alif-i maqṣūra*.<sup>3</sup>

A ی at the end of a word, and preceded by a *fatha*, is pronounced like *alif*, and is transliterated *a*: thus دعوی (also in India written دعوی) is pronounced *da'wā*. This ی is in Arabic called *alif-i maqṣūra* "the abbreviated alif", as opposed to *alif-i mamdūda* (الِف ممدودة) "the

<sup>1</sup> Colloquially in Indian schools *te-gird*.

<sup>2</sup> باقلا or باقله is, in modern Persian, often incorrectly spelt باقلى: it is pronounced *bāqile*.

<sup>3</sup> In Persian this ی is often written as *alif*.



prolonged *alif*'' [vide § 4 (d)], and is not sounded when in contact with *alif-i vaṣl*; thus دعوى المتأخرين "the contention of the moderns" is pronounced *da'vā' l-mulā'akhhirīn*.

Note that in the Persian-Arabic compound أولئقر or أولئقر the ی is in reality a final letter, and the comparative suffix ئر can be written separately, as اولئ ئر.

*Remark I.*—In Urdu or in Indian writing *yā-e ma'kūsā* or "reversed *yā*" (عـ) is written at the end of a word to show that the ی has a *majhūl* sound. In modern Persian the 'reversed *yā*' has the same sound as the ordinary ی.

In the Turkish سوزسات *suyursāt* "supplies levied in kind", the ی is frequently omitted, both in writing and pronunciation; it is however better to omit it in both cases: this word has no singular.

For further remarks on ی, vide § 4.

*Remark II.*—Even when quoting Arabic or reading the Qur'ān, the Persians do not try to give the Arabic pronunciation to all the Arabic letters. Indians and Afghans, on the contrary, not only attempt but greatly exaggerate the Arab pronunciation of certain letters.

For the Arabic and the Persian pronunciation of the alphabet and the form of certain letters before the *iza'fat*, vide 'Peculiarity of Arabic Words.'

In Indian dictionaries a letter preceding another is termed ما قبل *mā qabl*, and one following another is styled ما بعد *mā ba'd*: thus in the word رب, the letter *rā* is ما قبل *mā qabl-i bā*.

### § 3. The Short and Long and Diphthong Vowels (in the middle of words).

(a) There are no regular vowels in the Arabic written language, but the Arabs make use of the three signs َ ِ ُ [vide table, § 1 (c)] which they call الحركات *al-ḥarakāt* "the movers" (lit. "motions"), and one of these signs placed above or below a consonant determines its vowel sound. When a consonant is accompanied by one of these "movers", it is called متحرك *mutaḥarrik* or "moving." The short vowels were originally quite unrepresented. As the "movers" only give the vowel sound essential to a consonant, it is obvious that they cannot stand alone at the beginning of a word: vide § 4 (c).

For pronunciation, vide Table.

(b) The letter having *kasra* or *zīr* below it, is called *maksūr* (مكسور), that having *fatha* or *zabar* above it, *maftūḥ* (مفتوح), and that having *ḡamma* or *pīsh*, *māzmūm* (مضموم).

(c) In Arabic, the vowels, as terminal signs of inflection, are called *raf'*,



(رُفِعَ) or nominative (رَفَعُ), *jar* (جَر) or genitive (جَرِّ), and *naṣb* (نَصَب) or accusative (نَصْب), and the words, not the letters, so marked, are styled *marfū'* (مَرْفُوع) *majrūr* (مَجْرُور), and *mansūb* (مَنْصُوب) : vide § 8.

*Remark.*—The short vowel *i* is in Persian oftener pronounced like *e* in 'fen' than like *i* in 'fin.' Also *fatha* is locally so pronounced, as *kerd* for *kard*.

(d) Long vowels (in the middle of words).

*Alif*, و and ی are weak or infirm consonants<sup>1</sup> or semi-vowels and correspond respectively with the "movers", i.e. the short vowels *a*, *u*, *i*.<sup>2</sup> In Arabic writing the long vowels are formed by a combination of two of these affinities; (Ex. *bā*, *bū* and *bī*) and pronounced like *a* in *father*, *u* in *prude* and *i* in *police* or *pique*.<sup>3</sup>

*Remark I.*—In *ā*, the *alif* is written to indicate that the *fatha* belonging to the *b* is prolonged in sound : vide § 2 (a).

*Remark II.*—The و and ی of prolongation and *الف المقصورة* (ئ or ي) are before (vide § 2, p. 21) a *waṣla* shortened in pronunciation, thus *في الفجر* is pronounced *fi'l-fawr* (*fil-fawr*).

(e) Diphthongs (in the middle of words).

By combining *fatha* with ی and with و, the diphthongs *ai* or *ay*, and *au* or *aw*, are formed, and pronounced like *ai* in *aisle* (rare in Persian) or *ey* in *they*, and *ou* in *stout*; Ex. *ميل* *mail*<sup>4</sup> or *mayl* "inclination", *صوم* *ṣaum* or *ṣawm* "fasting."

In modern Persian the *ay* is most often pronounced like *ey* in *they*; Ex. *خيلي* is pronounced both *khailī* and *kheyli* (also *khailē*, etc., etc.) (vide under letter ی); also the *au* sound, characteristic of the Arabic, Afghan, or Indian accent, tends towards the sound of *o* in *hose*.

(f) The original Persian vowel system was that of the Sanskrit, with the semi-vowel *ri* peculiar to the latter excluded.

<sup>1</sup> حروف علت "weak letters" is the term applied to ا - و - ي as opposed to حروف صحيح the 'real consonants.' These are included in the school rhyme:—

حرف علت نام باشد و او الف و یای را  
هرکرا دردی رسد ناچار گوید "وای" را

<sup>2</sup> Hence *alif* is called *ukht-i fatha* "sister of *fatha*"; *vāv* is called *ukht-i ṣamma* "sister of *ṣamma*"; and *yā* is called *ukht-i kasra* "sister of *kasra*."

<sup>3</sup> When ا - و - ي form vowels they are called حروف المد *hurū' l-madd* "letters of prolongation", or *hurū' l-ishbā'* حروف الاشباع "letters of filling up or impregnating with a sufficiency of colour."

<sup>4</sup> In modern Persian pronounced more like *meyl* and *ṣom*.



When و and ی follow a consonant unmarked by a short vowel or by *jazm*, they were said to have an open sound called مجهول *majhūl*, or "unknown" (i.e. unknown to the Arab invaders); Ex. مور *mor* an ant, شیر *sher* "a lion"<sup>1</sup>; but when a و was preceded by a consonant pointed with َ or a ی with ِ, then the sound was called معروف *ma'rūf* or "known"; Ex. موش *mūsh* "a mouse"; شیر *shīr* "milk."

The *majhūl* sounds *o* and *e* are still preserved in the Persian spoken by Afghans and Indians, but they are now unknown in Persia: in modern Persian "an ant" is called *mūr*, and there is nothing in pronunciation to distinguish the word for "lion" from *shīr* "milk."

*Remark I.*—There are thus, exclusive of the *majhūl* sounds, at least nine vowel sounds in Persian, *a*, *ā*, *i*, *ī*, *u*, *ū*, and diphthongs *ai*, *ay*, and *aw*. The last takes the place of the *au* sound characteristic of Indians.

*Remark II.*—To sum up the remarks on the weak consonants, ا - و - ی (حروف علت), when و and ی are initial, or are movable in the middle of a word, they are real consonants and are pronounced with their proper vowels; when they follow a *jazm* they are consonants, as in جز *juz*; and when they follow a consonant that has neither a vowel nor a *jazm* they were in classical, and are in Indian Persian *majhūl*. When the consonant preceding و has a *pīsh* or *zamma* (َ) the sound is *ū*; when the consonant preceding ی has a *zīr* or *kasra* (ِ) the sound is *ī*.

When و and ی follow a consonant that has a *zabar* or *fatha* (َ) they may be called diphthongs.

#### § 4. Hamza<sup>3</sup> (ء) and the short vowels at the beginning of words.

(a) In endeavouring to pronounce a vowel without a consonant, a distinct though slight effort is made with the muscles of the throat; this jerked sound or hiatus is by the Arabs called *hamzah*, which signifies "prick, impulse", and is represented by ء, the form of which has arisen from the

<sup>1</sup> In Persia lion is شیر *shīr* and a tiger ببر *babr*. In India the tiger is called شیر *sher* and the lion *babar*: the word *sher* is also loosely applied to the leopard, panther, etc.

<sup>2</sup> i.e. in Persia. Dr. Rosen justly remarks in his grammar: "The Persian of India may be looked upon as a petrification of the old classical language. It has also preserved the '*majhūl*' vowels *e* and *o* for *ī* and *ū*, and many other differences of pronunciation. The Persian-speaking Indians, whose studies are mostly confined to the classics and poetic exercises, have followed none of the developments of the modern language." The Persian of India, therefore, though far purer both in idiom and pronunciation than the language of Persia, sounds pedantic, and is almost unintelligible to ordinary Persians.

<sup>3</sup> Denotes "pressure" or "puncture." Among Arab grammarians the first letter of the alphabet is more generally called *hamzah*.



letter **ع** of the word **تَع**. In other words *hamza* represents the cutting off of the stream of breath preceding or following a vowel.

In Arabic, *hamza* is placed over or under *alif*, or over **و** and **ي**, but when final is written by itself, and may follow any of the letters. The letter so marked is called **مَحْمُوزٌ** *mahmūz* or "hamzated", a term also applied to a word having *hamza* for one of its radicals.

*Remark.*—*Alif* when it is merely a letter of prolongation is not *hamza*.

(b) *Short vowels at the beginning of words.* In most cases *alif* occurs as the bearer of *hamza* and then performs a function essentially different from that in the Remark to § 13 (d); Ex. **أَب** *ab*, **أُب** *ub*. When an *i* sound follows, then the sign **اِ** is placed under the bearer **ا**, as **اِ**.

For the pronunciation of a silent *hamza* in the middle of a word, *vide* under letter **ع** § 2. In the word **مَأْذُونٌ** *ma<sup>h</sup>ẓūn* "permitted", the *hamza* is silent, and, having no vowel to give it life, it represents the jerked sound mentioned in the beginning of the paragraph; and, as the first letter, viz: **م** is pointed with **ـِ**, the two together in Persian give the half-bleating sound mentioned in the remarks on the letter **ع** § 2.<sup>1</sup> In the word **رَأِيسٌ** *ra'īs* "a head", "a chief", the *hamza* is not silent, but is marked with **ـَ** and is consequently pronounced like **اِ** at the beginning of a word. In the words **أَمْرٌ** - **مَوْ** **أَمْرٌ**, the final **ـِ** has no vowel and also follows a letter without a vowel. The Arabs would pronounce the final **ـِ** in these words something like *shay-ā*, *sū-ā* *umarā-ā*, but the Persians ignore the **ـِ** in such Arabic words<sup>2</sup>: they do however pronounce the **ـِ** at the end of **مَوْ**, probably to distinguish it from the Persian word **سُو** *sū* "direction, towards."

In the pronunciation of an Arab, the *hamza* is an articulation very perceptible, especially when it begins a syllable that is in the middle of a word, as in **قُرْآنٌ** - **جُرأتٌ** which are not pronounced *qur-ān* and *jur-at*.

<sup>1</sup> Note that though the **م** is marked with **ـِ** the 'hamzated' *alif* does not serve to prolong the sound of the **ـِ** as would be the case if *hamza* were absent from the **اِ**; thus to all intents and purposes *alif-hamza* (or *hamza*) and *alif* are two separate letters.

<sup>2</sup> This final **ـِ** in Arabic must not be confused with the Persian **ـِ** following a silent **ه** (or **ي**) as a sign of the genitive case. That the Persians do ignore the Arabic **ـِ** in such words as **أَمْرٌ** and **شَرَفٌ** (Arabic broken plurals of **أَمِيرٌ** and **شَرِيفٌ**), is shown by their manner of writing these words in a state of construction, thus: **امرای وقت** or **شرای وقت** "the nobles of the time"

<sup>3</sup> When *hamza* is found at the end of syllable, it is in Urdu changed into the letter of prolongation corresponding to the short vowel that precedes; thus **مُؤْمِنٌ** and **نَائِبٌ** become in Urdu **مُؤْمِنِ** *mūmin* and **نَائِبِ** *nāib*.



(c) The latest Arabic Dictionaries treat *alif-hamza* as the first letter of the alphabet, and *alif* alone as ا, or *أ*; for example, if it be desired to look out the Arabic root *سأل* = *sa'ala* "he asked", the ا must be looked for at the beginning of the alphabet; if however it be desired to look out *سأل* = *sāl* "it flowed", the *alif* must be treated as a ي, and the searcher must look for a word spelt *sīn, yā, lām* (instead of *sīn, alif, lām*), while for *سار* = *sār* "he scaled a wall", he should look for *sīn, wāw, rā*. The reason is, that, in Arabic, *alif* is not considered an original letter, but is supposed to be the offspring of one of the two weak consonants و or ي,<sup>1</sup> and according to certain laws of euphony a weak consonant undergoes certain changes or permutations when it comes together in a 'measure' or 'form' with a vowel that is not analogous to it: accordingly, in the last two examples, an original و or ي has by permutation been changed into an *alif*. Similarly *نبي* "a prophet" is from *نبا*, and the letter after ب must be treated as the first letter of "the alphabet." The second letter of *سأل* is *hamza*, because it is *mutaḥarrik* or movable, while the second letter of *سأل* is called *alif*, because it is a letter of prolongation. *Hamza*, however, may be *sākin*, as in *رأس*.

(d) *Long vowels at the beginning of words.* As already stated, the long vowels are formed by a combination of a short vowel and the weak consonant that is its affinity; and the manner of writing the long vowels in the middle of words has been demonstrated in § 3 (d). It follows by rule [*vide* short vowels at beginning of words (b)], that the long vowels at the beginning of a word are introduced by a *hamza*, thus *أوب* = *ūb*; and *أيب* = *īb*. Similarly *أب* should = *āb*; but to avoid this awkward form the second *alif* is written over the first, thus *آ*: this *alif* on the top is called *madda* "the mark of *madd* or prolongation."<sup>2</sup>

(e) By the same rule the "diphthongs" at the beginning of words are written *أيب* = *āib* (or *ayb*), and *أوب* = *āub* for *aub*; for pronunciation, *vide* § 3 (e).

<sup>1</sup> It will be noticed that the three weak letters or semi-vowels are *alif, wāw* and *yā*. The *hamza* is a strong letter, although in certain cases it is liable to modification or change like any of the weak letters. While *wāw* and *yā* are sometimes real consonants, the *alif* is not regarded as such at all; but only as a prop for *hamza*, or as a letter of prolongation, as in the word *سأل*.

<sup>2</sup> An *alif* so marked is by some Grammarians called *alif-i maddūda*, as *آ* آمدن Pr. "to come." *Alif-i maddūda* can only occur at the beginning of a syllable: قرآن *Qur-ān*. In Arabic the term *alif maddūda* is restricted to a final *alif* followed by *hamza*, as in *عما* and *نقى*, in contradistinction to *alif maqṣūra*, as in *عما* and *نقى*.



As in Arabic, *hamza* following a long  $\bar{a}$  is written on the line,<sup>1</sup> the *alif* that precedes such a *hamza* is generally marked with a *madda*, but this *madda* has no effect on the pronunciation; thus in Arabic جَاءَ, for جَأَ, "he came." This is also the case when و or ی act as bearers of *hamza*, e.g. قَائِلٌ *qa'il*.<sup>2</sup>

Final *hamza* in Arabic words (as طَبَّاءٌ<sup>3</sup>) is rarely written in Persian, and always disappears in writing before the ی of the *izāfat*; as, اطباءى فوجى "medical officers of the Military Department": were the ء retained, the ی might be mistaken for the ی of unity: *vide* Remark to (g); *vide* also § 26 (f) (2).

(f) In Persian the sign ء over ا at the beginning of words is omitted, even in words fully pointed with the vowels, etc.; and in the dictionaries, Persian and Urdu, no distinction is made between *alif* and *hamza*; i.e. both are at the beginning of the alphabet.

*Hamza* corresponds to an English hyphen in such words as re-open,<sup>4</sup> and is then written over a y (ی) without the dots: in other words, *hamza* is thus written, instead of over the prop *alif* in those cases when (according to Englishmen) one syllable ends in a vowel and the next begins with one; Ex. فایده *fā'idā* "benefit" instead of فایدہ or فايدہ.<sup>5</sup>

When two ی come together, it is more correct to omit the dots in the first and place the sign ء over it, as: پائیدن *pā'idan* "to stand firm." This word *may* also be written پاییدن *pāyīdan*, but in this case the first ی must be treated as a consonant and transliterated *y*. Similarly گنجایش *gunjā'ish* or *gunjāyish* گنجایش.

Strictly speaking a *hamza* in Persian ought to be used whenever a

<sup>1</sup> As a rule *hamza* has in Arabic no bearer when it is movable by a *fatha* and follows a long vowel, or when it is final and preceded by *sukūn*. In words like خَطْبَةٌ, i.e. in words where the long vowel preceding the *hamza* is ی, the *hamza* is placed on or above the line, or is written over a ی (without dots): thus خَطْبَةٌ or خَطْبِیَّة.

<sup>2</sup> In Modern Persian usually pronounced *qūyil*.

<sup>3</sup> In Persian, it is optional to write or omit the final ء in such words.

<sup>4</sup> In Urdu a *hamza* does duty for a hyphen, e.g. جاؤں *jā-ūn* "may I go?", جاؤ *jā-o* "go."

It will be seen that the Persians and Indians have extended the use of the Arabic orthographical sign *hamza*.

<sup>5</sup> In Persian pronounced *fāyida*. A *hamza* is not correct in such Persian words as گاؤ *gāu* cow, though Indians do write گاؤ (gā'ū).

In قاعده *qā'idā* and such words no *hamza* can be written, as ق is a strong consonant and cannot take ء.



syllable beginning with a vowel is added to a root, thus: *بدئي* (for *بدئي*) and *دبتيم* (for *دبتيم*), but this rule is only observed in certain cases when it is necessary for distinction [*vide* Remark I (g)]. For the Persian "hamza" as a sign of the genitive case, etc., after an obscure *h* or after a final *ي*, *vide* § 26 (f); as substitute for the *ي* of unity, *vide* § 41 (c) (d).

(g) *Hamza* in the middle or at the end of an Arabic word used in Persian, is often omitted, both in pronunciation and in writing; as, *قائم* *qāyim* for *قائم* *qā'im*, but generally *سائل* *sā'il*, rarely *سایل* *sāyil*.

*Remark I.*—The practical uses of *hamza*, and its omission in modern Persian, are best illustrated by the following examples: *گدا* *gadā* "beggar"; *گدائي* *gadā'i* "begging"; *گدائي* *gadā-i* "a beggar"; *گدای کرمان* *gadā-yi Kirmān* "the beggar of Kerman."

It will be noticed that the distinction between the words for "begging" and "a beggar (with *ي* of unity)" lies in the accent only.

*Māhī* ماهي "fish"; *māhī-i* (class) "a fish" [*yak māhī* یک ماهی in m.c.]: *yak māh-i dīgar* (m.c.) "one month more"; *yak māhī-yi dīgar* (m.c.) "one fish more"; also in m.c. *māhī-yi dīgar-i* and classically *māhī-i dīgar*: *نمایم* *numāyam* "I show but *نمائیم* *numāyīm* "we show."

*Remark II.*—Note the division of syllables when *ء* occurs in the middle of a word: *جرات* or *جُرئت* is *jur-at* (not *ju-rat*). In the same way *قرآن* *Qur-ān*: *مسألة* or *مسألة* *mas-ala*.

## § 5. The letter ع (at the beginning of words).

In Persian (but not in Arabic) the consonant ع at the beginning of a word is pronounced like the consonant *hamza*, thus *عيب* is pronounced like *ايب*, and *عيوب* 'u ūb (Ar. broken plural of *عيب*) "defects, vices," as though spelt *ايب*, *vide* § 20. In the Roman character, ع is transliterated by a reversed comma above the line.

*بدئي* would in modern Persian be taken to be *badi-i* "a badness," but in *جدائي* *judā'i* the *hamza* is necessary. When a syllable begins with a vowel, the mark *hamza* is used to introduce it. But this *hamza* being written above the line requires "a prop"; and this in the case of *a* is *ا*, in the case of *u* it is *و* (with or without *ء*), and in the case of *i* it is *ي* (with or without *ء*), only that in the initial form this last is [often] distinguished from the ordinary *y* by losing its dots: e.g. *سؤال* *suāl* "a question," *ماسأل* *mas-ul* "inquired of," *فائدة* *fā'idū* "advantage."

*Palmer's Concise Eng.-Per. Dict.*

<sup>1</sup> Note the different position of the accents in the two words.

<sup>2</sup> For *ماهيلي*.



## § 6. Jazm or Sukūn.

(a) In Arabic and Persian, the first letter of a word is always accompanied by a vowel, hence in the mouth of an Arab or Persian a word like Smith becomes Ismith (or Ismit).<sup>1</sup>

When a consonant in the middle or at the end of a word is followed by no vowel sound, it is said to be *sākin* ساكن, i.e. "quiescent, inert, or mute," and the symbol called *jazm* جزم "cutting off, or amputation," or *sukūn* سکون "rest" [ ْ ] is placed over it. In the word *mardum* مردم "men," the first letter (م) is "moved" by *fatha*, but the second letter (ر) is "quiescent, inert, mute, or silent", having the sign *jazm* ( ْ ) over it; while the third letter (د) is 'moved' by *zamma* or *pīsh*; and finally the last letter (م) is "quiescent."

A letter so marked is called *sākin* "quiescent" or *majzūm*; it has none of the *حركات ثلاثه*. When two or more quiescent letters occur together, the first only is termed *sākin*, the others being termed *mauqūf* موقوف "dependent on" or "supported"; thus in *dūst* دوست "friend" the و is *sākin* and the س and ت are *mauqūf*.

In Persian (but not in *classical* Arabic), the last letter of all words is quiescent; this being a rule, the sign *jazm* is omitted in the case of final letters. *Jazm* therefore signifies that (in the Roman character) two consonants in the middle or end of a word have no vowel between them.<sup>2</sup>

(b) In such words as نَدَل - نَدْل - نَقْل, great care must be taken in *Persian* to avoid even the *suspicion* of a vowel between the two last letters; many Persians pronounce these words almost like *tiṣṭi*, *naqlā*, *nagḏā*, and in the two last words slightly dwell on the *fatha*. The Arabs and Indians pronounce these words less affectedly; the Indians as though they were *tiṣel*, *naqel*, *naged*.<sup>3</sup>

*Remark.*—The presence or absence of a *jazm* in a word of three letters, sometimes completely alters the meaning, e.g. نَفَس *naṣ* means "passion"; "the penis", but نَفَس *naṣas* means "breath"; فَرْج *farj* "a fissure and the privities of a woman,"<sup>4</sup> but فَرْج *faraj* "freedom from grief or sorrow."

<sup>1</sup> Few illiterate Indians can pronounce two consonants at the beginning.

<sup>2</sup> In Hindustani a few words begin with two consonants with no vowel between them. In such cases a *jazm* is not written over the first letter as theoretically a quiescent consonant cannot occur at the beginning of a word. It is for this reason that a vowel is often inserted; thus *Brahman* is often pronounced *Birahman*.

<sup>3</sup> *Barf* "snow" is in India pronounced *baraf*; this pronunciation renders the word unintelligible to many Persians.

<sup>4</sup> In Arabic the privities of either sex. Uneducated Persians pronounce both words *farj*.



### § 7. Tashdīd<sup>1</sup> and Idghām.

(a) A doubled letter in the middle of a word is *written* only once, but the sign ( ~ ), called تَشْدِيد *tashdīd* "corroboration" or "strengthening", is placed above it to indicate that it should be *pronounced* twice.

A letter so marked is called *mushaddad* مُشَدَّد "strengthened", "corroborated." The first of the doubled letters ends one syllable, and the second begins the following syllable.

(b) In practice, the Persians strongly *emphasize* the letter that is marked with the sign of duplication; Ex. خُرَّم *khurram* "joyful"; اَلْبَتَّة *albatta* "certainly." The Arabs however pronounce the doubled letter twice, unless it ends the word, when it can only be emphasized.

(c) Arabic words of only two letters are rare; consequently words like شَطَّ and دَقَّ (*shatt* and *daqq*) are three lettered, even if the sign ( ~ ) be omitted. For further remarks on ( ~ ) *vide* under "solar letters", § 10.

*Remark I.*—Without the *tashdīd*, there is nothing to show whether a word spelt like قُوْت is *qūt* "food" or *quvvat* "strength."

In Arabic words a *euphonic tashdīd* occurs when the article *al* precedes a word beginning with a solar letter: *vide* § 10.

*Remark II.*—*Tashdīd* is said not to be found over any of the four letters that are purely Persian. The word بَچَّ *bachcha* is an exception; if the ( ~ ) be omitted there is nothing to distinguish it from بَـ *bi-chi*, "for what"; *vide* also "Peculiarities of Persian words." In compounds, the *tashdīd* over *bachcha* is dropped, as *sag-bacha*, *bacha-khar*, *bacha-Turk*, etc., and also in the expression: *Bacha! mār-at bi-zanad* (a curse). Other exceptions are هَبَّ "hillock", and ثَبَّ "thick, dense."

(d) *Idghām* اِدْغَام signifies inserting one letter into another, coalescence, as شَبَّـرَ *shappara* (from *shab-para* شَبْـبَرَة). As a letter so assimilated (*mudgham* مَدْغَم) is marked with *tashdīd*, the two words are practically synonymous.

*Remark I.*—Removing a *tashdīd* تَشْدِيد from a word, as جَادَـ *jāda* for جَادَـ *jādda* "path", is called تَخْفِيف *takhfīf* "lightening", and a word so "lightened" is *mukhaffaf* مُخَفَّف.

*Remark II.*—'Doubled' Arabic substantives in which the last two radical letters are the same,<sup>2</sup> in order to avoid two quiescent letters coming

<sup>1</sup> *Khar-i bū tashdīd* خَرَبَا تَشْدِيد (m.e.) "most emphatically an ass."

<sup>2</sup> In Arabic مُضَاعَف *muḍā'af* "a reduplicate verb, i.e. one whose second and third radicals are the same. The term *muḍā'af* is also applied to a quadrilateral verb of two equal syllables, as زَلَّزَلَ "zalzal."





together, lose the *tashdīd* تشدید before the Persian plural termination *hā*; thus *finn* فنّ "a spirit, a Jinn" has for its Persian plural *jinhā*. Similarly from *ṣaff* صفّ "a line" comes the Persian compound *ṣaf-dar* صفدر "rank breaking" (an epithet of 'Alī). Such Arabic words frequently lose the *tashdīd* in Persian, as *kaff* كفّ "palm of the hand," *kaf* كف, P.; *ḥabb* حبّ "a berry, grain, pill" becomes in Persian *ḥab*. Sometimes the *tashdīd* is again restored before the *ī* of unity, thus *ḥab*, P. (m.c.) becomes *ḥabb-ī* حبّی (m.c.) "a pill"; *fan* فن "art", *fann-ī* فنّی; but *kaf* كف "palm of the hand", *kaf-ī* كفّی (m.c.) (not *kaff-ī* كفّی).

*Remark III.*—A *mushaddad* letter is rarely found in a pure Persian word; *arra* (S. *ārā* "a saw"; *farrukh* (or *farukh*) "happy, etc." are exceptions.

### § 8. Tanwīn ( تنوین )

In classical Arabic the short vowels are used as terminations to express the three cases of nouns<sup>1</sup> :—

ـُ is the nominative	}	Vide also § 3 (a).
ـِ is the genitive		
ـَ is the accusative		

If the noun is indefinite, these terminations are doubled and written ـُ , ـِ , ـَ , and pronounced with the *nūn* or *n*-sound. This is called تنوین *tanwīn* "giving the *nūn*."<sup>2</sup>

Arabic nouns in the accusative case are in Arabic used as adverbs; Ex. *ittifāq* اتِّفَاقٌ "by chance" the accusative of اتَّفَقَ. Note that the final *alif* is not sounded.

If the word ends in *ā* or *ī*, there is no final *alif*; Ex. *bināʾ* بِنَاءٌ *bināʾ* "accordingly", *ḥikmat* حِكْمَةٌ "skilfully"; similarly if the word ends in *ī* (in such words the *tanwīn* is written over the letter preceding the *ī*, and the *ī* is unsounded), thus *hawāʾ* هَوًى "lovingly."

In modern Persian the tendency is to omit the *n* and prolong the final *ā*

<sup>1</sup> Such words are considered by Lexicographers to be Persian.

<sup>2</sup> There is practically only one declension in Arabic.

<sup>3</sup> In modern colloquial Arabic the final vowels and *tanwīn* are with a few exceptions omitted: a noun in the accusative case, used as an Adverb, is given the *tanwīn*. Colloquial Arabic has, therefore, no distinction of case as found in the classical language.

<sup>4</sup> The *alif* over the *ī* is now seldom written, the word being spelt هَوًى: the *ī* is silent هَوًى. Words like *uqbā* عَقَبَى are generally written عَقَبَى (without *alif*). In the Roman character, a final *ī* pronounced like *ā* is transliterated *a*.



in the pronunciation of these Arabic adverbs; Ex. *حَالًا* *hāl*-<sup>as</sup> "now, at present", is in modern Persian always pronounced *hālā* *حالا*, while *صَلًا* "in reality" is pronounced both with and without the *n*. In some words the *n* is always retained; Ex. *غَلًا* *ghaflat*-<sup>as</sup> "suddenly" or "by accident", *جَبْرًا* *jabr*-<sup>as</sup> "by force."

### § 9. Waṣlah.

This word signifies "a conjunction or joining" and is only found over the *alif* of the Arabic definite article *ال* *al* "the": it signifies that the *alif* is suppressed in pronunciation and the *l* joined by the previous vowel; thus *amīr*-<sup>l</sup>-*mu'minān* *أمير المؤمنين* "Commander of the Faithful": vide Remark II to § 3 (d).<sup>2</sup>

If a word before a *waṣla* ends in a long vowel or in an *alif-i maqṣūra*, the final vowel is shortened in pronunciation before the *alif* with *waṣla*, thus *فِي الْجُمْلَةِ* is pronounced *fi'l-jumla* and not *fi'l-jumla*.

### § 10. Solar and Lunar Letters.

(a) In Arabic the dental, liquid and sibilant letters, fourteen in all, are called *أَلْحُرُوفُ الشَّمْسِيَّةِ* *al-hurūf-s'h-shamsiyyat* or "solar letters" for the by no means obvious reason that the word *shams* *شمس* "sun" begins with one of them. They are *ن - ل - ط - ظ - ض - ص - ش - س - ز - ر - د - ذ - ث - ت*. If an Arabic word with the article *ال* begins with one of these letters, then, for euphonic reasons, the *l* of the article is not *sounded*, but to compensate for its loss, the first letter of the word itself is doubled and marked with *ـ*, thus: *سَلَامٌ* *Salām*-*l*-*dīn* "the Peace of Religion" (Saladin). The dentals

*sinniyyā* *سنيّة*, those that are enunciated by the aid of the teeth,<sup>3</sup> are *ن - ل - ط - ظ - ض - ص - ش - س - ز - ر - د - ذ - ث - ت*. The lingual *asaliyya* ( *اسليّة* ) are those that are pronounced by the aid of the tip of the tongue, and are *ر - ز - س - ش - ص - ض*.<sup>4</sup>

(b) The lunar letters *أَلْحُرُوفُ قَمَرِيَّةِ* *hurūf-i qamariyya* are said to be so called because *qamar* the moon begins with one of them. With them no such change takes place in the *l* of the article.

The lunar letters are subdivided into the labials *shafahiyya* or *shafawiyya* *شَفَوِيَّة* ( *شَفَوِيَّة* or *شَفَوِيَّة* ); *ب - ف - م - و*; the palatals *lahawiyya* ( *لَهَوِيَّة* ); *ج - ق - ي*;

<sup>1</sup> The *hamza* is pronounced.

<sup>2</sup> Difficulty of pronunciation or want of euphony is called *istiqqāl* ( *استيقال* ).

<sup>3</sup> The loss of the front teeth prevents the people pronunciation of the dentals.

<sup>4</sup> The letters *ر - ز - س - ش - ص - ض* are called *أَلْحُرُوفُ الصَّفِيرِ* "sibilant letters."



and the gutturals, *ḥalqiyya* (حلقية)<sup>1</sup> or *ḥanjariyya* (حنجرية)<sup>2</sup> ع - غ - ه - ح - خ.

*Remark.*—Arab grammarians have themselves fallen into confusion over these ill-defined divisions.

(c) The Arabs further term certain letters *ḥurūf-'l-laqlaqaḥ* "clacking letters"; *ḥurūf-'l-zalq* حروف الذلق or *al-ḥurūf-'l-zawlaqiyyah* letters articulated with the tip of the tongue and the lips; they are the liquids ر - ل - ن - و - ي: *ḥurūf-'l-līn* حروف اللين "soft letters" ط - ظ - ص - ض: *niṭ'iyyah* نطعية letters pronounced by the tongue and the fore part of the palate (viz. ط - د - ت): *mustafilah* مستفلة "depressed (letters)" are those in which the tongue does not rise.

### § 11. Abjad.<sup>3</sup>

(a) The following meaningless words give the letters in their numerical order<sup>4</sup> :—

1000	900	800	700	600	500	400	300	200	100	90	80	70	60	50	40	30	20	10	9	8	7	6	5	4	3	2	1
ألف	ب	ج	د	هـ	و	ز	ح	ط	ي	ك	ل	م	ن	س	ع	ف	ق	ر	ش	ص	ض	ظ	غ	خ	دال	ذال	ذال

The use of letters as numerals is confined to mathematical works, almanacs, and chronograms.<sup>5</sup>

The sum of the letters in the name of a work, or of a brief sentence or verse recording an historical event, gives the year of the *Hijra* in which the event took place. This practice of commemorating events by chronograms is common in all Muslim countries.

This system is called *abjad* أبجد and *ḥisāb-i-jummal* حساب جمّل, the Arabic word *jummal* جمّل signifying "cable; addition." A letter marked with *tashdīd* تشديد is reckoned as a *single* letter.

(b) Examples :—When Nadir Shah proclaimed himself sovereign of Persia, he struck coins with the Arabic inscription as a chronogram *alkhayr fī mā waqaʿ* الخَيْرُ فِي مَا وَاقَعَ "the best is in what happened." The sum of these letters = 1148 (A.H.) = A.D. 1735-6.

<sup>1</sup> Letters formed in the uvula.

<sup>2</sup> Also حروف العلق.

<sup>3</sup> Vulgarly *abujad*.

<sup>4</sup> The Arabs of Morocco in the above words substitute ص for س - ض for ص - ع for ش - ح for غ.

<sup>5</sup> As regards the four Persian letters, پ may have the value of ب - چ of ج - ژ of ز - گ of گ, i.e. they may have the same value as their corresponding Arabic letters.



The date of Taymūrlang's death is in the dramatic words *وداع شهریار* *Vidā-i Shahryārī* "Farewell to Royalty," this = 807 (H.) = A.D. 1404-5.

A new gate<sup>1</sup> to the mosque at *Kāzimayn* was constructed by Farhād Mirzā, an uncle of Nāṣir<sup>2</sup>-d-dīn, Shāh of Persia, in A.H. 1300 (=A.D. 1882), and an Afghan poet of Bagdad, who wrote under the *takhalluṣ* *تخلص* or 'nom de plume' of Shihāb, immortalised (as his son says) the event in a poem, the chronogram of which, according to custom, occurs in the last, or the last two *misra*' *مصرع* (a line of verse) :—

شهابش از پی تاریخ گفت با دل شاد بود بجانب فردوس راحت از این در

"Shihāb in a happy frame of mind fixes its date—" *May your road to Paradise be by this gate.*" The sum of the letters in the second *misra*' is 1299, but the writer says at the end of the first line "*bā dil-i-shād* *با دل شاد*" and these words may also be translated "*with the heart of shād*": now the heart of *shād* is *alif* which = 'one,' so this makes the total 1300. Persians love obscurities.

The letters of *abjad* can also be used to represent figures, thus *ب* for 12, *ک* for 21, etc.<sup>3</sup>

(c) In a certain style of almanac called *taqvīm-i ruqumī* (نقویم رقومی), the letters of the alphabet are used with special significations; thus the letter *ث* denotes Thursday, the sign Virgo, the planet Venus, and the moon when bright. Few Persians nowadays know these signs, and the almanacs never contain a key. The *taqvīm-i Fārsī* *نقویم فارسی* is preferred.

## § 12. Numerical Figures.

(a) The usual signs for the numerals (borrowed from the Hindus by the Arabs) are :—

۰	۱	۲	۳	۴	۵	۶	۷	۸	۹
0	1	2	3	4	5	6	7	8	9

In combination these are written from left to right as in English thus, ۱۹۰۱ = 1901.

<sup>1</sup> Called by the Arabs the *Bāb-i-Farhādīyya* and by the Persians *Bāb-i-Farhādīyya*.

<sup>2</sup> The *abjad* system is also used as a species of Morse alphabet for visual and auditory signalling, in a manner that will readily be understood by Military Officers. Double raps or long sounds, such as sighing or sucking a pipe, indicate the number of the word in the *abjad* system, while single raps or short sounds indicate the position of the letter in that word. Similarly, signs made by the right eye or eyebrow, or by the tongue in the right cheek, or by the right hand or foot, indicate the word, while those on the left, the letter. *Vide* also § 16.



(l) In MSS., variations in the signs for the numerals are ۲ for 2, ۳ for 3, ۴ or ۵ for 4, ۶, or ۷, or ۸ for 5, ۹ for 6, < for 7, and > for 8.

Fractional numbers are usually written as in English as:—

$$\frac{1}{۲}, \frac{1}{۳}, \frac{۲}{۵}, \frac{۳}{۷}, \text{ etc.}$$

### § 13.

To find the year A.D. corresponding to the year of the *Hijra*:—

Let M = the Muslim date in years and decimals.

Let E = the required English date in years :

Then  $E = M \times 0.970225 + 621.54$ . The answer is the date A.D. of the end of the year A.H.

The year A.D. 1900 (1st May) = 1318 H.

### § 14. Siyāq (سياق).

*Mustawfis* (مستوفي) or Revenue Accountants, and Munshis keep their accounts in a system of figures called *siyāq* (سياق) or *diwānī* (دیوانی) which is nearly the same *raqam* (رقم) of India.

For a detailed account of this system, *vide* Appendix to *Woolaston's English-Persian Dictionary*. The system is a complicated one.

Shop-keepers and merchants keep their accounts in a form of *siyāq* (سياق): they do not understand the *diwānī* (دیوانی) or *siyāq* (سياق) of the *Mustawfi* (مستوفي).

*Ruqūmī* (رقومی) is applied to a system of writing a sum in a receipt: the sum is first written in *siyāq* (سياق) and then in words underneath it; under this again, *half* the sum is written in *siyāq*.

### § 15. Letters in Poetry.

Persian poets delight in discovering fanciful resemblances in the form of letters. As already stated, an upright stature is likened to the letter *alif*,<sup>1</sup> but bent by grief or age it is a ۷: a bent neck is like ۶, while a drooping head is like ۵. The Persian poet Jāmi in his beautiful but

<sup>1</sup> The revenue accounts being kept in *siyāq* none but a *mustawfi* (مستوفي) or revenue accountant can interpret them. Persian officials are in the hands of their accountants.

"I heard of one Governor who on removal from office had his accounts made up and was found to be a debtor to Government to the extent of 80,000 tumams (£16,000). He got another *mustawfi* (مستوفي) to examine his accounts and the latter brought him out a creditor to the amount of 40,000 tumams." — *Yates' Khorasan and Sistan*.

<sup>2</sup> Sighs are also compared to *alif*.



somewhat lengthy poem "Yūsuf and Zulaykhā"<sup>1</sup> compares the heroine's teeth to *sīn* (س), her mouth to *mīm* (م), and her eyes to *qād* (ق) or *'ayn* (ع); *zulf* is again compared to *lām* and *jīm*.

## § 16. Handwritings.

The two most important varieties of Arabic writing are the *Kūfī* and the *Naskh*,<sup>2</sup> and all the other varieties, national or calligraphic, may be referred to one of these two styles.

The *Kūfī* took its name from the town *Kūfa* on the Euphrates, a town that at one time was a seat of Muslim learning, and famous for a school of Arabic copyists.

From authentic *Kūfī* inscriptions, it is now no longer doubtful that the Arab employed the *Kūfī* style at the time of the conquest of Syria, before the foundation of *Kūfa*. It is now supposed that the *naskh* did not originate in the second or third century after the Prophet but was used simultaneously with the *Kūfī* in the time of the earliest *Khalīfas*, and possibly in the time of the Prophet himself.<sup>3</sup>

The *Ta'liq* (تعليق), 'hanging' hand, is an elegant court hand that was, and still is, much admired in Persia.

<sup>1</sup> According to the Eastern romance *Zulaykhā* saw and loved *Yūsuf* in a dream. Many suitors hearing of her beauty vainly sought her hand. At length she agreed to espouse the 'Azīz of Egypt, *Qitfir* (Potaphar of the Bible) believing him to be the *Yūsuf* (or Joseph) of her vision. Her marriage was a rude awakening and her respect for her husband was doubtless lessened by the fact that he was, for some reason or other, a eunuch. Joseph is recognized and bought in the slave market by *Zulaykhā* and adopted by her husband. *Zulaykhā* makes furious love to the unwilling youth. The ladies of Memphis discover her secret and talk scandal. *Zulaykhā* hears the gossip, and faces the difficulty by giving a banquet to all the ladies of her acquaintance. While sending for *Yūsuf* she gives each lady an orange to peel, with directions to observe *Yūsuf* covertly the while. The ladies are so agitated at the sight of the slave-boy's unexpected beauty that they absently cut their fingers instead of the orange. They have to confess that *Zulaykhā* has an excuse for her passion, the temptation being so great. The *Qur'ān* says: "—and she shut the doors and said 'come hither!' He said 'God keep me! Verily my lord hath given me a good home and the injurious shall not prosper.' But she longed for him; and he had longed for her, had he not seen a token from his Lord." *Qitfir* dies and *Zulaykhā* becomes a beggar, old, blind, decrepit, but Joseph retains his youth. *Zulaykhā* builds a reed-hut on the way by which the man she so faithfully loves has to pass. Joseph fails to recognize in the blind beggar-woman his former mistress. She has however expiated her sin by suffering. Her youth is restored to her, and *Yūsuf* is directed to make her his wife. *Yūsuf* is a type of male beauty, the Adonis of the Muslims.

<sup>2</sup> *Naskh* نسخ "writing of transcribers."

<sup>3</sup> *Qurans* are written, lithographed, or printed, in what is commonly styled *khatt-i 'arabī* (خط عربي), i.e. *naskh* with all the points.



The *nasta'liq* (نستعلیق) is a combination of the *naskh* (نسخ) or ordinary hand and the *ta'liq* (تعلیق): it is a beautiful hand, chiefly used by the Persians for well-written manuscripts; but the modern Arabs call the Persian writing generally *ta'liq*.

Some old Arabic manuscripts written in Persia are in this style.

The *shikasta* شکسته or "broken" hand is the term generally applied to the cursive or running hand used by the Persians and Indians.<sup>1</sup> In it the dots are omitted and all the letters are joined together. It is very illegible and puzzling even to natives.

The *ruq'ah* رقعه is used by Arabs and Turks in ordinary correspondence.

The *diwānī* دیوانی,<sup>2</sup> *tughrā* طغرا, *sulṣī* ثلثی (or ثلث)<sup>3</sup> are the names of other ornamental hands used in the titles of books, headings of diplomas or edicts, etc., and correspond to flourished letters and monograms amongst Europeans.

These several scripts are little more than calligraphic styles.

In Persia, even at the present day, calligraphy is one of the fine arts. One or two lines written by certain old Calligraphists sell for many pounds sterling.

The *Khatt-i shajari*\* (خط شجرى) or "tree-writing", a species of enigmatical writing, is merely another application of *abjad* اَبجد; in it an upright stroke represents as it were the trunk of a fir-tree in which the number of branches on the right indicates the number of the word in *abjad* اَبجد, and the number on the left the letter in that word. Thus in *Alī* علی, the first letter occurs in the fifth word of the *abjad* system, namely in *meḥṣen* معصن, and it is the second letter in that word. 'Alī would therefore be written:—



Vide also § 11 (b) footnote 2.

*Remark.*—In writing and in printing, Persian and Arabic words should not be written half at the end of one line and half at the beginning of the next; also dual words connected by و should not be separated. Only inferior copyists make mistakes in 'spacing' and resort to the practice of dividing words.

<sup>1</sup> The Arabs have a vile *shikasta* شکسته of their own.

<sup>2</sup> The *diwānī* دیوانی, a bold round hand, is the official character, in Turkish passports, etc.

<sup>3</sup> The *Sulṣ* ثلث is a fanciful character with calligraphic flourishes.

\* Called also *khatt-i sarī* خط سروی or "cypress writing." There is now little secrecy in this form of writing as it is widely known. Like the Arabic character, it is of course written from right to left. Vide Brownie's "A Year Amongst the Persians."



A greeting at the beginning of a letter is contained in one line: if there is not sufficient room, instead of crowding in the last few words, they are written *above* the line in one or more lines decreasing in length.

Two words are often written in one, as: آن مرد *ānmard* "that man." Two words separated by an *izafat* are sometimes incorrectly joined in one as کتاب مرا (*kitāb-i marā*), which ought to stand for *kitāb-am-rā*.

## § 17. Punctuation.

In Qurāns or ornamental verses, punctuation is represented by various marks such as, : — . . — . . — : : etc., etc., but in manuscripts, as already stated, neither are the short vowels written<sup>1</sup> nor the other symbols. Even in printed works an occasional *tashdīd* تشدید or short vowel is the only assistance given to the reader. This is one of the reasons that the Persians and Indians mispronounce so many common Arabic words.<sup>2</sup>

The following punctuation marks (علامات وقفه) are occasionally used:—

Comma	' <i>alāmat-i waqfa</i> علامت وقفه	..	و
Colon	' <i>alāmat-i mutlaq</i> علامت مطلق	..	ط
Full stop	' <i>alāmat-i āyat</i> علامت آیت	..	o (for ۰)
Mark of interrogation	' <i>alāmat-i istishām</i> علامت استفهام	..	f (ف)
.. .. exclamation	' <i>alāmat-i nidā, faryād, yā la'ajjub</i> علامت نداء و فریاد یا تعجب	..	n (ن)
Quotation,	' <i>alāmat-i iqtibās</i> علامت اقتباس	..	'
Parentheses ( ),	' <i>alāmat-i jumla-yi mu'tariza</i> علامت جمله معترضه by brackets [ ].	..	by
Poetry	' <i>alāmat-i manzūma</i> علامت منظومه	..	..

In manuscripts, a dash (—), called *lakht* لخت, is sometimes used to introduce the words of a speaker and consequently takes the place of inverted commas. The modern sign ~ over a word signifies either that it is a proper noun or that it begins a sentence. These signs, if used, are frequently in red ink.

<sup>1</sup> In classical Arabic the short vowels are the most valuable part of a word: the final short vowel distinguished the person in a tense, the case of a noun, or the gender of a pronoun; a short vowel makes the difference between the active and passive voice, and frequently between a transitive and intransitive verb, and the presence or absence of *tashdīd* may entirely alter the sense: in the absence of "marks," a trilateral root may be pronounced in twelve different ways.

<sup>2</sup> The vowels of even Persian words are misplaced: the Ispahanis say *amrūz* for *imrūz*, and in most parts of Persia *pādīshāh* is the pronunciation of *pād-shāh*. A common example is 'awaz of the Persians, instead of 'awaz (عوض). The Persian word *gīrya* گریه is in m.c. *gariya*.



§ 18. Abbreviations, Contractions, and *Imāla*.

(a) An abbreviation of a word is strictly a part of it, as: A.D. for Anno Domini; dict., for dictionary.

A contraction is the elision of letters or syllables from the body of a word, made in such a manner that the whole word is indicated, as: *rec'd pay't* for "received payment."

The term *mukhaffafāt* مخففات is applied to both abbreviations and contractions.<sup>1</sup>

(a) Some of the most common abbreviations are:—

- (1) *alay-hi-'s salām* = عليه السلام, "Peace be upon him.
- (2) *Ṣalla-llāh* = صلى الله عليه وسلم, *'alay-hi wa-sallam* "God be gracious to him and give him prosperity" (of the Prophet only).

For Christ or other Prophets the Muslim says:—

علي نبينا وآله وعليه السلام—وصلى الله على نبينا وعليه

- (3) *Ṣalla-llāhu 'alay-hi* = صلى الله عليه — صحیح "correct." "God be gracious to him." Also for صحيح "correct."

- (4) *Salām-llāh* = سلام الله عليه (or عليهم) or = (سم or) = *'alay-hi or alayhim*. "The Peace of God be on him (or them)."

- (5) *Raḥmat-llāhu 'anhū* = رضى الله عنه or رضه. "May God be pleased with him."

- (6) *Raḥamat-llāh* = رحمة الله عليه = رح. "The mercy of God be on him."

- (7) *La'nat-llāh* = لعنة الله عليه = لعن. "The curse of God be on him."

- (8) *Sallama-h-llāh* = سلمه الله تعالى = عر. (for ordinary persons, in letter writing).

Nos. 2 and 3 are used for the Prophet only.

No. 1 is generally used for Saints, but not for the Prophet.

No. 4 is used for the Prophet or for Saints.

Nos. 5 and 6 are used for anyone.

No. 7 for Satan; for Yazīd,<sup>2</sup> the assassin of the Prophet's grandson; or for anyone specially obnoxious to the writer.

No. 8 for Mujtahids, etc., when alive.

The form of writing the above Arabic abbreviations varies slightly.

- (9) *alī ākhira* = إلى آخره, etc., in the sense of "and so on" (when the first few words only of a quotation are quoted).

<sup>1</sup> Also اختصار and ايجاز.

<sup>2</sup> By Shi'ahs



- (10) ج for جمع plural (also in the Qur'ān for جائز a lawful pause):  
جج for جمع جمع plural of plural.
- (11) د for بلد "name of town" (in geographical works).
- (12) ع for موضع "name of a place" (geographical works).
- (13) ه for بلدة "name of a small town" (geographical works).
- (14) ع = عيسوي "Christian era."  
ه = هجري "Muslim era."
- (15) ف = فائدة "note," and فاعل "subject" (gram.).
- (16) ن = نسخة "note." Vide § 17, line 13.
- (17) ك = كذلك "and so on."
- (18) م and خ = مقدم and موخر "first," and "last," i.e. 'reverse the order' (read the word with م over it first and with خ over it last).

م also stands for مبتدأ "subject," and خ for خبر "predicate": vide also (23).

- (19) ف = فاعل "object" (gram.).
- (20) ص = صنف "author."
- (21) ق = قاموس (a well-known dictionary).
- (22) غ = غياث اللغات (a well-known dictionary).
- (23) م = منتخب اللغات (a well-known dictionary): vide also (18).
- (24) پ = برهان قاطع (a well-known dictionary).

(b) The following common contractions occur in words purely Persian in origin:—

(1) An initial *alif* followed by a quiescent consonant is frequently elided, and the *jazm* being removed, the consonant is then pointed by the same short vowel that occurs in the second syllable of the original word, as: اكنون *aknūn*, "now," كنون *kunūn*; افسردن *afsurdan* "to freeze, be dejected," fusurdan; اسفیداج *isfīdāj* (obs.) "a paint used by women," sifīdāj (m.c.).

If the initial *alif* is pointed with *kasra*, the short vowel of the first letter of the contraction becomes *kasra*, as: استادن *istādan* or istāndan "to take," sitādan ستادن or sitāndan ستاندن.

If the initial *alif* is pointed with *pīsh* and the second vowel is *fathā*, the first vowel of the contraction can sometimes be either *zīr* or *pīsh*, as: افتادن *uftādan* "to fall"; fitādan or futādan فنادن or فنادن. [Another form by *imāla* is *uftādan*]. Ishkistan اشکستن (m.c.) for shikastan شکستن.

(2) Long vowels are sometimes converted into short vowels as:—*nigāh* نگاه, *shāh* شاه, *dīgar* دیگر, *shukūh* شکه, *bādan* بدن, for *nigāh* نگاه, *shāh* شاه, *dīgar* دیگر, etc.

(3) Examples of other contractions not subject to rule are:—*mār* مار for *bīmār* بیمار "sick," for *mādar* مادر "mother," and for *mayār* ميار "bring not"; *chī* چی (vulg. and m.c.) for *chīz* چیز "thing"; *mī-ram* میرم (vulg.



and m.c.) for *mī-ravam* میروم; *mī-khāy* میخای (vulg. and m.c.) for *mī-khūwāhī* میخواید, *sham* شم for *shavam* شوم, [shūm, for Ar. shūm]; *nūsha* نوشه, "happy" for انوشه; *anūsha* (old); *chunū* چنو, for او چن *chūn ū*; *tī* for *tihī* تھی (*tahī* or *tuhī* (mod.) "empty"; *shāndan*, شاندن for *nishāndan* نشاندن; *ā* آ (mod.) for *āqā* آقا; *mī-rad*, *mī-shad* and *mī-dad* are vulgarisms for *mī-ravad*, *mī-shavad* and *mī-dihad*; *ustā* for *ustād* (vulg.); *shāzda* for *shāhzāda*. *Tū sandūq* and *rū mīz* are contractions for *tū-yi sandūq*, *rū-yi mīz*.

### § 19. Summary.

From the preceding remarks it will be seen that the learner must take special care:—

(1) to discriminate between ک an English *k* and خ *kh* (latter pronounced like *ch* in *loch*);

(2) to make ق a guttural (like *ck* in *stuck* when pronounced in the throat);

(3) to pronounce ع with the half-bleating sound when it occurs in the middle of a word: and when it begins a middle syllable, to make a pause before pronouncing that syllable: and when it ends a word to omit it or half omit it, and to pronounce the word with a peculiar drawling intonation.

In such words as وداع, the ع must be *slightly* pronounced after the *alif*;

(4) to avoid the suspicion of a vowel between the two last letters of words like طغفل *tiḡl*;

(5) to aspirate the ه (or ح), particularly in words like طهران *mihr*, *Tihrān*, and میه *mih* (final silent ه of course being exception).

*Remark.*—As a rule every letter in a word must be distinctly enunciated; there must be no 'English' slurring of words. An uneducated Persian learning English would have little inclination to fall into the objectionable habit of "clipping" his words.

A clear distinction must be made between the long and short vowels. English people seem to have a passion for making the short vowels long; they also expend a good deal of energy in shouting and putting the accent on every syllable. For accent *vide* § 21.

The necessity for enunciating every letter will be discovered in distinguishing between such words as سرشته *sirishta* "mixed," سررشته *sar-rishta* "a good knowledge or experience of a thing," and سر رشته *sar-i-rishta* "the end of the thread."

(b) The pure vowel sounds are *a*, *i*, *u*, and *ā*, *ī*, *ū*, besides the diphthongs *ay* (generally pronounced *ey*) and *aw*<sup>1</sup> (generally pronounced like *ow* in *cow*).

<sup>1</sup> In India *ai* as in *aisle* and *au* as in the German *haus*.



There is also the rarer *majhūl* vowel-sound *o*.<sup>1</sup>

(c) Except as a sign of the *izāfat* [vide § 26 (f)], *hamza*, in Persian, usually occurs between two vowels (i.e. vowels according to English ideas) and thus corresponds to a hyphen.

(d) A peculiar stress must be given on a double letter, i.e. a letter with a *tashdīd* on it.

(e) In printing and writing, all short vowels and orthographical aids are generally omitted.

## § 20. Exercise in Transliteration.

(a) The following meaningless words are merely an exercise in reading to teach the vowels :—

Short—اَن an	اِن in	اُن un
عَن 'an	عِن 'in	عُن 'un
Long—آل (for اَل) āl	اِیل il	اُیل ūl
عَال 'āl	عِیل 'il	عُیل 'ūl
Diphthong—اَیَل ayl	اَوَل aul or ol	
عَیَل ayl	عَوَل 'aul	

*Remark.*—All Arabs, and many educated Indians and Afghans, make a distinction in pronunciation between اَب - عَب, etc., but not the Persians.

(b) The following is also an exercise in reading, but all the words have meanings. Special attention is directed to words that are apparently spelt the same.

The learner is recommended first to cover up the right-hand column and then by the meanings test his pronunciation :—

گل a rose	gul
گل clay	gil
خاک earth	khāk
سود gain, interest	sūd
قوم tribe, family	qawm
بید a willow	bīd
<sup>1</sup> { مو a hair	mū
{ مو vine-stock	maw
<sup>2</sup> { بچه young, or the young of anything	bachcha
{ بچه for what	bi-chi

<sup>1</sup> As in اَوِي o-i, oh!

<sup>2</sup> There are many words in Persian pronounced differently though to the eye spelt the same; these have different significations.



خون blood	<i>khūn</i>
کون the anus	<i>kūn</i>
خان a squire, a gentleman	<i>khān</i>
خوان a 'table' with the meat on it	<i>khwān</i>
رو face	<i>rū</i>
رو go (imperative)	<i>raw</i>
خود self	<i>khud</i>
خود a helmet	<i>khūd</i>
آبرو honor	<i>ābrū</i> <sup>1</sup>
آبرو gutter (for water)	<i>āb-raw</i>
شو become or go (Imperative of the verb <i>shudan</i> )	<i>shaw</i>
شو wash (Imperative of the verb <i>shustan</i> )	<i>shū</i> <sup>2</sup>
بدو for him, to him (for او)	<i>bi-dū</i>
بدو run (Imperative of the verb <i>davīdan</i> )	<i>bi-daw</i>
جو barley	<i>jaw</i> [ <i>jav-i</i> one grain].
جو rivulet	<i>jū</i>
جو seek (Impera. of the verb <i>justan</i> )	<i>jū</i>
{ پیرو a follower, attendant	<i>pas-raw</i>
{ پیرو a little son	<i>pisarū</i>
{ گرو a pledge	<i>giraw</i>
{ گرو if he (poetical contraction)	<i>garū</i> (for <i>agar ū</i> او اگر)
{ عیب a defect, vice	<i>'ayb</i>
{ عیوب Ar. broken pl. of above	<i>'uyūb</i>
{ يوم a day, Ar.	<i>yawm</i>
{ ايام Ar., pl. of above	<i>ayyām</i>
روز a day, P.	<i>rūz</i>
امید hope	<i>umīd or ummīd</i>
میز table	<i>mīz</i>

<sup>1</sup> In modern Persian *ābarū*.

<sup>2</sup> Or *bi-shaw* "become." In modern Persian the Imperative *بشور bi-shūr* is used instead of the obsolete *شو shū*.

<sup>3</sup> Also a "husband" (a word much used by the tent-folk).

<sup>4</sup> In modern Persian *بی-جū bi-jū* "spek" instead of *jū*.

<sup>5</sup> The Indians and Afghans preserve the "unknown" sound of the vowel (e) in these words.



شیر lion	shīr
شیر milk	shīr
با with	bā
بی without	bī
پف a blow or puff (with the mouth)	puf
پفک a blowpipe (for killing birds)	pufak
ماه month; moon	māh
ماهی a fish	māhī
اسم a name	ism
خواب sleep	khayāb <sup>1</sup>
{ پستان mean, low, pl. of. پست	pastān
{ پستان, the breast, nipple	pistān
خوارج strangers (Ar. pl.)	khawārij <sup>2</sup> (sing. خارج)
خواهر sister	khayāhar <sup>3</sup>
خوار wretched, miserable	khayār <sup>4</sup>
جرات boldness	jur'at
دق الباب a knocking at the door	daqq <sup>5</sup> l-bāb <sup>6</sup>
عرف Civil Code in Muslim law	'urf
عين an eye	'ayn
رأس (A. head) a cape	ra's <sup>7</sup>
رئيس chief	ra'is
ورق a leaf	varaḡ
بنده a slave	banda <sup>7</sup> (pron. bande)
ياور a Major	yāvar
عرب an Arab	'Arab
{ وقت time	vaqt
{ اوقات pl. of above	awqāt
خوراک food	khurāk <sup>8</sup>
خوش pleasant	khush <sup>9</sup>
عادت custom	'ādat

<sup>1</sup> The Indians and Afghans preserve the "unknown" sound of the vowel (e) in these words.

<sup>2</sup> The و not pronounced in these Persian words, vide § 2 (و).

<sup>3</sup> The و is pronounced in this Arabic word, vide § 2 (و).

<sup>4</sup> The و is not pronounced in Persian. The Afghans, however, generally pronounce it in this particular word.

<sup>5</sup> This Arabic phrase is common with professional story-tellers.

<sup>6</sup> Note the half-bleating sound of hamza, vide § 2 under ع.

<sup>7</sup> Final h silent, vide § 2 under ه.

<sup>8</sup> This is one of the few Persian words in which the ک is pronounced like short u: vide § 2 under ک.







(5) A man named *Badrī* بدری went to the *Sadr-i A'zam* صدر اعظم or Prime Minister and asked for money, but got nothing. He said :—

تو صدر جهانی و من بدریم اگر بدریم همچو تو صدریم

The first is *Badrī-yam*; the second *bad rīyam* (for *rī-dam* a crude word); the last word is *ṣad rīyam*.

### § 21. Accent.

(a) The general rule in Persian is that the primary accent falls on the last syllable. Ex.: *pashá* پشه "a mosquito," *pisará* پسره "a boy"; *dast kásh* دست کش "a led horse (old)"; "a glove (m.c.)." [In India this word means "an assistant to a falconer"]; *dast kashhá* دست کشها: *darakhtán* درختان "trees"; *hanáz* هنوز "yet"; *kardán* کردن "to do"; *kardá* کرده "done" (Past Part.); *kardani* کردنی "that has to be done"; *bihtár* بهتر "better"; *khūb-tarín* خوب ترین "the best, most beautiful," etc., etc.

*Remark.*—The accent does not fall on the *izāfat* nor on the affix *ra*. Ex.: *darakhtán-i bāgh* درختان باغ "the trees in the garden"; *darakhtán-rā* درختانرا or *darakhthá-rā* درختهارا "to the trees."

(b) Exceptions are :—

(1) For the sake of emphasis the accent falls strongly on the *first* syllable of all imperatives, negative or otherwise, (frequently with special stress). Ex.: *bár-dār* بردار "take away"; *bí-kun* بکن "do thou"; *bi-kunīd* بکنید "do ye"; *má-kun* مکن, *má-kunīd* مکنید "don't do"; *bí-ravand* بروند "let them go"; *bí kunam* بکنم "let me do."

(2) The accent falls on the *first* syllable of the Aorist (or Present Subjunctive), of the Present, and of the Imperfect tenses, whether negative or affirmative. Ex.: *kūnam* کنم, *bí-kunam* بکنم "I may do, shall I do," etc.; *mí-kunam* میکنم "I am doing, I will do, etc."; *mí-kardam* میکردم "I was doing, etc."; *námí-kunam* نمیکنم; *námí-kardam* نمیکردم.

In the phrase—*tā na-gūī* تا نگویی—the accent seems to fall on the *ū*, rather than on the negative: in *tā na-bīnī* تا نبینی it seems to fall either on the negative or on the first syllable of the verb (*bī*). Afghans and Indians say *gō'e*.

Should these tenses be preceded by a preposition that is part of the verb, the accent still falls on the first syllable, i.e. on the preposition. Ex.: *bár mī-daram* بر میدارم "I will take it away"; *bár namī-daram* بر نمیدارم; *dár namī-ravam* در نمیزروم.

(3) In the Preterite (except when it is negative), the accent is on the penultimate of all persons *except* the third person singular, when it is on the

*āmadā* آماده "prepared" has the accent on the second syllable: the infinitive *āmādan* is obsolete; *āmāda kardān* is used instead.



*last syllable.* Ex.: پرسیدم *purstdam* "I asked": فرمودید *farmūdīd* "you ordered": دادند *dādand* "they gave": گفتیم *gúftīm* "we said, etc.": but پرسید *purśīd* "he asked": فرمود *farmūd* "he ordered," etc.

(4) In negative Prets., the accent falls on the negative unless preceded by a preposition, as mentioned in (b) (2); in the latter case the accent falls on the preposition. Ex.: افتاد *uftād* "he fell," نیفتاد *náyuftād* "he did not fall," but در نیفتاد *dār na-yuftād*.

(5) The affixed pronouns do not take the accent. Ex.: درختهایش *darakhthá-yash* "his trees": کتابهایتان *kitābhá-yitān* "your books": مداخلشان *madá-khil-ishān* "their income": است *bás-i-tān ast* "it is sufficient for you."

(6) The accent never falls on the *ی* of unity<sup>1</sup> [but it may fall on the demonstrative *ی*].

*Remark.*—Abstract nouns ending in *ی* and formed from adjectives and nouns, as also adjectives ending in *ی* that are formed from nouns, follow the rule and take the accent on the *last syllable*, i.e. on the *ی*. Ex.: نیکی *nīkī* "goodness": دوستی *dūstī* "friendship" (from *nīk* نیک "good" and *dūst* دوست "a friend"),<sup>2</sup> etc. It therefore frequently happens that there is nothing but the accent to distinguish between two words which are spelt the same; thus دوستی may stand for *dūst-i* "a friend" or *dūstī* "friendship", عروسی (*arūs-i*)<sup>3</sup> may mean "a bride" or "nuptials" (*arūstī*).

(7) The following indeclinable particles have the accent on the *first syllable*:—

اما *ammā* "but": لیکن *likin*<sup>4</sup> "but": بلی *bāle* (or *bālī*) "yes": یعنی *yā'nī* or *ā'nī* "that is to say": ولی *vālī*<sup>5</sup> "but yet, however": آیا *āyā* (an interrogative particle) "whether or not," etc.: آری *ārī* "yes, very well": اینک *īnak* "here is, behold": بلکه *bálki* "perhaps, moreover, on the contrary": لَبَّيْ *lābbay* (in Persian generally *labe*) "here I am."

In the preposition برای "for the sake of" the accent is on the second syllable. Ex.: *barā-yi*<sup>7</sup> *Khudā* "for God's sake."

<sup>1</sup> This rule applies equally to a *hamza* that stands for this *ی*, vide § 4 (g).

<sup>2</sup> Afghans and Indians say *nek*, *doxt*, etc.

<sup>3</sup> In m.e. عروس is a bride (not a bridegroom).

<sup>4</sup> The Afghans and Indians say *lekin*, the Arabs *lākin* (لكن).

<sup>5</sup> Afghans and Indians *wale*, or *wa-lekin*.

<sup>6</sup> "Here I am, yes" for Arabic لَبَّيْكَ *labbayka*. *Lābbay* is common amongst women.

<sup>7</sup> Pronounce the *ی* slightly as a consonant. The Afghans and Indians say *barā*, e. *Bar āy* برآی Impera. of برآمدن.



(8) The following Infinitives have the accent on the *first* syllable:—  
خوردن *khúrdan* "to eat": آشامیدن *áshāmīdan* "to drink": خوابیدن *khwābīdan*  
"to sleep": آمدن *ámadan* "to come."<sup>1</sup>

(9) The simple prepositions take no accent, neither do the *particles* *از* and *چه* or the conjunction *و*. As pronouns, *که* and *چه* may take the accent.

The particle *چون* is accented, except when it forms compounds, as in *chūnān*, *chunān ki*.

(c) A correct accent, pronunciation, and intonation can only be acquired by ear, i.e. they must be caught orally. The rules given above have, however, few exceptions, and if carefully studied will prove a great aid to the learner.

It must, however, be remembered that there are dialectical differences in accent, as well as in pronunciation: of two well-educated Persians, one may say *pidar-i man* and another *pidár-i man*.

According to Dr. Rosen the only Persian *noun* with the accent on the first syllable is *صنار* *sánnār* "a penny," a contraction of *صد دينار* *ṣad dīnār*. This remark probably refers to the more correct modern Persian spoken at Teheran. In Shiraz, however, and some parts of southern Persia, the accent falls on the first syllable of the following common Persian and Arabic nouns:—

پدر *pidar* "father": مادر *mádar* "mother": خواهر *khwáhar* "sister":  
تومان *túmān* (a coin, in value about three rupees or about four shillings):  
دينار *dīnār* " (an imaginary and infinitesimal coin, 50 of which go to one *shāhī*, 200 to one *abbāsī* and 1000 to one *qirān*): عباسی *abbāsī* (the fifth of a *qirān*):  
قصاب *qáṣṣāb* "a butcher."

In *برادر* *barádar*, "a brother," the accent is on the second syllable.

There are probably other exceptions to the rules in (a) and (b).

(d) In the old-fashioned classical Persian of India and Afghanistan, the accent does not follow the above rules.

<sup>1</sup> In the Past Part. the accent falls according to rule, as, *āmadā*, to be distinguished from *āmáda* "prepared"; vide note 1 to § 21 (a).

<sup>2</sup> In Arabic nouns of intensity of the form *مَشَاق* the accent is on the second syllable, as *سَر تَیپ مَشَاق* *Sartíp-i mashshāq* "a drill-master Colonel."



## CHAPTER II.

§ 22. Persian and Arabic Grammar is divided into صرف *Ṣarf*<sup>1</sup> Etymology and نحو *Nahw* Syntax. The Arabs say *الصرف أم العلوم والنحو أبوها* "accidence is the mother of knowledge and syntax is its father."

### § 23. Etymology صرف

PARTS OF SPEECH *Aqsām-i kalima*<sup>2</sup> (اقسام كلمه).

There are according to Arab and Persian Grammarians three parts of speech: (1) اسم *ism*,<sup>3</sup> which includes substantives, adjectives, numerals, pronouns, and participles; (2) فعل *fi'l*, the verb; (3) حرف *ḥarf* the particle, which includes the remaining parts of speech, viz. adverbs, prepositions, conjunctions, and interjections.

The *ḥarf* is divided into *mufrad* "single, simple" and *murakkab* "compound." The former consists of letters of the alphabet that are used singly as particles, as *ز* and *به* for the prepositions *از* and *به*; these are said to be twelve:—

ا - ب - ت - ج - ذ - ر - ش - ك - م - ن - و - ه - ي

### § 24. The Article.

It is customary to say that there is no article in Persian. There is, however, a means of rendering a substantive both definite and indefinite: *vide* § 40 and § 41.

In the absence of any article a substantive like *شراب* *sharāb* signifies either "wine" or "the wine," according to the context.

### § 25. The Substantive<sup>4</sup> (اسم موصوف) — Gender (جنس).

(a) 'Alam علم a proper name includes not only names, as *أحمد* *Aḥmad*, etc., but titles (*khutāb* خطاب, and *laqab* لقب); 'noms de plume' (*takhalluṣ*),

<sup>1</sup> *Ṣarf* "accidence or etymology (gram.)"; *ishtiqāq* اشتقاق "derivation of Arabic words; deriving words from an Arabic root"; *vajh-i tasmīya* (lit.) "cause of naming" is "derivation."

<sup>2</sup> Not to be confused with *kalām* (كلام) sentence; proposition, etc. *Kalima* also means the 'Muslim profession of faith.' The distinction between (*kalmah*) *kalima* and *lafẓ* (لفظ) is that the former is a word with meaning whereas the latter may be a word (of two or more letters) without meaning.

<sup>3</sup> The term 'noun' in English formerly included 'adjective': noun-substantive and noun-adjective were the terms used.

*Ism-i 'ūmm* (اسم عام) "common noun": *ism-i khāṣṣ* (اسم خاص) or '*alam* (علم) "proper noun." *Ism-i gūt* ذات اسم is a real or concrete noun; *ism-i ma'na* اسم معنی "an abstract noun."



surnames or nick-names or epithets (*laqab*) of famous people, as *Rāyīn-tan* رَوین تن "brazen-body," i.e. "invulnerable" (name of Isfandyār); any common contraction by which a person is commonly known, alias (*'urf* عرف), as *Kallan* (Indian) for *Kālā Khīn*, *Ma'rafī* (Persian) for *Muḥammad Rafī*, *Mīrzā*; and the filonymics and patronymics (*kunyāt*) of Arabs (which precede the name) as *Abu'l-Qāsim Muḥammad bin Yūsuf*.

(1) Definite nouns (اسم معقد) include 'alam (mentioned above); nouns ordinarily indefinite that become definite by construction, as *ghulām-i Zayd* غلام زد "the servant of Zayd"; any common noun given as a *secret* epithet (*ma'hūd-i zihni* معهود ذهنی),<sup>1</sup> as *dūst* دوست "the (our) friend," *dushman* دشمن "the (our) enemy"; any common noun used as an epithet and commonly known (*ma'hūd-i khārijī* معهود خارجی), as *Ghulām-i Miṣr* غلام مصر "the slave of Egypt (Joseph), *Khalīl* خليل "the Friend of God" (Abraham); the *muzāf* of a pronoun; and the personal and demonstrative pronouns: vide § 40 (b) Remark.

(2) Indefinite nouns (اسم نكرة); *ya'nī ism-i har chīz-i ghayr-i mu'ayyan* یعنی اسم هر چیز غیر معین.

*Remark.*—In *kas-i rā shunīdam* کس را شنیدم the object is considered indefinite though marked by the postposition *rā*.

(b) Grammatically speaking it may be said that there is no gender in Persian. Males and females<sup>2</sup> are either expressed by different words, as: *dīv* دیو and *parī* پری; *zan na-dida* زن نداده and *dūshīza* دو شیزه *mard* مرد; "a man," *zan* زن "a woman"; *khwāja* خواجه "lord, etc.," *khātūn* خانم "lady"; or else they have the words *nar* نر "male" and *māda* ماده "female," etc., added, as *nar-gāv* نر گاو or *gāv-i nar* (m.c.) "a bull," *māda-gāv* ماده گاو or *gāv-i māda* "a cow"; *shīr-i nar* شیر نر "a lion"; *shīr-i māda* شیر ماده "lioness"; *mard-i bīva* مرد بیوه and *zan-i bīva* زن بیوه [but *bīva* however generally means 'widow' only and *zan-murda* زن مرده (m.c.) is [ 'widower ']; *mard gda* مرد گدا "beggar-man," *zan gda* زن گدا "beggar-woman."

*Remark.*—*Tazkīr* تذکیر the masculine gender; *ta'nīs* تأنیث the feminine gender; *muzakkar* مذکر and *mu'annaṣ* مؤنث (adjec.) masculine and feminine. *Tamyīz-i jins* تمییز جنس "distinction of gender."

<sup>1</sup> *Asp rā farūkhtī* اسپ را فروختی "did you sell the horse?"; *asp rā* is معهود ذهنی. Vide § 26 (b) Rem. II.

<sup>2</sup> Arabic nouns are either masculine or feminine, and when in Persian qualified by Arabic adjectives, distinction of gender is sometimes observed, as will be shown later.

<sup>3</sup> Pronounced vulgarly *gāb*. The Afghans and Indians say *gā, ū*, writing the word with a *hamza*, گاو.

<sup>4</sup> *Nar-shīr* نر شیر and *māda shīr* ماده شیر are not used by Persians. *Nar-i asb* in vulg. m.c. means "the yard of a house"; *narrakhar-i* نر خری in m.c. means "a great fat blockhead," but *nar-i khar* نر خری vulg. means "the yard of a jack-ass." *Nariyān* and *mādiyān* "stallion" and "mare" in m.c.



(c) Many Arabic nouns form the feminine by adding *ah* (in Persian the imperceptible *h*<sup>1</sup>) to the masculine, as ملك *malik* "a king"; ملکه *malika* P. "a queen"; سلطان *sultān*; سلطانة *sultāna*<sup>1</sup> P. (class.).

*Remark.*—In Arabic this feminine termination is called *tā marbūṭah* (تاء مربوطة) and by Indians *hātā* (ह). It is, however, only in certain words pronounced and written *t* in Persian: *vide* remarks on *ṣ*. This termination is also called *tā-yi ta'nīs* (تای تانیث). Ex. زوجة.

(d) *Khānum* خانم "a lady" is the feminine of خان *khān* "a squire" (at present a title given to almost every officer), and *begum*<sup>2</sup> بیگم is the feminine of beg بیگ. Grammarians call this *mīm-i ta'nīs*.

(e) The Persian word بانو *bānū* "a lady, a princess," (a word sometimes also added to female names) is not the feminine of بان *bān*, a word only used in compounds, as باغ بان *bāgh-bān* "a gardener," etc.: thus کد بانو *kad-bānū* "a neat house-wite"<sup>3</sup>; بانوی حرم *bānū-yi ḥaram* "female guardian of the harem" (specially for the Shah). *Vāv* و must not, however, be considered a Persian feminine termination: زالو *zālū* "a leech"; زانو *zānū* "the knee"; دارو *dārū* "medicine, gunpowder, wine" and such words are neither masculine nor feminine.

In words like پسر *pisarū* and دختر *dukhtarū* the و is diminutive: these words are distinctly vulgar and should be avoided.<sup>4</sup>

The word خالو *khālū* "a maternal uncle" is from the Arabic خال and has for its feminine خاله.<sup>5</sup>

*Remark.*—By the uneducated, و is sometimes added in familiar talk, as مہارو نگیر *mahārū bi-gīr* "take hold of the camel's *mahār* (nose-string)"; یارو آمد و گفت *yārū āmad vā guft* "the fellow came and said"; (*yārū* is here used in a half-joking sense).<sup>6</sup>

<sup>1</sup> In Arabic the *h* is not silent مَلَكَة. In modern Persian *ḥaram-i shāh* حرم شاه "wife of Shah."

<sup>2</sup> Turks, also Afghans and Indians, give the *e* the broad *majhūl* sound; but in modern Persian the *e* is pronounced short as in the English verb "to beg."

<sup>3</sup> Also *kad-bānū shud* کد بانو شد "the girl is married, i.e. became a mistress of a house."

<sup>4</sup> In Kirman a *vāv* (و), and in Teheran a *yā* (ی), is often vulgarly added to proper names, as *Aḥmadū* احمدو and *Aḥmadī* احمدی for *Aḥmad* احمد.

<sup>5</sup> *Khāla* خاله is properly the feminine of *khāl* خال Ar. "a maternal uncle" which is not used in Persian.

<sup>6</sup> In India *yārū* یارو is often vulgarly used as the vocative of *yār* یار.



(f) *Kam-tarīn* کمترین, the superlative of کم "little in quantity," has in modern Persian for its feminine کمینه <sup>1</sup> *kamīna*, which in modern Persian is used as a substantive by women instead of the pronoun "I" or "me," when writing to a superior. Ex.: کمینه عرض میکند (or) میگویم *kamīna 'arz mī-kunad* (or *mī-kunam*) "I (your slave) make petition"; باین کمینه جواب بفرمائید *bi-īn kamīna javāb iltifāt bi-farmāyīd* "kindly inform me (i.e. your slave-girl the writer)." *Kamīna* کمینه is apparently the feminine of the contracted superlative *kamīn*.

(g) Arabic past participles, used as substantives, make their feminines in the imperceptible <sup>2</sup> [vide (c)]. Ex.: محبوب من *maḥbūb-i man* "my friend (male)," محبوبه من *maḥbūba-yi man* "my friend (female)"; مرحوم *marḥūm* "the deceased (male)"; مرحومه *marḥūma* (female); معشوق *ma'shūq* and معشوقه *ma'shūqa* "beloved"; مطلقه *mutallaqa* <sup>3</sup> "a divorcee" (set free). Vide also § 43 (f).

(h) Real feminines, i.e. nouns expressing living things that are feminine, are called مؤنث حقیقی or مؤنث اصلی, as opposed to مؤنث غیر حقیقی or مؤنث معامی "grammatical or irregular (*lit.* 'heard') feminines," such as *shams* شمس "the sun," *arz* ارض "the earth," which are feminine in Arabic.

*Remark.*—مؤنث لفظی are Arabic words that are feminine by form, as *jannat* جنّات; کبری [fem. of کبر].

## § 26. Declension, *Tasrīf* or *Gardān* (تصرف or گردان).<sup>4</sup>

There is only one declension.

(a) When indefinite, the accusative case is usually the same as the nominative: when definite *ra* is affixed to the nominative.

(b) The dative is formed by prefixing the preposition *bi* <sup>5</sup> to the nominative, or by affixing *ra*.<sup>6</sup>

<sup>1</sup> In classical or modern Persian *kamīna* is used as a positive adjective signifying 'mean, vile.' In the Panjab it is used in the plural or qualifying a collective noun to signify "camp followers." گفت کمینه آن که مراد خاطر یاران بر مصالح خود مقدم دارند *guft kamīna ān ki murād-i khāṭir-i yārān bar maṣālīḥ-i khud muqaddam dārānd* (Sa'dī), "he said the least (of their qualities) is that they put the desires of their friends before their own comfort, i.e. they are unselfish: an *iẓāfat* after *kamīna* is wrong. Here Sa'dī used کمینه as a masc. superlative. Vide § 40 (s) (2).

<sup>2</sup> In classical Persian عاشق *āshiq* is generally used for the male lover, while معشوق or محبوب "the beloved" is generally considered to be feminine of necessity, and is not therefore distinguished by the feminine termination: vide also § 43 (f) (5).

<sup>3</sup> In Arabic طالق is more usual for divorcee.

<sup>4</sup> These, especially گردان *gardān*, also signify "conjugating a verb."

<sup>5</sup> Seldom written separately in its full form unless the word following it begins with a b. The dative with *bi* is generally used in m.c. in preference to *ra*.



*Remark.*—The *rā* ِ of the dative case is sometimes considered the equivalent of the *izāfat*: in *yak-ī rā khar-ī dar gil uftāda būd* یکی را خری در گل افتاده بود (class.), the same meaning could be expressed by *khar-ī yak-ī*.

(c) The vocative is formed by prefixing *ay* ای or *yā* یا “oh”, or one of the interjections calling attention. For the vocative in *alif* in poetical or rhetorical language *vide* § 27 (e) and § 118.

(d) The Ablative, Instrumental, and Locative cases are formed by prepositions.

(e) There is no proper Genitive in Persian. This case is expressed by coupling two nouns together by a short *i* (or *kasra* كسرة)<sup>1</sup> called by grammarians the *kasra-yi izāfat* كسرة اضافت (“the *i* of annexation” or “the *i* of joining”), or more commonly *izāfa* or *izāfat*. The thing possessed is placed first. Ex.: *pisar-i malik* پسر ملک “the son of the king”; *kitāb-i pisar-i malik* کتاب پسر ملک “the book of the son of the king.”

*Remark*—

Grammarians enumerate many kinds of *izāfat*:—

(1) The *izāfat-i tashbīhī* (اضافت تشبیهی) “the similitudinary *izāfat*,” and *izāfat-i isti‘āra* (اضافت استعاره) “the metaphorical *izāfat*,” *vide* (12) and (2) (iv).

(2) The *izāfat-i tawṣīfī* (اضافت توصیفی) “the *izāfat* of qualification,” as *mard khūb* مرد خوب. Here *mard* is termed “the (noun) qualified.”

The qualifying *izāfat* is subdivided into:—

(i) The *izāfat-i tawṣīfī mujaṣṣaṭa* (اضافت توصیفی مجرّد) the simple qualifying *izāfat*, as *mārd-i khūb* مرد خوب.

(ii) The *izāfat-i tawṣīfī nafī* (اضافت توصیفی نفی) where the substantive is qualified by a privative adjective, as *darkht-i bī barg* درخت بی برگ “a leafless tree”; *mard-i kam-‘aql* مرد کم عقل “a man deficient in sense.”

(iii) The *izāfat-i tawṣīfī turkībī* (اضافت توصیفی ترکیبی) where the substantive is qualified by a compound agential adjective, as *mard-i sukhān-chīn* مرد سخن چین “a criticizing (fault-finding) man.” *Vide* (vii).

(iv) The *izāfat-i tawṣīfī tashbīhī* (اضافت تشبیهی) where the substantive is qualified by a metaphorical adjective, as *mard-i sang-dil* مرد سنگ دل “the stony-hearted man.”

(v) The *izāfat-i tawṣīfī nafī turkībī* (اضافت توصیفی نفی ترکیبی) where the substantive is qualified by a compound privative agential adjective, as *pisar-i nā-sa‘ādat-mand* پسر نا سعادت مند “undutiful son.”

<sup>1</sup> In modern Persian this *i* is often pronounced like the *e* in *bed*. The second noun is in construction and is called *مضاف الیه*. In modern colloquial Arabic the two nouns are placed in juxtaposition without any sign of the genitive case, as, *ibn malik* “a son of a king”; *ibnu’l-malik* “the son of the king,” etc.



(vi) The *izāfat-i tawṣīfiyya* is where the substantive is qualified by two adjectives.

(vii) *izāfat-i bayāniyya* links a substantive to a compound adjective the first part of which qualifies the second part, as *asp-i tīz-raftār* اسب تیز رفتار (= *asp-i tīz* تیز رفتاری). Vide (iii).

(3) The *izāfat-i zarfī* (اضافه ظرفی) "the adverbial *izāfat*," as *shīsha-yi gulāb* شیشه گلاب "bottle of rose water," or conversely *āb-i shīsha* آب شیشه "bottle water," *ābi-i birka* آب برکه "tank water."

(4) The *izāfat-i fā'ilī* (اضافه فاعلی) "the agential *izāfat*," as *farūshanda-yi kitāb* فروشنده کتاب "seller of books."

(5) The *izāfat-i maf'ūlī* (اضافه مفعولی), as *sūkhṭa-yi āftāb* سوخته آفتاب "burnt by the sun."

(6) The *izāfat-i tamlikī* (اضافه تملیکی) "the possessive or property *izāfat*" or the *izāfat-i haqīqī* (اضافه حقیقی) "the true *izāfat*," as *ganj-i ḥakīm* گنج حکیم "the sage's treasure (i.e. the 1st chapter of the Qur'ān); *Shāh-i Irān* شاه ایران "the Shah of Persia." Vide also No. (8).

(7) *Izāfat-i takhṣīṣī* (اضافه تخصیصی) "the particularizing or specificizing *izāfat*," as *dukān-i qaṣṣāb* دکان قصاب "the butcher's shop."

(8) *Izāfat-i tabyīnī* (اضافه تبیینی) or *izāfat-i bayānī* (اضافه بیانی) "the descriptive *izāfat*," as *sā'at-i ṭilā* ساعت طلا "a watch of gold."

The descriptive *izāfat* includes the *izāfat-i bayāniyya* which shows possession of the 1st person singular, as, *kitāb-i man* کتاب من "my book"; the *izāfat-i bayāniyya* which shows possession of the speaker and his friends (i.e. 1st person plural), as *kitāb-i mā* کتاب ما "our book"; the *izāfat-i bayāniyya* shows possession of the person addressed; the *izāfat-i bayāniyya* shows possession of the third person, as *kitāb-i ū* کتاب او "his book."

These might also all be included under "the possessive *izāfat*" (No. 6).

(9) The *izāfat-i tawzīḥī* (اضافه توضیحی) "the *izāfat* of manifestation," which is nearly identical with the ' *izāfat* of specification (No. 7),' as, *kitāb-i Gulistān* کتاب گلستان "the book Gulistan"; *rūz-i shamba* روز شنبه "Saturday."

*Remark.*—The difference between the two is that the members of the second compound can be reversed, as *Shahr-i Mash, had* شهر مشهد or *Mash, had Shahr* مشهد شهر; but in the first they cannot be reversed.

(10) The *izāfat-i bi-l-jins* (اضافه بالجنس) "the cognate *izāfat*," as *bād-i sabā* باد صبا "the morning breeze."

(11) *Izāfat-i ibnī* (اضافه ابنی) "the *izāfat* of filiation," as *Abbās-i 'Alī* عباس علی "Abbas son of Ali."

(12) The *izāfat-i tashbīhī* (اضافه تشبیهی) "the *izāfat* of simile," as *nargis-i chasm* نرگس چشم "the narcissus of the eye (i.e. the eye like a narcissus)."

<sup>1</sup> *Zarf* ظرف "a vessel."

<sup>2</sup> Properly *nargis-chasm* is an implied simile and *nargis-i chasm* a metaphor.



The *izāfat-i isti'āra* ضافت استعاره "the izafat of metaphor" or the *izāfat-i majāzī* ضافت مجازی "the figurative izāfat," as *dast-i aql* دست عقل "the hand of wisdom" and *daftar-i shikāyat* دفتر شکایت. The distinction between the two is that in the former there is an implied simile, in the latter there is not.

(13) For *fakk-i izāfat* فک ضافت and *izāfat-i maqlūbī* ضافت مقلوبی "the inverted izāfat" vide § 117.

(f) If the first substantive terminates in a semi-vowel (ا - و - ی), or in a silent *h*,<sup>1</sup> the *izāfat* is pronounced *yi* and is then no longer written - but as follows:—

(1) After silent *h* it is written *z* or *z̤*, as, *khāna-yi mard* خانه مرد<sup>2</sup> "the house of the man."

For the pronunciation of *hamza* when it stands for the *ی* of unity, etc., vide § 41 (c).<sup>3</sup>

*Remark.*—After aspirated *s* it is written *z̤*; as, *bīst nūzdah-i amvāl-ash* بیست نوزده اموالش<sup>4</sup> "nineteen-twentieths of his wealth."

(2) After *alif* or *vāv* it is in modern Persian written *ی*,<sup>5</sup> without *z*, as *pā-yi mard* پای مرد "the foot of the man"; *bū-yi gul* بوی گل "the scent of the rose (or flower)." It used also to be written *z* or *z̤*, as *rū-yi ū* روی او<sup>6</sup> *ṣadā-yi buland*; but modern Persians maintain that *z* is incorrect in such cases as also after *ی*: in the latter case they maintain that *kasra* is correct.<sup>5</sup>

Should however the final *alif* stand for *ā* at the end of Arabic words the *izāfat* is, or should be, written in the ordinary way, as *saḥk-i dimā-i ziyāda az ḥadd* سفک دماء زیاده از حد "shedding blood to excess"; *samā-i buland* سما بلند "the lofty sky." In these two examples *دماء* stands for *دَمَاء* "streams of blood," pl. of *دَم* "blood," and *سما* for *سَمَاء* (pl. *سَمَوَات*): vide also § 4 (c). As however the final *z* of Arabic words is often disregarded in Persian, such forms as *رفقاء من* رفقای من commonly occur for *رفقاء من*.

<sup>1</sup> But not after an aspirated *h* as in *māh*, "a moon; *yak-māh-i digar* یک ماه دیگر "another month," but *yak māh-i digar* یک ماهی دیگر "another fish."

<sup>2</sup> The *hamza-yi izāfat* is Persian and has nothing to do with the Arabic *hamza*.

<sup>3</sup> After a final *ی*, the *izāfat* is also written in the ordinary way, *z̤* instead of *z*, as *ماهی دیگر*; but *z*, though perhaps more correct, is not used for the *izāfat* after *ی* in modern Persian though so used in India.

<sup>4</sup> In order to distinguish it from the *ی* of unity vide § 41 (b). This *ی* is called *yā-yi izāfat*.

<sup>5</sup> Persians never write *رواو* etc. They also state that *ماهی دریا* is correct and *ماهی دریای* incorrect.





(3) After final ی it is usually written in the ordinary way  $\bar{y}$ , as, ماهی دریا, *māhī-yi daryā* "the fish of the sea"; but according to some grammarians it should be written \* (or \*), as ماهی دریا. As however final ی with \* is liable to be mistaken for the ی of unity following a weak consonant (vide § 4 (g)), the former method is preferable.

After a silent ی preceded by *fathah* (i.e. *alif-i maqṣūra*) or by *tanwīn fathah* تنوين فصح at the end of Arabic words, the final ی is changed to *alif* and the *izāfat* ضائفة expressed by ی, as, آن معنای *ma'nā-yi ān* "its meaning." The Arabic معنی<sup>1</sup> is also pronounced in Persian *ma'nī* and may therefore optionally in the genitive be written آن معنی (or, as above آن معنای). Similarly *da'vā-yi īshān* may be written دعوائی ایشان, or دعوی ایشان though it has the same meaning would be pronounced *dā'vī-yi īshān*.

Proper names, however, should not be, but often are, changed; thus موسى پيغمبر *Mūsā Payghambar* or incorrectly موسای پيغمبر, *Mūsā-yi Payghambar* "Moses the Prophet"; عیسی مسیح for عیسی مسیح; but 'Isā-yi *Maryam* or 'Isā-yi *Maryam*.

With the exception of case (2), the sign of the *izāfat* ضائفة is omitted in writing and printing, it being a short vowel.

(4) In modern Persian an absolute genitive is expressed by prefixing the word مال *māl* "property."<sup>2</sup> Ex.: مال زمین *māl-i zamīn* "of or belonging to the earth"; این چیز مال دریا است *in chīz māl-i daryā ast* "this is imported" (belonging to, or coming from the sea); to the question, "whose son is this?" the answer might be مال من *māl-i man* "mine," or مال برادر من *māl-i barādar-am* "my brother's."

In m.c. this word *māl* مال is frequently inserted unnecessarily, especially by the vulgar. Ex.: قنصل مال سیستان *qunsul māl-i Sīstān* "the Seistan Consul (i.e. not the Kerman Consul)"; مال قدیم است *māl-i qadīm ast* (for *qadīm ast*) "it is ancient, or of ancient days."

(g) The Indians and Afghans do not pronounce the *izāfat* like *yi* [vide (f) (1) and (2)], but whether expressed by \* or ی they give it the classical pronunciation of *jā-e majhūl*, as: خانه مرد *khāna-e mard*, ماهی دریا *māhī-e daryā*.

(h) After the semi-vowels and silent *h*, the *izāfat* is by them generally written, if written at all, as explained in (f) (1) and (2). A *kasra* کسرة may however accompany \* or ی, as, بندگان خدا *bandā-e khudā* "the servant of God" پدر جای *jā-e padar*<sup>3</sup> "the place of the father"; or instead of a ی, *hamza*

<sup>1</sup> معنی is the correct Arabic form.

<sup>2</sup> The broken Arabic plural اموال *amwāl* is only used in the sense of "possessions, property, wealth, etc."

<sup>3</sup> In modern Persian *pidar* پدر.



and *kasra* may be written as, گل بود *bū-e gul* <sup>1</sup> جاد پدر *bū-e gul*. This form is common in the Punjab.

In practice the *ء* with *ی* of the *izāfat* is suppressed for the reason mentioned in § 41 (d).

*Remark I.*—In دیو *dīv* “a demon,” خدیو *khadiv* “Khedive,” غریو *ghariv* “clamour, lamentation” and such words the *و* is treated as an ordinary consonant and not as a weak consonant or semi-vowel, i.e. it takes the *kasra* ( *ـِ* ) for the *izāfat*.

*Remark II.*—Nouns are called proper *ism-i-khās* ( اسم خاص ); common *ism-i-‘ām* ( اسم عام ); collective *ism-i-jam‘* ( اسم جمع ); generic ( اسم جنس ). A concrete noun (*ism-i-zāt*) is the name of something that has a concrete existence as opposed to an abstract noun *ism-i-ṣifat* or *ma‘nā* ( معنی or اسم صفت ). The term abstract is specially applied to that class of nouns which is formed from adjectives and denotes character, as, “goodness” نیکی, and more generally to all nouns that do not name concrete things, as, پادشاهی “kingdom.”

Nouns are also “primitive” ( اسم جامد ), and “derived” ( اسم مشتق ).

A noun is ‘definite’ *ma‘rifā* ( معرفه ) or ‘indefinite’ *nakira* ( نكرة ).

For definite and indefinite articles *vide* § 40-2. When a common noun is made definite, and, by an allusion that is understood, is used to supply the place of a proper noun, it is called *ma‘hūd-i-ṣihnī*, thus *ān dūst* معهود ذهنی meaning “So-and-so, our friend about whom we’re talking.” When a common noun is used as an epithet or nickname, i.e. as a proper and definite noun, it is called *ma‘hūd-i-khārijī*; thus *Khalīl* خليل “The Friend (of God),” an epithet for Abraham. *Vide* also § 25 (a) (1).

### § 27. Examples of Declension.\*

(a) Singular Number مفرد, or فرد or, عدد واحد.

*Hālat* ( حالت ) “case”

N.<sup>2</sup> حالت فاعلی *mard* مرد man or the man.

G.<sup>3</sup> حالت اضافت { *dast-i mard* دست مرد the hand of the man.  
*khāna-yi mard* خانه مرد the house of the man.  
*pā-yi mard* پای مرد the foot of the man.

<sup>1</sup> The *izāfat* اضافت is occasionally expressed in these manners in old MSS. written in India. Note that, modern Persians would say *banda-yi khudā*, بندۀ خدا; *jū-yi pidar* جای پدر, etc.

<sup>2</sup> *Fā‘il* ( فاعل ) “subject,” *Maf‘ūl* ( مفعول ) “object” is applied to any case governed by a preposition.

<sup>3</sup> Of two words coupled by the *izāfat* اضافت the first is called the *muṣāf* ( مضاف ) and the second the *muṣāf ilayh* ( مضاف الیه ).

<sup>4</sup> In India and Afghanistan pronounced *khāna-e mard* and *pā-e mard*. For another form of the genitive in m.c. *vide* § 26 (f) (4).



- D. { *mard-rā* مرد را to the man.  
       { *bi-mard* به مرد to the man.
- Acc.<sup>2</sup> حالت مفعولی { *mard-rā* مرد را the man.  
                               { *mard* مرد man.
- V. حالت نداء { *ay mard* ای مرد oh man.  
       or  
       نداء و منادی { *mardā* مردا

Ab. (حالت جری) *az mard* از مرد from the man.

The remaining cases are formed by adding the prepositions.

*Remark.*—The accusative case is also called مفعول به and the ablative is sometimes called مفعول منه and the locative مفعول فیہ.

The dative in *ra* is considered the accusative.

(b) The plural *jam* (جمع) is declined in precisely the same manner.

(c) In classical Persian and in modern poetry the particle *mar* مر is sometimes added to some of the cases. It is generally redundant but occasionally restricts the meaning to the case in point.

With the nominative it is emphatic, as *mar jān* مرجان "the life itself" *mar ān* مرآن "that very."

(d) Vulgarly the accusative sign *rā* را is supplanted by one of the short vowels, thus *marda*, *mardu* or *mardi* for *mard rā*. This is said to be a survival of a Pahlavi termination.

In *asbū rā biyār* اسبورا بيار, the *و* is a vulgar diminutive.

(e) A form of the vocative chiefly found in poetry is formed by affixing *ā* to the nominative, as *bulbulā* بلبله "O nightingale"; *dūstā* دوستا "O friend." This form is found in the singular only. If the nominative ends in *ā* or in a long vowel, the euphonic rule in § 28 (c) is applied. *Darīghā* دریغا "alas" and *Khudāyā* خدایا "O God" are still used colloquially. The vocative in *ā* cannot be followed by the *iẓāfat*, thus, *bulbulā* (or *ay bulbul* ای بلبل)

<sup>1</sup> This preposition *be* is seldom written separately except before a *b*.

<sup>2</sup> *Fā'il* (فاعل) "subject." *Maf'ul* (مفعول) "object" is applied to any case governed by a preposition.

<sup>3</sup> هر که دارو داد مر جان مرا بود سیم و زر و مرجان مرا

*Har ki dārū dād mar jān-i marā*

*Bud sīm u zarr u marjān-i marā.*—Mawlavī.

"Whoever will heal my loved one

He will get from me silver and gold and coral."

*Zarr* for *zar* by poetical license.

<sup>4</sup> The bulbul of Persia (*Sylvia luscinia*) is a real nightingale and must not be confused with the bulbuls of India and Turkish Arabia: its song in the writer's opinion is not inferior to that of the English nightingale.



“oh bulbul,” but *bulbul-i bāgh-i mā* بلبل باغ ما “oh bulbul of our garden.” For this vocative qualified by an adjective, *vide* § 118.

Nouns ending in silent *s* do not admit of this form of the vocative.<sup>1</sup>

### § 28. Formation of the Plural (جمع)—Classical Persian.

There are two numbers, singular and plural. Old Persian (فُرس قدیم) had a dual: later Persian had none.

The following are the rules for formation of the plural in classical Persian:—

(a) Rational beings and animate nouns form the plural by adding ان. Ex.: پادشاه *pādshāh* “a king,” pl. پادشاهان *pādshāh-ān*; اسب *asp* “a horse,” pl. اسپان *asp-ān*; ایرانی *īrānī* “a Persian,” pl. ایرانیان *īrāniyān*.<sup>2</sup>

*Remark I.*—If the noun end in *i*, as *hākī* “a narrator” it follows the general rule, the final *y* becoming a consonant, as: *hākīyān*. Similarly *kay* “king” has *kayān*, etc.

*Remark II.*—The origin of this plural termination is stated to be a repetition of the demonstrative pronoun آن, i.e. “that and that,” or in other words “more than one.”

(b) Inanimate objects and sometimes irrational animals form the plural by adding ها *hā*. Ex.: کتاب *kitāb* “a book,” pl. کتابها *kitāb-hā*; اسب *asp* “a horse,” pl. اسپها *asp-hā* (as well as اسپان *asp-ān*).

*Remark I.*—There are exceptions to this rule. Sa’di uses the plurals سخنان and درختان. This is perhaps done to confer dignity on these nouns, the plural in ان being more noble than the plural in ها. Still under this supposition it is not easy to account for such plurals, as گیون - بازون - چشمان and زلفان. The plural in *ān* is frequently used both in prose and poetry for the sake of rhyme.

*Remark II.*—Rarely in classical Persian the plural in *hā* is used for living creatures, as: نام برد ها *nām-burdahā* “the (people) mentioned above”: (*Iqb. Nāma-yi J.*, p. ۲۱۵ ed. Bib. Ind. of Beng. As. Soc.).

*Remark III.*—In a few words a distinction is made, as: سران (m.c.) “chiefs,” but سرها *sar-hā* “heads.”

*Rukh* رخ “cheek” has in modern Persian either *rukḥān* or *rukḥ-hā*; similarly انگشتان *angushtān* and انگشتها *angushthā* “fingers”; اختران *akhtarān* and اخترها *akhtar-hā* “stars”; ابروها *abrū-hā* and ابروان *abruvān* “eye-brows.”

<sup>1</sup> If they did there would be no distinction between the plural and this form of the vocative.

<sup>2</sup> The word *Yardān* “God” (also *īzād* and *Yazd*) is said to be the corruption of a Pehlevi pl. and to have been originally used in a plural sense.



(c) In forming the plural in *ān*, if the noun ends in *alif* ا, or else in a و, ū from which a ي is apocopated, a ي is inserted for the sake of euphony. Ex.: دانā dānā "a sage," pl. دانیان dānā-yān; پری parī-rū (for پری) "fairy-faced," pl. پریرویان parī-rūyān.

After a final و, when radically final, the ی is omitted. Ex.: بازو bāzū "the arm, the upper part of the arm," pl. بازوان bāzuwān, ابرو abrū "the eyebrow," pl. ابروان abruvān.<sup>2</sup>

*Remark I.*—The plural of نیا niyā "grandfather, ancestor" is نیایان niyāgān.

*Remark II.*—The plurals سالیان sāliyān and مایان māyān are occasionally met with as plurals of سال sāl and ماه māh. These are exceptions and rare. The regular plurals of these words are to be preferred.

(d) If the word ends in an obscure ه, this is, before ان, generally changed into گ, as مرد murda "dead" (past partic.), pl. مردگان mardagān.

Sometimes, but rarely, the ه is retained in writing, as مردگان: this is incorrect.

In poetry the plural termination gān is employed contrary to rule:—

اندر دهن فاختگان ساخته بریط      اندر دهن قمریگان ساخته کو کو

Qa-ani says:—

بس دلبرگانشد بهر بوم و بهر سر      یا و ب چه کند دل با این همه دلبر

(e) If the noun is inanimate and ends in silent h, this h usually and properly disappears in the plural, as: نامه nāma "a letter," pl. نامه‌ها nāmahā.<sup>3</sup>

If however by the elision of the ه any ambiguity is likely to arise, it is better to retain it, thus, محله mahalla "a quarter of a town" has for its plural محله‌ها mahallāhā, in preference to the correct محالها mahallā, which latter might easily be mistaken for the plural of محال mahāl. In modern Persian the ه is generally retained.

<sup>1</sup> Must be distinguished from the word آبرو āb-rū "honour."

<sup>2</sup> The plural of دیو dīw and similar words is دیوان dīwān, or (mod.) دیوها dīwahā. *vide* § 26 (h) Remark. Modern Persians often pronounce these دیوان bāziwān and ابروان abruvān.

<sup>3</sup> As نامه‌ها may stand for either nāmahā "names" or nāmāhā "letters," it is usual in modern Persian to write the latter نامه‌ها. For the same reason the plural nāmajūt نامه‌جات is preferred. Similarly other words, خانه‌ها khānehā "houses" for instance, might in modern Persian be mistaken for خان‌ها khān-hā khāns. If the orthographical sign jam is written this ambiguity disappears. To avoid such ambiguity the spurious plural خوانین khānīn is used even in colloquial.

<sup>4</sup> The final ه of Arabic words ought logically to be retained.



*Remark.*—Nouns ending in *z* preceded by a long vowel<sup>1</sup> follow the general rules in (a) and (b), thus پادشاه plural پادشاهان *rāh* “a road,” pl. رها *rāh-hā*. Both the letters *z* should be pronounced, i.e. the word should be pronounced as written.

(f) Arabic words take the Persian plural or the Arabic broken plurals;<sup>2</sup> Ex.: كتاب *kitāb* “a book,” Pers pl. کتابها *kitāb-hā*, Arabic broken pl. كُتُب *kutub*; عامل *‘āmil* “a labourer,” pl. عاملان *‘āmilān* and عمله *‘amala*.<sup>3</sup>

*Remark.*—The broken (or irregular) plurals *jam’-i mukassar* (جمع مَكْسَر) are commoner in Arabic than the regular masculine plurals, and are applicable to both rational and irrational beings. Some words in Arabic take the regular as well as one or more broken plurals.

There are two kinds of broken plurals recognized by Arabic grammarians, ‘the plural of paucity’ and ‘the plural of multitude,’ *vide* Arabic Grammar; but the distinction is not observed in Persian except by a few pedants.

In the rhetorical style, almost any Arabic word and its broken or inner plural can be used. Sometimes a word has several broken plurals: if such a word be used in different meanings in the singular, it will generally take one plural in one sense and another in another. Ex.: from بيت *bayt* “a house or tent, a verse in poetry,” we get بيوت *buyūt* “houses,” and ابیات *abyāt* “verses”; عامل *‘āmil* “a labourer,” pl. عمله *‘amala* “labourers” and عمال *‘ummāl* “agents.”<sup>4</sup>

(g) The regular feminine plural in Arabic ends in اَت, which is an expansion of the regular feminine affix ة; thus, masc. كريم *karīm* “kind,” fem. كريمة *karīmat* and fem. pl. كريمات *karīmāt*; in Persian *karīm*, *karīma*, *karīmāt*.

<sup>1</sup> This *h* is of course not ‘silent’ nor ‘obscure,’ but aspirated.

<sup>2</sup> Called also inner plurals because they are formed, not by affixed terminations, but by internal change. They are really collective forms, and in Arabic are treated grammatically as feminine singular, even when they apply specially to males.

These broken plurals are a difficulty in Arabic and only a less difficulty in Persian: they are so irregular and various that no rules really help the student. Arabic grammars give long tables of the various ‘measures’ of these plurals which however only bewilder the beginner. The broken plurals of all words met with in reading should be written down and committed to memory. If this be done, the learner will be surprised to find that in a short time they cease to be a serious difficulty.

<sup>3</sup> In m.e. this word is used as a singular and the plural is formed by the barbarous form عمله جات *‘amala-jāt*.

<sup>4</sup> Compare the English plurals ‘pennies’ denoting a number of penny-pieces and ‘pence’ so much value; ‘fishes’ and ‘fish’; ‘cows’ and ‘kine’; ‘brothers’ and ‘brethren.’



This regular feminine plural is frequently used for nouns with a neuter sense, as حَمَّامٌ *ḥammām* "a bath," pl. حَمَامَاتٌ *ḥammāmāt*<sup>1</sup>; حَالٌ *ḥāl* "condition," pl. حَالَاتٌ *ḥālāt*<sup>2</sup>; سَمَاءٌ *samā* "heaven," pl. سَمَواتٌ *samāwāt*<sup>3</sup>.

The regular feminine plural of Arabic nouns with a neuter sense is of common occurrence in Persian, but the regular feminine plural of rational beings is rare; thus, عَدُوٌّ *aduv* "an enemy" (masc.) takes in Arabic the regular feminine terminations, singular and plural, but in Persian the word is both masculine and feminine.<sup>3</sup>

*Remark.*—The Arabic noun of relation or relative adjective is formed by affixing the syllable <sup>هـ</sup> *hi* and rejecting all such inflections as the *h* of the feminine, or the dual and plural signs. Ex.: مَكَّةٌ "Mecca"; مَكِّيٌّ "a person of Mecca." In Persian this final *hi* has no tashdid. In Arabic, from the relative adjective a collective plural may be formed by simply adding the feminine termination *h*; as دَهْرِيٌّ *dahriyy* (in Persian دِهْرِي *dahrī*) "one who asserts the eternity of matter and denies the resurrection or the world to come, atheistic"; اَدَدَهْرِيَّةٌ *ad-dahriyyat* "the sect who hold this belief." This collective plural in Persian (without the Arabic article) is دَهْرِيَّة *dahriyya*. Only a few plurals of this description are used in Persian, principally those of various religious sects. قَاجَرِيَّة *qājārīyya* "the Qajars" (the tribe of the reigning Shah) is used in m.c.

(h) Plurals of plurals (جمع الجمع). An additional broken plural is in

<sup>1</sup> This plural is rare in modern Persian: *ḥammām-ha* حمامها is preferred both in speaking and writing.

<sup>2</sup> In classical Arabic the alif with *madda* would be given the ordinary sound, then the hamza would be pronounced and finally the *tanwīn*: 'vide' § 4 (e) Remark. The modern Arabs have simplified the word into *sama*, while the modern Persians say *samā*, slightly prolonging the final alif. In سَمَوات the *hamza* is changed into و: in Arabic also written سَمَوات.

<sup>3</sup> In modern Persian the feminine عَدُوَّة may occur in writing. اَدُوٌّ *aduv-i* *a'dā* signifies "deadly enemy" (lit. enemy of enemies): *dushman-i dushmanān* دشمنان has a different signification, viz. the enemy of (my) enemies, i.e. my friend, but *dushmantarīn-i dushmanān* دشمن ترين دشمنان is used in this sense of "the greatest enemy." In Arabic اَعْدَى *ad'ī* is the idiom and not اَدُوٌّ *aduv*, though the latter is grammatically correct.

Words like نَقَلِيَّاتٌ *naqliyyāt* and وَهْمِيَّاتٌ *wahmiyyāt* meaning "things narrated," and "things imagined," are the regular feminine pl. of the Arabic adjectives نَقْلِي and وَهْمِي (vide relative (ي) وهم *wahm* the substantive "conjecture, imagination" has for its broken plural اَوْهَامٌ *awhām*).



Arabic sometimes formed from the broken plural, as, *yad* "a hand," (for *يد*), pl. *aydi* "hands," pl. of pl. *ayādī* "hands; benefits."

Sometimes the regular feminine plural is added to the broken plural, as *bayt* "a house," pl. *buyūt* "houses"; pl. of pl. *buyūtāt* "a cluster of houses"; *jawhar* "a gem, jewel," broken pl. *jawāhir* "jewels," pl. of pl. *jawāhirāt* "jewels of various kinds": *jawhar* is the Arabic form of the Persian *gaubar*.

The shade of difference in meaning between a plural and a plural of a plural is not always observed, thus there is apparently no difference in meaning between *ṭuruq* (mod.) the broken plural of *ṭariq* "a road" and the double plural *ṭuruqāt* (class. and rare), though the latter ought to signify "many roads and ways."

(i) A barbarous plural is sometimes made by affixing to an Arabic broken plural the Persian plural termination *ha*, thus *zurūf* "vessels" the broken plural of *zarf*; *alṭāf* "many kindnesses" from *lutf*, broken plural of *lutf*.

These double Persian-Arabic plurals occur only in nouns with a neuter sense.

(j) A few words purely Persian have been adopted by the Arabs and given an Arabic broken plural, and the Persians have in turn borrowed the broken plural of their own Persian word; thus the Persian word *farmān* becomes *farāmīn* (فرامین) in the plural, and in Persian without the final vowel of the classical Arabic, *farāmīn*.

The word *anāgūr* انگور "grapes" is vulgarly used by Persians as the plural of the Persian word *angūr* انگور. There are probably one or two other Persian words, vulgarly arabicized in this manner by the Persians.

*Dastūr* دستور a Zardushti priest, pl. *dasātīr* دساتیر; *Khān* خان, Persian, a title like squire, Arabic pl. *khavānīn* (م.ع.), used only in Persian.

(k) In imitation of the regular feminine plural in Arabic, the termination *āt* ات is sometimes added to Persian words, thus *navāzishāt* نوازشات "favours" and *farmāyishāt* فرمانیسات "orders, commands."

<sup>1</sup> *buyūt* and *jawāhir* are used in m.c. Persian, but *aydi* and *ayādī* only occur in high-flown Persian.

<sup>2</sup> In Urdu the same broken plural may be a plural in one part of India but a singular in another.

<sup>3</sup> *Zarīf* "witty, ingenious" has for its common plural *zurūf*.

<sup>4</sup> Such a word is said to be *mu'arrab* معرب "made Arabic" or "Arabicized"; this term is applied to any foreign word adopted into Arabic. Similarly a word is said to be *mu'arras* مفارسات "made Fārsī," i.e. adopted into Fārsī or Persian.

<sup>5</sup> *Anāgūr* is of course an imitation broken plural: the correct form would be *anāgīr*.

For the Arabic dual with a purely Persian word vide § 29 (i).



When the word ends in a silent *h*, the affix of this bastard Arabic plural becomes جات and the *h* (ه) disappears,<sup>1</sup> thus نوشته *navishta* "a written communication" (past participle of the pure Persian verb *navishtan* "to write") becomes نوشته‌جات *navishta-jāt*, and the Arabic word قلعة *qal'a*<sup>2</sup> "a fort" becomes قلعه‌جات *qal'a-jāt*. This plural occurs only in nouns with a neuter sense. An exception عملجات : *vide* p. 60, note 3.

These imitations were considered vulgar and were rarely used in classical Persian.

*Remark.*—Sometimes the broken Arabic plural and the imitation plural have different significations, thus from دوا *dawā* Ar. "medicine," the broken pl. ادویه *adviya* signifies in Arabic "medicines," but in modern Persian "spices," while the Persian plural دواجات *davājāt* signifies in modern Persian "medicines."

(l) Regular masculine plural Arabic, *jam'-i ṣaḥīḥ* or *jam'-i sālim* (جمع صحيح or جمع سالم). The regular plural masculine in classical Arabic has two cases and is formed by affixing to the singular وَن *ūn*<sup>a</sup> for the nominative, and يَن *īn*<sup>a</sup> for the remaining cases: these are an expansion of the singular Arabic terminations. Thus in classical Arabic, the regular nominative pl. of عامل *āmil* is عاملُونَ *āmilūn* "workers."

In modern colloquial Arabic the second affix only is used with the omission of the final vowel, thus عاملين *āmilīn* (for all cases) "workers."

In Persian, Arabic plurals in وَن *ūn* occur only in quotations from the classical Arabic. The modern plural however is occasionally used. Ex.: معاصرين *mu'āṣirīn* (in writing and speaking) "contemporaries."

(m) Arabic Dual *taṣniyah* (تثنیه). The dual in classical Arabic is formed by adding to the singular اِن *ān*<sup>a</sup> in the nominative, and اَيْن *ayn*<sup>a</sup> in the other cases. In construction, or when followed by the affixed Arabic pronouns, the وَ drops out.

The classical dual occurs only in quotations from the Arabic.

In modern Arabic the dual is very rarely used: it is formed by adding اَيْن *ayn* for all cases.

<sup>1</sup> The Persian tendency would be to transform ه into گ, but the suffix being Arabic, the Arabic-Persian letter ج is substituted for the pure Persian.

<sup>2</sup> *Qal'a* قلعة; the final *h* has no sound whatever. The Indians and Afghans say *qilā'*. The Arabic broken plurals are قلاع and قلاع.



In Persian this termination *ayn* only is used. Ex.: ذُو الْقَرْنَيْنِ *zu-'l-qarnayn*<sup>1</sup> "bi-cornous" (an epithet of Alexander the Great); سُلْطَانُ بَرِّينَ وَ بَحْرَيْنِ *Sulṭān-i barrayn o bahrayn* "Sovereign of the two continents and the two seas"; هَرَمَيْنِ *haramayn* "the two harams," i.e. the shrines of Mecca and Medina. Vide § 29 (i).

(n) *Akh* أَخ Ar. "brother"; *akh-i* اخي Ar. "my brother." The Persians instead of *akh-i* generally say *akhavī* اخوی as: *akhavī Husayn mī-gūyad* "my brother Husayn says—." Hence *akhavī* has come to be regarded as one word, as: *akhavī-yi man* vulg. "my brother" and *akhavī-yi mukarram* (polite, in letters). The broken plural *ikhwān* اخوان is used in the sense of brethren (religious), as: *ikhwān-i safā*, i.e. *ham-dīnān*.

The plural of *ukht* اُخت sister is *akhavāt* اخوت: *akhavāt-i mukarrama* is an address in preaching.

### § 29. Plurals—Modern Persian.

In the modern language, spoken or written, the plural in *ha* is by far the most used: it is applied to nearly every substantive, animate or inanimate, Arabic or Persian.<sup>2</sup> In official documents or in rhetorical writing, the plurals in *an* are still used, as well as the Arabic broken plurals and the Arabic regular feminine plurals of inanimate substantives: Mullas, and travelled or educated Persians, frequently use these plurals in speaking, when ordinary people use the plural in *ha*.

*Remark.*—In the vulgar form of the spoken plural the *s* of *ha* is dropped. Thus instead of *bachcha-hā* بچّها the vulgar say *bachchā*. *Khudāmān* for *khudhā-mān* خودهامان is a double vulgarism.

(a) The plurals اسپان *asbān* "horses," بازوان *bāzuwān* "arms," گیسوان *gisuvān* "curls

<sup>1</sup> Various reasons are assigned for this epithet: one is that it arose from the pattern of helmet depicted on Alexander's coins; another that it signified that he ruled for two *qarn* قرن. According to a saying of the Prophet ten *qarn* قرن make a century, but according to others the word means a space of ten years or any multiple thereof up to 120. In m.e. it frequently signifies 30 years or 50 years. At this time the life is in danger: این بچّ ده قرن دارد *in bachcha qarn dārad* (soothsayer's idiom) "the life of this child is in danger."

<sup>2</sup> In modern Arabic أَخُوِي *akhuya* "my brother."

<sup>3</sup> *Zanān* زنان, *khārān* خهران, *asbān* اسپان, *gāvān* گاوان, *mardumān* مردمان, *shīrān* شیران, *pīsarān* پسران, *dukhtarān* دختران, etc., are all common in m.e. as well as their plurals in *hā*.

<sup>4</sup> In m.e. generally pronounced *asbūn*.

<sup>5</sup> *Gīs* گیس or *gisū* گیسو is also applied to a woman's long hair. The side locks are called زلف *zulf* and the fore locks چتر *chatar*.



or long back hair," بندگان "slaves or servants," درختان "trees" and others are still used by the professional story-tellers.<sup>1</sup>

*Muzh* مژه "eyelash" is in m.c. *muzhā* مژه and the common plural is *muzhahā* مژه‌ها. The old plurals *muzhagān* مژه‌گان, *mizhagān* مژه‌گان; *muzhgān* مژگان and *mizhgān* مژگان came to be regarded as singulars; hence the modern form *muzhgān-hā* مژگان‌ها or *mizhgān-hā* مژگان‌ها.

(b) The rule for writing the plural in *ha* of substantives ending in silent *h* (*vide* § 28 (e) and Remark) is often neglected in modern Persian, thus خانه‌ها may be written for خانها and راه‌ها for راه‌ها.<sup>2</sup>

(c) A few Arabic broken plurals are used in speaking even by the vulgar; thus اشياء *ashyā* "things," ايام *ayyām* "days" (plurals of شيء *shayʿ* and يوم *yawm*) are never used in the Persian plural: the word حضرات *ḥazarāt* "sirs, gentlemen" (a word common in speeches) has no Persian plural. *Fuqarā* فقراء (pl. of *faqīr* "poor"), اهالي *ahālī* (pl. of *ahl* "people"), سلاطين *salāṭīn* (pl. of *sultān*), زوار *zavvār*<sup>3</sup> (pl. of *zāʿir* "pilgrim"), مساجد *masājīd* (pl. of *masjid* "mosque"), and a good many others are in common use even by the uneducated.

*Remark.*—In the m.c. a few broken plurals are incorrectly used as singulars. Ex.: يك عمال *yak ʿamala* "one workman," اين فعلة است *in faʿala ast* "this is a labourer."<sup>4</sup> For *ulū* (= *zawū* pl. of *zū*) 'vide' under *Zū*.

*Nāʾib* نائب, "a lieutenant," has for its plural *nuvvāb* نواب, but in Persian by a change of the first vowel the word *navvāb* نواب, *nawab*<sup>5</sup> (the title), is used as a singular. *Arbāb* ارباب (pl. of *rabb* رَب) is in m.c. "master" and has for its Persian pl. *arbābān* اربابان and *arbābhā* اربابها: the singular *rabb* رَب means "Lord" (of the Deity only).

(d) Some Arabic regular feminine plurals are also used in speaking (as well as in writing), as صفحات "tracts of country"; عمارات *imārāt* (m.c.) "buildings."

Persian words with the imitation feminine Arabic plural [*vide* § 28 (k)] are also used in speaking (as well as in writing), as: باغات *bāghāt* (rare) "gardens", دهات *dihāt* "villages", خواهشات *khvāhishāt* (m.c.) "wishes, desires".

<sup>1</sup> hikūyat-kun حکایت کن or قصد گو *qisṣa-khṣūn* or *qisṣa-ghū*: also قصه خوان *qasṣa-khūn* and *maʿrakagīr* معرکه گیر, i.e. "one who collects a crowd." (In m.c. قصه is often incorrectly pronounced *qasṣa* and *qisṣa*).

<sup>2</sup> The correct plural راه‌ها is preferred in modern Persian.

<sup>3</sup> In Persian generally (but incorrectly) *zuvvār*. In Arabic *zāʿir* has also the regular masculine pl. زائرین.

<sup>4</sup> broken pl. of عامل, *vide* § 28 (f): فاعل plural of فاعل.

<sup>5</sup> In India the *tashdīd* is usually omitted.



*farmāyishāt* فرمایشات "orders." When however the termination is <sup>1</sup> *جات* the silent *h* of the singular is often retained in writing, thus <sup>2</sup> *میوه جات* (instead of *میو جات* *mīvajāt* "fruits.")

(e) A few plurals of plurals with the feminine termination [*vide* § 28 (h)] are also used in speaking (as well as in writing), as: *آصورات - نیونات - جواهرات*; *umūr* broken pl. of *amr* (امر).

The double plurals, one Arabic, one Persian, mentioned in § 28 (i) are also used in speaking.

*Remark.*—In m.c. the double plural *عمله جات* "workers" occurs, though *عامل* is not a 'noun' with a *neuter* sense: *vide* § 28 (k).

(f) The plural of the Turkish word *ایل* *il* "a wandering or nomad tribe" is *ایلیات* *ilīyāt* (and incorrectly sometimes *ایلات* *ilāt*).<sup>4</sup>

(g) The substantive *بقسومات* *bīqsūmāt* "biscuits", and the Turkish word *سورسات* *suyūrsāt* or *سورسات* *sūrsāt* "rations, requisitions", are either singular or plural. The termination *ات* is not the plural termination.

(h) The regular Arabic plural, masculine, is occasionally used by educated Persians in speaking (as well as in writing). Ex.: *حاضرين مجلس* *hāẓirīn-i majlis* "gentlemen" (addressing an assembly; lit. those present in the meeting); *جميع ملقزمين ما بودند* *jamī-i mullazimīn-i mā būdand* (Shah's Diary) "all our retinue were present."

(i) The dual is also occasionally used in speaking (as well as in writing). Ex.: *طرفین راه* both sides of the road; *حسنین* *Hasanayn* "the two Hasans."

<sup>1</sup> Sometimes an Arabic word is used in Persian with its correct Arabic pl. termination and sometimes with the Persian imitation *جات*; thus *حواله* *havāla* "a transfer consignment" is in the plural *حوالات*; in Persian *حوالات* (rare) is used as well as *حوالجات*.

*Hāl* "state, condition"; *احوال* *aḥvāl* and *احوالات* *aḥvālāt*, an Ar. double pl., but only used in Pers.; *رقیم* *raqīm* "letter; tablet" (in Persian *raqīmā* with the *ة* of unity) Ar. pl. *رقائم* *raqā'im*, and Pers. *raqīmajāt*.

<sup>2</sup> In modern Persian the *ه* is generally retained in this word as well as in *عمله جات* (also *عملجات*).

<sup>3</sup> *عامل* has thus several plurals used in Persian—(1) *عماله* "workmen," (2) *عمال* "agents," (3 and 4) *عمله جات* and *عمله ها* "workmen" (bastard double plurals); (5) the regular Arabic masculine plural *عاملین* *āmīlīn* (*عاملین دیوان* *āmīlīn-i dīwān* (m.c.) "Collectors of revenue"), which is occasionally used as well as the classical form *عاملون*; the latter however is only used in classical Arabic or in a quotation from the classical Arabic.

<sup>4</sup> *ایلیاتی* *ilīyātī*, adj., signifies "a man of the *ilīyāt* *ایلیات*" and has a plural *ایلیاتیها* *ilīyātī-hā*.

<sup>5</sup> The word *bīskūt* *بسکوت* is also used in Persian as singular and plural.

<sup>6</sup> *Hāẓir* *حاضر* has also a broken plural *حاضرا* *ḥaẓẓūr*.



i.e. Ḥasan and Ḥusayn, the two martyred sons of 'Alī: *daulatayn* دولتین "the two kingdoms," etc.: *vide* § 28 (m).

In imitation of the Arabic, the dual is even occasionally added to Persian words,<sup>1</sup> as:—

بسیار لب چو لعل و زلفین چو مشک

*Bis-yār lab-i chu la'l u zulfayn-i<sup>2</sup> chu mushk;*

"and many a ruby lip and musky tress." (*O. K.* 137 *Whin*).

(j) A few words are found with the Turkish plural *lar*, لار or لار, as, بیکلر بیگی.

<sup>1</sup> For an imitation broken plural of a purely Persian word *vide* § 28 (j).

<sup>2</sup> i.e., one curl on each side of the head behind the ear.



## CHAPTER III.

### PRONOUNS.

#### § 30. Personal Pronouns—*Ism-i Zamir* (اسم ضمير<sup>1</sup>).

There is no distinction between the personal and possessive pronouns: they are of two kinds, separate and affixed.

The separate personal pronouns are less used in Persian than the personal pronouns in English, as, except when emphasis is required, the verb terminations sufficiently indicate the persons.

(a) The following are the separate (*zamir-i mūnfaṣīl* ضمير منفصل) pronouns:—

N.	من <i>man</i> <sup>2</sup>	I	ما <i>mā</i> , or ما ما <i>māhā</i> we (also <i>māyān</i> Afg.).
Dat.	{ مرا <i>marā</i> <sup>3</sup>	me, to me	
Acc.			
N.	تو <i>tu</i> <sup>4</sup>	thou	شما <i>shumā</i> , or شما شما <i>shumāhā</i> (m.c.),
Dat.	{ ترا <i>turā</i>	thee, to thee	you (also <i>shumāyān</i> شمايان Pers. and Afg.).
Acc.			
N.	{ او <i>ū</i> <sup>5</sup> or وی <i>vay</i> he (also <i>ū</i> <sup>6</sup> classical and poetical).	ایشان <i>ishān</i> , or ایشان <i>ūshān</i> , they (also ایشانان <i>ishānān</i> Afg.).	

Vulgarly, *mā* ما is used instead of *man* من; as, *Mā raftīm* ما رفتیم. Compare the English vulgarism, 'Give us a penny' for 'give me a penny.'

The vocatives of the 2nd personal pronoun are *āy tu ki* ای تو که, and *ay shumā ki* ای شما که; such forms however are unchaste (*ghayr-i faṣīḥ*). In classical Persian however *ay ānki* ای آنکه occurs as:—

ای آنکه باقبال تو در عالم نیست      گیرم که غمت نیست غم ما هم نیست

*Ay ānki bi-iqbāl-i tu dar 'ālam nīst*

*Gīram ki gham-at nīst gham-i mā ham nīst?*

(Gul. chap. I, st. 13).

<sup>1</sup> Pl. ضمائر. It must be recollected that all pronouns come under the head of "ism" اسم.

<sup>2</sup> For the vocative of *man* من as a possessive pronoun vide § 32 (b).

<sup>3</sup> Sometimes vulgarly in m.c. *man-ra* من را; but with the ی of unity *man-i-rā* منی را is correct: vide § 41 (y).

<sup>4</sup> Note that the *r* is pronounced short like *r* *pīsh*.

<sup>5</sup> The Afghans often say *o*.

<sup>6</sup> The Afghans say *eshān*, *eshān*; and *eshānān*; *majhūl* sounds.



The preposition *به* with *او* and *دی* is generally written *بار* and *بری*; but also, especially in poetry, *bi-dū* *بدو* and *bi-dūy*. In m.c. *بدو* is very occasionally used: *بدیشان* is classical, and rarely, if ever, used in m.c.<sup>1</sup> The preposition *bi* when used for the dative case is called *bā-yi maf'ūl* *بای مفعول*.

*Vay* *دی* is used for *او*, for the sake of euphony, in the following sentence: *ū bi-vay guft* (m.c. and classical). To avoid the repetition of the second pronoun *او*, the vulgar also say *ū bi-ān guft* *او بان گفت* "he said to him." It may be said that *vay* is not used in m.c.

*Remark 1.*—The first personal pronoun is called *متکلم* *mutakallim* "speaker"; the second *مخاطب* *mukhāṭab* "addressed" or *حاضر* *hāẓir* "present"; and the third *غایب* *ghāyib* "absent."

(b) For the third persons, the demonstrative pronouns *این* *in* "this" and *آن* *ān* "that" with their plurals *inhā* (m.c.) and *ānhā* (m.c.) [or *inān* *اینان* class. and *ānān* *آنان* class., vide § 34 (b)] are sometimes used. Also *او* is sometimes substituted for the demonstrative pronoun *آن*. Ex.:—

اندرون از طعام خالی دار      تا درو نور معرفت بینی  
*Andarūn az ta'am khālī dār*  
*Tā dar-ū nūr-i ma'rīfat bīnī*—(Sa'di);

here *او* is used for *آن*: vide also § 34 (n) No. 10.

*Remark.*—*آن* *ān-ki* (classical and in modern writing) is "he who"; not *او* *ū ki*.

(c) Instead of the first and third persons singular, *بند* *banda* "the slave"; *مخلص* *mukhlis* "the (your) devoted"; *اکمل کیش* *ikhlāṣ-kīsh*<sup>2</sup> "the (your) most devoted"; *کمترین* *kamtarīn* "the least"; and for the feminine *کمیله* *kamīle* [vide § 25 (f)]; *کنیز* *kanīz*<sup>3</sup> "the (your) handmaiden or female slave," etc., are often used when addressing superiors, and sometimes to equals out of respect.

In classical Persian (and in India and Afghanistan) these words are always followed by the third person of the verb, both in speaking and writing, as: *بند عرض میکند* *banda 'arṣ mi-kunad* "I beg leave to represent" (lit. the slave makes petition), but in modern Persian (except in official documents) the first person is more usual even in writing, as: *بند عرض میکنم* *in banda chi taqṣir dāram?* "I the slave make petition"; *این بند چه تقصیر دارم* *in banda chi taqṣir dāram?* (m.c.) "what fault has this slave (I) committed?"

<sup>1</sup> With *بر* *bar* "on," *در* *dar* "in," *از* *az* "from," etc., *او* *āu* and *ایشان* *ishān* are generally contracted into one word, as: *درو* *darū*, *بریشان* *barishān*, *او* *azū*. *Chunū* *چنو* is poetical.

<sup>2</sup> *کیش* *kīsh* (classically *keṣh*) is a subs. signifying "faith, religion": in compounds "practising, addicted to." Ex.: *ظلم کیش* *ẓulm kīsh* "oppressive."

<sup>3</sup> Also *کنیزک* *kanīzak*, properly the diminutive of *kanīz* *کنیز*.



*Haqīr* حقیر (m.c.) "the mean"; دعا گو *du'ā-gū* (in writing); داعی *dā'i* (in writing); اقل *aqall* (in writing) "the least" are also used as substitutes for the first person. With the exception of حقیر *haqīr*, these are all followed by the third person singular of the verb: حقیر عرض میکنم *haqīr 'arz mī-kunam* (m.c.) "I this humble individual make petition"; چه دخلی بحقیر دارد *chi dakhli-bi haqīr dārad* (m.c.) "what has this got to do with poor me?"

*Remark.*—In Persia, a friend writing to an equal would use *banda* بنده, etc., with the first person; to use the third person would be too abasing.

In addressing the Shah شاه, *banda* بنده and *haqīr* حقیر do not express sufficient humility; such phrases as *fidavī* فدوی, *jān-nisār* جان نثار, *khāna-zād* خانه زاد "house-born (slave)", *khāk-sār* خاکسار, etc., are used. A common signature is اقل العباد (فلان) *aqall-'l-ibād (fulān)* "the least of the slaves (so-and-so)": Sayyids sign "aqall" s-Sādāt اقل السادات and *Rawza-khāns* روضه خاںین "aqall" s-ākirīn: Hājis may sign اقل الحاج *aqall-'l-Hājī*.

(d) After *ḥaẓrat* حضرت "Highness," قبله عالم *Qibla-yi 'ālam* "Qibla of the world," and similar respectful terms, the third person plural is used (even when addressing people present), both in classical and modern Persian. In m.c., however, after جناب عالی *janāb-i 'ālī* "Your Excellency" the second person plural is preferred (but not in formal letters).

(e) As the plural is used instead of the singular in addressing people of standing, its place is frequently taken in m.c. by the double plural. The double plural in ان of all three persons is used by the Afghans. In the m.c. of Persian شما and شماان are common; ماها is less common, while the plural of ایشان is unknown.

(f) The following is an example of the use of these polite forms of speech:—فرمایشات جناب عالی (or خان or حضرت اجل<sup>3</sup>) حالی بنده نشد *farmā-yishāt-i Janāb-i 'Ālī ḥālī-yi banda na-shud* "I have failed to grasp Your Honour's meaning."

*Remark I.*—*Man* من is the only one of the personal separate pronouns that can properly be coupled to an adjective by an *izāfat*. Ex.:

چند گوئی که بداندیش و حسود عیب جوینان من میکنند

*Chand gū'i ki bad-andīsh u ḥasūd*

*'Ayb-jūyān-i man-i miskīn-and?—(Sa'dī).*

"How long wilt thou say that the malignant envious seek to find fault with poor helpless me?"

<sup>1</sup> قبله *qiblah*, the direction of the face in prayer, especially the direction of the Ka'bah کعبه, the sanctuary of Mecca; the Arabic dual *qiblatayn* signifies Mecca and Jerusalem.

<sup>2</sup> *Janāb* جناب signifies "margin," etc.; "threshold" and hence "a place of refuge," and hence "Your honour, etc.": عالی signifies "high." Even a Governor-General in attracting attention would say to a Consul, *Janāb-i Qunsal* جناب قونسل.

<sup>3</sup> *Ḥaẓrat* حضرت is from the same Arabic root as حضور *ḥuẓūr* "presence", and اجل *ajal* is the Arabic comparative or superlative of جلیل *jalīl* "glorious, illustrious": it must not be confused with اجل *ajal* "the appointed hour of death or doom."



من مظلوم *man-i bar-bād<sup>1</sup> shuda* (m.c.) "I the ruined one"; من مظلوم *man-i maglūm* (m.c.) "I the oppressed."

The Afghans say *man-i banda* من بنده, but classically and generally in Persia the *izāfat* is omitted; *man banda* من بنده. *Man banda, ummīd āwarda am* من بنده امید آورده ام (Sa'di).

In m.c., the *izāfat* is also incorrectly joined to the pronouns of the second person singular, and the first and second person plural; as, *tu-yi<sup>2</sup> faqīr rā chi kār dārand* (m.c. only) "what have they to do with you, poor creature?"; *māhā-yi bī taqṣīr rā aẓīyyat mī-kunand* (m.c. only) "they are punishing us though we have committed no fault"; *shumāhā-yi bī chāra rā chirā injā ḥabs karda and?* (m.c. only) "why are you poor creatures imprisoned here?"

Instead of *īshān-i bīchāra* ایشان بیچاره (not used), *ānhā-yi bīchāra* آنها بیچاره is used in m.c., and *ān mardum-i bīchāra* آن مردم بیچاره in writing.

*Remark II.*—*Man u tu* من و تو "I and thou", "both of us", is an expression of frequent occurrence, especially in poetry:—

بر خیز برویم از این ولایت من و تو      تو دست مرا بگیر و من دامن تو

*Bar-khīz biravīm az īn vilāyat man u tu:*

*Tu dast-i marā bigīr u man dāman-i tu.<sup>3</sup>*

### § 31. The affixed Pronouns (ضمائر متصله *zamā'ir-i muttasilā*).

(a) (1) The affixed pronouns are:—

	<i>Singular.</i>	<i>Plural.</i>
First Pers.	ام <i>am</i> my; me; to me	مان <i>i mān</i>
Second pers.	ات <i>at</i> thy; thee; to thee	تان <i>i tān</i>
Third Pers.	اش <i>ash</i> his, hers, its; him, her, it; to him, to her, to it	شان <i>i shān</i>

*Remark.*—The plural of the affixed pronouns was in all probability formed regularly, i.e. by adding the plural termination *ān* to the singular, thus *am* "mine, me, etc." would result in the plural *aman* *am-ān*. However *fatha* has now given way to *kasra*.

(2) In classical Persian *ash* اش and *shān* شان were used for animate things only. In modern Persian they are applied to inanimate things also.

<sup>1</sup> *Bar* بر "on" and *bād* باد "the wind"; *bar bād raftan* بر باد رفتن to be destroyed; *bar bād dādan* بر باد دادن tr. "to destroy."

<sup>2</sup> In m.c. *tue khudā* تو خدا is for *turā bi-khudā* ترا بخدا: *tue khudā'i* (vulg. and local.) "without pay, impressed"; perhaps a corruption of *muft-i khudā'i*.

<sup>3</sup> In prose this would be *turā*.



(3) In pronunciation these affixes *should* be, but seldom are, preceded by a slight pause; in other words they do not affect the syllabic accent of their words, thus: *darīgh āmad-am* درِغ آمدَم بتریت ستورن و آئینه داری در محفل کوران *bi-tarbiyat-i suturān va ā'inā-dārī dar mahfil-i kūrān* (Sa'dī)—“I felt a disinclination to teach beasts and to hold up a looking-glass in this quarter of the blind”; *āmādam* آمدَم would be “I came”, but *āmad-am* آمدَم “it came to me” as in the example.

(4) In words terminating in the vowel *ī*, the final letter becomes a consonant, as: *bīnī* بینی “nose”; *bīnīyash* بینیَش “his nose” or poetically *bīnīsh*. Sometimes the affix is written separately, as: *bīnī ash* بینی اش but it is not so written by modern Persians.

(5) Words terminating in *alif-i maqṣūra* اَلِف مَقْصُورَة change the *ā* to *alif* and then insert the euphonical *y*, as: *da'vā* دعوی, *da'vā-yash* دعویَش “his claim or quarrel, etc.”; in m.c. often *ma'nā-yash* معنایش and *ma'nī-yash* معنیش are both correct.

*Remark.*—By poetical license the vowel of the affix can be omitted, as *pidar-sh* پدرش “his father.”

(6) After Arabic words ending in *ā*, as *kibriyā* کبریآ, the *alif* of the affix should be retained, thus *kibriyā ash* کبریآش is poetical or modern colloquial.

(b) In classical Persian the full forms of the singular are written in full, only after a word terminating in silent *h*. Ex.: *khāna-am* خانه ام: in other cases the *alif* is omitted, as *mādaram* مادرَم “my mother.”

*Remark.*—Shaykh Sa'dī writes—

دروغیکه حال دلت خوش کند      به از راستی کت مشوش کند

Here *at* could not be joined to *ash*, but for the license of poetry.

(c) After *ā* or *ū* *y* is inserted for euphony, as *pā-yam* پایَم “my foot”; *mū-yat* مویَت “thy hair”; *bāzū-yat* بازویَت “thy arm”; *dast-hā yi-mān* دستهایمان “our hands.”

In m.c. and in poetry, however, this euphonic *y* is often omitted, as *dasthā-mān* دستهایمان; *jā-sh* جایش “his place”; *bāzū-sh* بازوش; *diram-hā-sh* درهمایش (better *diramhā-yash*); *jādū-sh* جادوش “his magic,” also *jādū-yash*.

(d) Examples of the affixed pronouns are:—

(1) *nān-am bīdīh* نانم بده “give (to) me bread.”

(2) *guftam-ash* گفتمش “I told him.”

(3) *pīsh-ash biyār* (m.c.) پیشش بیاور “bring him forward.”

<sup>1</sup> So written (probably) to indicate that the *h* is not sounded.

<sup>2</sup> In the m.c. هر دوش را بیاور *ha-du-ash rū biyār*, or هر دویشان را بیاور *har duyash rū-biyār* “bring both of them,” the *y* is omitted or inserted indifferently: هر دویشان *har duyishān* or هر دوی ایشان *har du-yi īshān*.



- (4) دیگر بزبانش نیاورد *dīgar bī-zabān-ash nayāvarad*, "she will not again mention him" (lit. bring him on her tongue); *ash* here is the object "him" (and is not 'her', possessive).
- (5) صدات نشنیدم (m.c.) *ṣadā-t<sup>1</sup> na-shanīdam* "I did not hear you."
- (6) صدا ات کردم (m.c.) *ṣadā-at kardam* "I called you."
- (7) پدرمان <sup>2</sup> *padar-i mān* "our father."
- (8) سرهای ایشان *sarhā-yishān* "their heads" (but ایشان *sarhā-yi īshān*). Also colloquially *sarhā-shān*.

(e) In classical Persian the plural affixed pronouns are not much used: the separate pronouns are used instead.

In classical Persian the affixed pronouns may be joined to almost any word in the sentence except to the simple prepositions and to some of the conjunctions<sup>3</sup> [*vide (h)*]: *yak-ī rā az ānān ki ghadr kardand bā man-ash dūstī būd* (Sa'dī) "one of those who mutinied had a friendship with me."

(f) It will be noticed that the plural affixed pronouns are preceded by a *kasra* (or in the case of (c) by a ی). If, however, the noun end in silent *h*,<sup>4</sup> the *izāfat* is in modern colloquial often omitted, as خانه شان *khāna shān*<sup>5</sup> "their house," or خانه شان *khāna-yi shān*. In classical Persian this would be خانه ایشان *khāna-yi-īshān* or خانه شان *khāna-yi shān*; also in modern Persian it would be better to say خانه ایشان *khāna-yi īshān* than *khāna-yi shān* or *khāna-shān*.

The *kasra* is omitted in the following:—

لب لعلی چو لاله در بستان      خنده شان چون بهار حورستان  
(Nizāmī).

Examples of both:—

ز اندرز مان کس نه پیچید روی      که اندرز افزون کند آبروی  
*Zi-andarz-i mān kas na-pīchīd rūy*  
*Ki andarz afzūn kunad ābrūy*

(*Shāh-Nāma*, Book I, sending message from Salm and Tūr to Farīdūn, p. 21).

"None turned his face from our advice.  
Because advice—"

<sup>1</sup> m.c. for *ṣadāyat*.

<sup>2</sup> In m.c. generally *pidar*.

<sup>3</sup> گرت ز دست برآید چو نخل بائس کرم      ورت ز دست نیاید چو سرو بائس آزاد  
*Gar-at zi-dast bar-āyad chu nakhl bāsh karīm*  
*Var-at zi-dast na-yāyad chu sarv bāsh āzād*—(Sa'dī)—

"If thou canst, be generous like the date palm. But if thou canst not, then be free like the cypress": the epithets *karīm* کرم and *āzād* آزاد are frequently applied by poets to these two trees. Note the affixed pronoun *at* is joined to the conjunctions *gar* گر and *vagar* وگر "if" and "and if."

<sup>4</sup> Final silent *h* is considered a vowel by some Grammarians. There is no final silent *h* in Arabic.

<sup>5</sup> In modern Persian sometimes written خانشان (without the *h*).



ز پند من ار مغر قان شد تہی چرا از خورد قان نماند آگہی

*Zi pand-i man ar magh-z-i tāt shud tuhī*

*Chirā az khirad-(i)-tāt na-mānd āgāhī?*

(*Shāh-Nāma*, same page as above).

بفرمود شان تا نوازند گرم نخواستند شان جز با واز نرم

*Bi-farmūd-i shān tā nawāzand garm*

*Na-khwānand-i shān juz bi-āwāz-i narm*

(*Shāh-Nāma*, Book I. *Pādishāhī-yi Tahmūras-i Dīvband sī sāl būd*, p. 8).

بایوان ضحاک بردند شان بدین از دهانش سپردند شان

*Bi-ayvān-i Zakhāk burdand-i shān*

*Bi-dān azhdahā-fash sipurdand-i shān*

(*Shāh-Nāma*, Book I. *Bar takht nishastan-i Zakhāk va bunyād-i bi-dād nihādan*, p. 11).

بود خانہاشان سراسر پالاس نداشتند در دل زیردان هراسی

*Buvad khānahā-shān sarāsar palās*

*Na-dārand dar dīl zi-Yazdān hirās*

(*Shāh-Nāma*, same page as above).

*Remark I.*—In modern Persian the plural affixed pronouns, when affixed to verbs, retain their *kasra*, as گفتشان *guft-i-shān* “he told them”; گفتمشان *guftam-i-shān* “I told them.”

*Remark II.*—It will be noticed that the affixed pronouns, when the direct or indirect object of the verb, i.e. when *personal pronouns* in the Accusative or Dative case, are not followed by *ī*, *rā*; vide § 32 (a) for *ī* in m.c.

(g) Sometimes there is ambiguity which even the context does not make clear. Ex.: بدم گفتی *bad-am gufti* in m.c. would mean “you spoke ill to me”, but it might also mean “you said that I was bad”: دربانم رها نکرد *darbān-am rahā na-kard* “the porter did not let me go (or let me in)”, ‘*darbān-am*’ might mean “my porter”: خواهر تو از حبیبی مثل تاجرفای اصفهانی پذیرا *khwāhar-i tu az khasīsi miḡ-i tājirfā-yi Isfahānī panīr-rā tū-yi shīsha karda nān-ash rā<sup>1</sup> pusht-i shīsha mī-mālād* (m.c.) “your sister who in miserliness is the equal of the Isfahan merchants, putting her cheese into a bottle and rubbing her<sup>2</sup> (or its?) bread on the outside of the glass”; here *nān-ash* نان instead of “her bread” might mean “the bread of it.”

<sup>1</sup> In classical Persian a noun in the accusative to which a possessive affixed pronoun is attached often omits *ī*.

<sup>2</sup> Here the *ash* would probably not refer to ‘cheese’ as the cheese is inside the bottle and therefore does not belong to the bread. Otherwise the *ash* could easily mean either ‘her’ or ‘its.’



(h) In m.c. [*vide* also (e)] the singular affixed pronouns can be, and frequently are, affixed to some of the simple prepositions, as : *barāyash* "for him, her, it" ; *āsh* "from him, etc." ; *dāsh* "in him, etc." ; *barāsh* "to him, etc." ; colloquially *zērāsh* "under it" ; *bi-am dād* (m.c.) "he gave it to me" ; *bi-at dād* or *bāt* (m.c.) "he gave it to thee" ; *az-am* *āz* "from me; from thee" ; *in kār az-īshān?* (m.c.) "they are not capable of doing this." (Such expressions are still considered vulgar, but will probably soon be recognized as correct).

They are never affixed to *bar* "on", *bā* "with", *bī* "without", *tā* "up to", *juz* "except", *zabār* "above", and some others.

When the affixed pronouns are possessive, the pronoun of the first person is called *mīm-i izāfat* *میم اضافت*, the second *tā-yi izāfat* *تای اضافت*, and the third *shīn-i izāfat* *شین اضافت*.

When used for the dative or accusative of a personal pronoun, the first is called *mīm-i maf'ul* *میم مفعول*, the second *tā-yi maf'ul* *تای مفعول*, and the third *shīn-i maf'ul* *شین مفعول* or *shīn-i zamīr-i maf'ul* *شین ضمیر مفعول*.

(i) The following are modern vulgarisms that are creeping into writing :—

*Mā gurisna-mān ast* *ما گرسنه مان است* "we are hungry" ; *shumā tishnatān ast* *شما تشنه تان است* "you are thirsty" ; *īshān garm-i shān ast* *ایشان گرمشان است* "they feel warm" ; *man sarmā-m ast* *من سرمام است* "I feel cold."

(j) In modern Persian the affixed pronouns can take the place of the reflexive pronouns when the latter are used as possessive pronouns, *vide* § 33(h).

(k) *Īn kitāb-hā hama-yi shān khūb ast* *این کتابها همه شان خوب است* "the whole of these books are good" = *īn kitābhā hama khūb ast* *این کتابها همه خوب است*. The singular *ash* *اش* could be substituted for *shān* *شان* in the previous case; *īn kitābhā hama-yāsh khūb ast* (m.c.) *این کتابها همه اش خوب است* "these books, the lot taken as whole, are good", but in the sentence *mākh-hā az zamīn chahār vajab buland būd va sar-i shān* (or *sarhā-yi-shān*) *tiz* (m.c.) *اش* *the singular ash* could not be substituted as the various pegs give a scattered idea.

*Remark.*—*ضمیر متصل مرفوع* "attached pronoun, nom. case" ; *ضمیر متصل منسوب* "attached pronoun, acc. case, etc."

## § 32. Possessive Pronouns.

(a) It will be seen from § 31 (a), and (f), Examples 5, 7, and 8, that the affixed pronouns are possessive as well as personal. In the m.c., the affixed pronouns when possessive are properly followed by *ra* when their noun is in the accusative case.<sup>1</sup> Ex. : *dast-am rā bigīr* "take my hand" or *dast-am bi-gīr* *دستم بگیر*.

<sup>1</sup> Afghans and Indians say *be*.

<sup>2</sup> In classical Persian *ra* is only used after the affixed possessive pronoun, third person. Ex. : *Yak-i az hukamā' pīsar-ash-ra nahī kard az biyār khurdan ki-* *یکی از حکماء پسرش را* "a philosopher warned his son against over-eating saying that—"



The dative and other cases are usually formed by prepositions, both in classical and modern Persian (and seldom by را). Ex.: *bi-gūsh-at rasīda ast* *بیگوشت رسیدہ است* "have you heard?"; *pisar-ash rā guft* *پسرش را گفت* (Sa'di).

*Remark.*—If the possessive affixed pronoun refers to more than one substantive, it is affixed to the last only. Ex.: *pūshāk u khurāk-am* *پوشاک و خوراکم* "my clothing and feeding." If the substantive is followed by qualifying adjectives, the pronoun comes last. Ex.: *'umr-i 'azīz-at* *عمر عزیزت* "thy dear life!": *vide* also Remark to (b).

(b) The possessive pronouns can also be expressed by the personal separate pronouns coupled by the *iẓāfat*, to the thing possessed. Ex.: *pidar-i man* *پدر من* "my father (lit. the father of me)"; *khāna-yi īshān*<sup>1</sup> *خانہ ایشان* "their house."

(*Pidar-i shān* *پدر شان* and *khāna-shān* *خانہ شان* (m.c.) would have the same meaning).

In the accusative, the separate pronoun is put in its accusative form with را. Ex.: *dast-i marā girift* *دست مرا گرفت* "he caught me by the hand."

The dative can be formed with را, but preferably with به. Ex.: *pidar-i ū-rā dādam* *پدر او را دادم* "I gave it to his father (m.c.)"; more commonly *bi pidar-i ū dādam* *به پدر او دادم*.

*Remark.*—In a continuous sentence, etc., the separate pronouns also come last [*vide* Remark to (a)]. Ex.: *ṭabī'at-i pur sharr u shūr va ṣūrat-i zisht-i bad-tar az dīv-i ū har kas rā mī tārsānīd* *طبیعت پُر شر و شور و صورت زشت بدتر از دیو او هر کس را میترسانید* "his evil nature and ugly appearance—worse than that of a demon—used to terrify all."

The vocative of *man* *من* as a possessive (not as a personal pronoun), does exist, as *pidar-i manā* *پدر منا* "oh my father!"

(c) In m.c. the affixed pronouns are preferred, but in writing and correct speech the separate.

(d) The separate pronouns can also be used in the ablative to express possession. Ex.: *in 'imārat na az shumā va na az ū mī-bāshad* *این عمارت نه از شما و نه از او میباشد* (m.c. or class.) "this building belongs neither to you nor to him": *in māl az man ast*<sup>2</sup> *این مال از من است* (m.c.) "this belongs to me."

(e) In certain cases the reflexive pronouns denote possession, *vide* § 33 (a).

(f) "Mine", "thine", "his", etc., are expressed by the demonstrative

<sup>1</sup> Afghans and Indians say *khāna-e cshān*.

<sup>2</sup> In m.c. *dast-am rā* *دستم را* (affixed pronoun) would be more commonly used.

<sup>3</sup> Also in m.c. *in māl-i man ast* *این مال من است*.



pronoun آن, as: از آن من *az ān-i man* "mine"; از آن که بود *az ān-i ki būd* "to whom did it belong (whose was it)?"

هر طایفه بمن گمانی دارند من زان خودم چنانکه عظم هستم

*Har tā'ifa-i bi-man gumān-i dārānd<sup>1</sup>*

*Man zān-i khud-am chunān ki hastam hastam.*

(K. Rub. 334 Whin.)

"Each sect miscalls me, but I heed them not,  
I am my own, and, what I am, I am."

Sometimes از is omitted as:—

ای که در روی زمینی همه وقت آن تو نیست دیگران در شکم مادر و پشت پدرند

*Ay ki dar rū-yi zamīn-i, hama waqt ān-i tu nīst*

*Digārān dar shikam-i mādar u pusht-i pidar-and*

here ān-i tu nīst means "does not belong to you."

(g) In m.o. "mine, thine, etc." are generally expressed by مال, lit. "property." Ex.: مال من و شما تو نیست ندارد *māl-i man u shumā ta'wīr na-dārad* "whatever is mine is yours." The classical آن is also used, as: گاو از آن *gāv-i az ān-i Barahman bīrūn āvardand* "they had out a bull belonging to some Brahmin."

*Remark.*—Possession, in classical and in modern written Persian, can sometimes be expressed by the dative case, as: پادشاه را غلامی بود *pādishāh-rā ghulām-i būd* "the king had a slave."

### § 33. Reflexive and Reciprocal Pronouns.

(Ism-i mushtarik اسم مشترک; also ضمیر تأکید *Zamīr-i ta'kid*.)

(a) There are three reflexive pronouns in the classical language, خود *khud*,<sup>4</sup> خویش *khwīsh*,<sup>5</sup> and خویشتن *khwīsh-tan*, meaning "self": they are indeclinable and as a rule can refer only to the subject of the sentence: they take the place of the personal and possessive pronouns when they refer to the subject. *Khud* is applicable to either animate or inanimate nouns, and of the three is the most common. The following examples will explain their use:—

(1) او بخانه خود رفت *ū bi khāna-yi khud raft* "he went to his own house";  
او بخانه او رفت *ū bi-khāna-yi ū raft* "he went to his (somebody else's) house";

<sup>1</sup> Note plural verb after *har*.

<sup>2</sup> Note that مال need not be repeated before شما تو نیست *ta'wīr*, A. "increasing, etc." in modern Persian has come to signify "difference."

<sup>3</sup> Broken pl. براهمه *Barāhima*.

<sup>4</sup> Note that the *u* is short, vide remarks on § on و 2: *khūd* signifies "a helmet." From *khud* "self" is derived the Persian word *Khudā* "God" (the self-existing).

<sup>5</sup> Note that the *y* is not pronounced, vide Remarks on و § 2. In modern Persian *khwīsh* means also "a plough." The Afghans and Indians say *khwēsh* for "self."



ما بخانه خود رفتیم *mā bi-khāna-yi khud raftīm* "we went to our own house"; من زید را در خانه خود دیدم *man Zayd rā dar khāna-yi khud-ash دیدم* "I saw Zayd in his own house", but *man Zayd rā dar khāna-yi khud دیدم* من زید را در خانه خود دیدم would mean "I saw Zayd in my own house." *Khud-ash* خود is used in classical as well as in modern Persian, as:—

گوزنی که در شهر شیران شود بمرگ خودش خانه ویران شود

"A stag that enters the haunt of lions,

In its home will make a death-vacancy

(Anv. Suh., Chap. IV, St. 7): in the preceding examples خود is for the possessive pronoun.

(2) من خود رفتم *khud raftam* "I went myself", or more forcibly خود رفتم "myself, I went"; خود رفتند *khud raftand* "they went themselves", or more forcibly رفتند خود *bā khud burd* برد خود "he took it away with himself"; خود را کشت *khud rā kusht* "he killed himself": in these instances *khud* is reflexive.

(3) In the sentence همه کس را عقل خود بکمال نماید *hama kas-rā 'aql-i khud bi-kamāl numāyad* (Sa'di) "every one thinks his own brains perfect," and similar sentences, the reflexive pronoun is necessary: همه کس *hama kas* though grammatically in the dative must be considered the logical subject of the sentence.

(4) With immaterial things, "fame", "love", etc., خود *khud* or *khvīsh* خوش in their possessive sense are used, and not *khvīsh-tan* خوشتن.

(5) The phrase خود بخود *khud bi-khud* signifies "spontaneously", "of my, thy, his, etc., own accord."

(6) In the language of mysticism *bī-khudī* بیخودی or *hālat-i bī-khudī* حالت بیخودی signifies 'a state of religious abstraction or ecstasy in which the soul temporarily leaves the body.'

Note the meanings of خود *khud* in the following two lines from 'Umar-i Khayyām<sup>2</sup>:—

اکنون که تو باخودی ندانستی<sup>3</sup> هرگاه که ز<sup>4</sup> خود روی چه خواهی دانست

*Aknūn ki tu bā khud-i na-dānistī hāch*

*Fardā ki zi khud ravī chi khvāhī dānist?*

Thou who whilst in possession of thyself knowest naught

To-morrow (i.e. the day of Judgment) when thou leavest thyself  
(by death), what more wilt thou know?

"But, if you know naught here, while still yourself,  
To-morrow, stripped of self, what can you know?"

(O. K. Rub. 52 Whin.).

<sup>1</sup> خودکشی *khud kushī* "suicide."

<sup>2</sup> *Khayyām* "tent-sewer," the *takhalluṣ* (poetical 'nom de plume') or possibly the profession of 'Umar: in either case the *iẓfāt*.

<sup>3</sup> Past tense with present meaning.

<sup>4</sup> For از; poetical license.



این اهل قبور خاک گشتند و غبار بیخود شده و بیخودراند از همه کار  
هر ذره ز هر ذره گرفتند کنار آه اینکه سراب است که تا روز شمار

*In ahl-i qubūr khāk gashtand ū ghubār*  
*Bī-khud shuda va bī-khabar-and az hama kār*

*Har zarrā zi har<sup>1</sup> zarra giriftand kinār*

*Ah! īn chi sarāb ast ki tā rūz-i shumār?*

“The tenants of the tombs to dust decay,  
Nescient of self, and all beside are they;  
Their sundered atoms float about the world,  
Like mirage clouds, until the judgment day.”

(O. K. Rub. 242 *Whin.*).

*Remark I.*—*Khud* خود is largely used in compounds, both classically and colloquially, as : خود بین *khud-bīn* “proud, self-conceited”; خود رای *khud-rāy* “self-opinionated”; خودداری *khud-dārī* (m.c.) “self-possession, composure”; خودی *khudī* (rare) “egotism.”

*Remark II.*—In the speech of the vulgar, *khud* خود has a plural *khud-hā* خودها before the affixed pronouns, which is contracted as follows:—

*Khudhāyimān* خودهامان, *khudhā mān* خودهامان, and *khudāmān* (vulg.); and so on for the other persons.

(b) For emphasis, the Arabic phrase بِنَفْسِهِ *bi-nafsi-hi* signifying in *propria personā* (or بالنفس *bi-n-nafsi*)<sup>2</sup> can follow خود, etc., for all persons, both in speaking and writing. Ex.: دیدم خودش را بِنَفْسِهِ (or بالنفس) *khud-ash rā bi-nafsih* (or *bi-n-nafs*) *dīdam* “I saw him in his own person”; ایشان خود بِنَفْسِهِ رفتند *ishān khud bi-nafs-ih raftand* “they themselves, personally, went.”

(c) *Khvīsh* خویش can be substituted for خود in places where the latter signifies possession, but خویش rarely like خود stands alone without a substantive. It is also classically used in compounds, as : خویش بین *khvīsh-bīn*. As a reflexive pronoun خویش is not used in m.c., *vide* (f).

Example of *khvīsh* خویش standing alone:—

چو دل بدوستی اش خویش را علم سازد چرا بدشمنی من علم برافرازد

*Chu<sup>3</sup> dil bi-dūstī-yash khvīsh rā ‘alam sāzad*

*Chirā bi-dushmanī-yi man ‘alam bar afrāzad?*

(*Anvār-i Suh., Chap. I, St. 15.*)

“My heart affection’s flag for him displays  
Why should he then a hostile banner raise?”

(*East. Trans.*)

<sup>1</sup> But *khud-rā’i* خود را’ی subs.

<sup>2</sup> The Persians usually follow the modern Arabic pronunciation and say *bi-nafsih* بِنَفْسِهِ in the first instance and *bi-n-nafs* بالنفس in the second. As already stated, the final short vowels are omitted in modern Arabic. For the doubling of the *n* in the second instance, *vide* § 10. In بِنَفْسِهِ the final *hi* is the third person masc. affixed pronoun “he, it”: in Arabic this final pronoun would be changed to agree with the subject or object, in number and gender, etc., but the Persians often neglect this point of Arabic syntax. In writing they, however, also do use the Arabic dual and plural forms *bi-nafsihumā* and *bi-nafsihum*.

<sup>3</sup> *Chu* چو is in speaking always *chī*.



*Khvīsh* خوش is applied to persons only, but cannot be employed to emphasize a noun or a pronoun: *man khvīsh raftam* من خوش رفتم could not be said.

(d) *Khvīsh-tan* خوشتن is compounded of *khvīsh* خوش and *tan* تن "body"; it is both possessive and reflexive, and unlike *khvīsh* خوش it can stand alone and can emphasize a noun or pronoun. Ex.: *khvīsh-tan rā kusht* را کشت "he killed himself"; *khvīsh-tan rā dūst mī-dārad* (m.c.) "every one loves his own offspring"; *khvīsh-tan rā dūst mī-dārad* (m.c.) "every one loves his own offspring"; *ādamī-zād<sup>1</sup> rā jān-i khvīsh-tan shīrīn ast* آدمیزاد را جان خوشتن شیرین است (class.) "man holds his own life dear", or "his own life is dear to man."

تـرک دنیا بـمردم آموزد—خوشتن مـیم و غـله اندوزند

*Tark-i dunyā bi-mardum āmūzand*

*Khvīsh-tan sīm u ghalla andūzand*—(Sa'di).

"To others they teach retirement from the world

While they themselves are engrossed in collecting silver and grain."

*Khvīsh-tan* خوشتن also occurs in a few compounds, as: *khvīsh-tan-bīn* خوشتن بین (class.).

*Khvīsh-tan* خوشتن is applicable to rational beings only.

(e) In modern colloquial, although *خود* is occasionally used alone, it is more usual for it to be coupled with the affixed or separate pronouns singular and plural. Ex.: *khud-i man guftam*<sup>2</sup> (m.c. only), or *khud-am guftam* (m.c.) "I myself said"; *khud-i shumā guftid* (m.c. only), or *khud-i tān guftid* (m.c. only) "you yourselves said"; *khud-i ān mard raft* آن مرد رفت (vulg.), or *khudash raft* خودش رفت (m.c. only) "that man went himself"; *dar khud-i shahr* در خود شهر (m.c. only) "in the city itself."

The forms *khud-am* خودم, *khud-at* خودت, etc., are also classical, as:

داده فلک عذابان ارادت بدست تو      یعنی که من یکدم بمراد خودم رسان  
خصمت کجاست زیر قدم خودت فکن      یارت—و کیست بر سر و چشم من نشان

*Dāda falak 'inān-i irādat bi-dast-i tu*

*Ya'nī ki man kiyam bi-murād-i khud-am rasān*

*Khaṣm-at kujā-st zīr-i qudūm-i khud-at figan*

*Yār-i tu kīst bar sar u chashm-i man-ash nishān*

(Hāfiḡ, Letter Nūn.)

<sup>1</sup> Note that *ādamī* آدمی "man" has three syllables and not two as in Hindustani, but *ādam-i* "a man": also that *khvīsh-tan* خوشتن does not here refer to the grammatical subject of the sentence. However in sentences of this kind where no ambiguity can arise, "his own, etc." must be rendered by a reflexive and not by a separate personal pronoun.

<sup>2</sup> Note the m.c. position of *khud* خود and the *izāfat* اضافت: classically *man khud guftam* من خود گفتم.



*Remark I.*—In ordinary conversation the rule that the reflexive pronoun should be used when the pronoun refers to the subject, is frequently broken if no ambiguity can arise from the violation of the rule, thus: میخوامم دستم را بشورم *mī-khḡwāham dastam rā bi-shūram* "I wish to wash my hands," instead of میخوامم دست خودم را بشورم *mī-khḡwāham dast-i khudam-rā bi-shūram* (m.c.): خودم بچشم دیدم *khudam bi-chashm-i khud-am دیدam* (m.c. and emphatic) "I, I myself, with my very own eyes saw (it)": vide last two examples in (a) (1).

*Remark II.*—Though *khud* is indeclinable, such (incorrect) expressions as ایشان بخانه خود ها رفتند are occasionally met with.

The advantage of using the affixed pronouns with *khud* خود as possessives is shown in the last two examples of (a) (1).

*Remark III.*—In m.c., the phrase بخودم *bi-khudam* means "I am myself again," while بیخود *bī-khud* means "foolish, useless; also in a faint": vide lines in (a) (6).

(f) In the m.c. خویش is usually used as a substantive only, signifying "a relation"; *khvīshān u dūstān* خوشان و دوستان "relations and friends"; *khvīsh u qawmī na dārad* خویش و قومی ندارد "he has no kith or kin."

و حکماء گفته اند برادر که در بند خویش است نه برادر است و نه خویش است *va hukamā' gufta and barādar ki dar band-i khvīsh ast na barādar ast va na khvīsh ast* (Sa'di) "and the sages have said that a brother who is wrapped up in self is neither brother nor kinsman": in this extract from the *Gulistān* there is a play on the two meanings of *khvīsh*: [another reading is *barādar-i ki* برادریکه without the second *ast*].

*Khvīshāwand* خویشاوند subs. "a relation, kinsman," is classical and modern.

(g) *Khvīshān* خویشان is used in m.c. for the reflexive pronoun (in the acc.): for its use, vide (d).

(h) In modern Persian, spoken or written, the affixed pronouns can take the place of the reflexives when the latter are used as possessives, as: میخوامم دستم را بشورم *mī-khḡwāham dast-am rā bi-shūram* "I want to wash my hands" (for *dast-i khud rā* دست خودم را or *dast-i khudam-rā* دست خودم را): آیا شما آیهانرا خوانده‌اید؟ *āyā shumā āya-tān' rā khvānda id?* "have you read your verse?"

The separate pronouns cannot be so used. It should be noticed that دستم may stand either for *dast-am rā* or *dast-i marā*, but دست مرا represents only *dast-i marā*.

(i) *Yak-dīgar* یکدیگر and *ham-dīgar* همدیگر "one another; each other" are reciprocal pronouns: *yak-dīgar rā mī-zanand* یکدیگر را میزنند "they are striking each other; fighting together." *Hama tawdī'-i yak-dīgar bi-kunīd* همه تودیع یکدیگر بکنید (Gul., St. IX, Chap. I) "do you all bid farewell to each



other." For *miṣl-i ham* مثل هم "alike (like each other), etc.", *vide* under Adverbs of Comparison.

§ 34. Simple Demonstrative Pronouns (*Ism-i ishāra* اسم اشاره).

(a) The demonstrative pronouns are این *in* "this" (*ism-i ishāra-yi qarīb* اسم اشاره قریب) and آن *ān* "that" (*ism-i ishāra-yi ba'īd* اسم اشاره بعید); they refer either to persons or things,<sup>2</sup> and precede the noun they qualify. When qualifying a noun they are indeclinable. Ex.: این مرد *in mard* "this man"; این زن *in zan* "this woman"; این کتابها *in kitāb-hā* "these books"; این مردمان *in mardumān* "these men."

*Remark.*—The noun demonstrated is called مشارالیه.

(b) A more ancient form of این was ام *im*, which perhaps remains in امروز *imrūz* "to-day"; امسال *imsāl* "this (current) year"; امشب *imshab* "to-night"; and in احوال *imbār* "this time" (old). *Imṣubḥ* ام صبح "this morning" also occurs, but is not chaste.

In classical Persian the plurals اینان *inān* and آنان *ānān* "these" and "those" are used for rational beings (*zī-rūḥ* ذیروح)—sometimes as a separate substitute for and in the sense of ایشان "they"—and اینها *inhā* and آنها *anhā* for things *ghayr-i zī-rūḥ* غیر ذیروح. These plurals are used only when the pronouns stand alone as a separate substitute for a substantive. Ex.: آنها نیکه *ānānīki qabl az mā mī-būdand* "those who existed before us." Note the relative ی [*vide* § 42 (g)] after آنان *ānān*. In modern Persian these plurals in آن *ān* are rarely used even in writing and then only if followed by the relative کی *ki*. *Ānhā ki* آنها کی, or *anhā-i ki* آنهائیکه = "they who" (*ishān ki* ایشانکه cannot be used).

*Ānhā (ki)* is however classically used for "they":—

آنها که جهان زیر قدم فرسودند و اندر طلبش هر دو جهان پیمودند

*Ānhā ki jahān zīr-i qadam farsūdand*

*V'andar talab-ash har du jahān paymūdand*

"The sages who have compassed sea and land,

Their secret to search out and understand,—"

(O. K. Rub. 151 *Whin.*)

<sup>1</sup> In conjunction with the preposition به frequently in classical and in m.e. بدان *bi-dān* and بدین *bi-dīn*: *bi-dān sabab*, *bi-dīn sabab* or —*jihat* are used in m.e.; but not *bi-dān mard*—*bi-dān zan*. The demonstrative pronoun for "that" must not be confounded with the Arabic word آن "time." The و of these pronouns must not be pronounced nasally—a common fault amongst English that are accustomed to speak Hindustani. In m.e. *ān* is frequently pronounced *ūn*.

<sup>2</sup> گفتم بجز آن که تو همسایه اوئی *guftam ba-juz ān ki tu hamsāya-yi ū-i* (Sa'dī), "I said except this that thou art its (of the house) neighbour"; here او is used for آن: *vide* also § 30 (b) and § 34 (n) (10).

<sup>3</sup> In modern Persian *būdand* بودند would be used.

<sup>4</sup> *Har du jahān* هر دو جهان, i.e., this world and the next.



آنها که در آمدند در جوش شدند  
*Ānhā ki dar āmadand dar-jūsh shudand*  
 "Many have come and run their eager race."

(Whin. Trans. Rub. 237.)

(c) In modern Persian the plural in *hā* ۱ only, is used. Ex.: اینها سفید و آنها سیاه آند *inhā safīd va ānhā siyāh* and "these (things or persons) are white and those black"; *bi-ānhā in'ām dād va ba-inhā dushnām* (m.c.) *با آنها انعام داد و با آنها دشنام* "he gave rewards to those (or to the former) and abuse to these (or to the latter)."

(d) For phrases *از آن من* ۲ "mine," etc., vide § 32 (f). *Ba'zī bar ān-and* بعضی بر آنند "some are of opinion" is classical as well as modern; this idiom occurs in the *Iqbāl-Nāma-yi Jahāngīrī*, 'vide' p. 19, Ed. Bib. Ind. of Beng. As. Soc.

(e) *Īn* این also means "the latter" (i.e. the nearer of two), and *ān* آن "the former": vide Example second in (c), and Syntax.

(f) *از آن* means "for that reason, for that purpose," classical. Ex.: *va in hikāyat bā tu az ān guftam ki* (class.) *و این حکایت با تو از آن گفتم که* "my reason for relating this story was—"; so also Shaykh Sa'dī says:—

همای بر همه ۳ مرغان از آن شرف دارد که استخوان خورد و جانور نیازارد  
*Humāy bar hama ³ murghān az ān sharaf dārad*  
*Ki ustukhwān khurad va jān-war nayāzārad*  
 "The Huma ⁴ is exalted above all birds because  
 It lives on bones and injures no living thing."

Apparently *از آن* stands in such sentences for *از آن بابت* *in harjā rā bi-khātir-i ān bi-shumā mī-gūyam ki* (m.c.) "I tell you all this, only that (merely that) you—."

*Remark.*—Compare *از آنجا که*, vide Compound Conjunctions.

(g) Note the employment of *آن* in the following examples which are both classical and modern:—

*hājat-i man ān ast ki marā dīl-shād gardānī* *حاجت من آن است که مرا دل شاد گردانی* "my need is this, that thou shouldst make me happy"; *bīm-i ⁵ ān būd ki az zakhm halāk shavam* *بیم آن بود که از زخم هلاک شوم* "I nearly died of the wound (lit. there was a fear of that, that I might die of the wound)."

۱ In modern Persian *آنان* is used in writing, but seldom or never *inān* اینان.

۲ After the prepositions *در* - *بر* and *از*, the *alif* of these demonstrative pronouns may be omitted, and they may be joined to their preposition in one word. Ex. *درین* for *در این*; *ازین*, *برین*; vide page 69, note 1.

۳ No *iẓāfat* after *همه*: m.c. requires the *iẓāfat*.

۴ The *humā* *هما* or *humāy* *همای* is the bearded vulture or lammergeir and is not a fabulous bird as translators have supposed: vide JI. As. Soc. Beng., Dec. 1906. There are however fables attached to it; one is that the person on whom its shadow falls will rise to sovereignty; another that if any one kills it, his death will occur within forty days: from this word is derived the adjective *humāyūn* *همایون* "auspicious," etc.

۵ The *iẓāfat* cannot be omitted after *bīm*.



گر کشي وړ<sup>۱</sup> جرم بخشي روی و سر بر آستانم      بـذـده را فرمان نباشد هرچه فرمائي بر آنم

*Gar kushī var jurm bakhshī rūy u sar bar āstān-am*

*Banda rā farmān na-bāshad har-chi farmā'i bar ān-am—(S'adī).*

"Whether thou slayest or pardonest, my head is laid on thy threshold,  
Thy slave (I) has no will; whatever thou decreest he accepts with  
resignation." (*Gul., Chap. II, St. 2.*)

In classical and modern Persian the phrase بعضی بر آندند *ba'zī bar ān-and*  
"some are of opinion," etc., is of common occurrence.

(h) In mystic poetry آن is often a substantive and signifies something  
that can be felt rather than defined, grace, individuality. The following two  
examples, which the writer does not attempt to translate, exemplify this  
obscure meaning:—

شاهد این نیست که دارد خط سبز و لب لعل

شاهد آن است که این دارد و آنی دارد

*Shāhid īn nīst ki dārad khat-i sabz u lab-i la'l*

*Shāhid ān ast ki īn dārad u ān-i dārad*

شاه—د آن نیست که صوفي<sup>۲</sup> و میانی دارد

بـذـده طلعت<sup>۳</sup> آن باش که آنی دارد

*Shāhid ān nīst ki mū'iyyu<sup>۲</sup> miyān-i dārad*

*Banda-yi tal'at-i-ān<sup>۳</sup> bāsh ki ān-i dārad*

(i) In m.c. *īn u ān* signifies various things, as: آن شد و این شد *shuhbat-i*  
*īn u ān shud* "we talked of this and that (different topics)."

*Na īn va na ān* آن نه و این نه "neither this nor that, neither the one nor  
the other":

صوفي شد و این نخوری آن نخوری

در خورد تو سنگ است برو سنگ بخور

*Šūfi shuda-i, īn na-khūrī ān na-khūrī?*

*Dar-khūrīd-i tu sang-ast; bi-raw sang bi-khūr (O.K.)*

"Sufis, you say, must not take this nor that,  
Then go and eat the pebbles<sup>۴</sup> off the plain."

(*Whin. Trans. Rub. 251.*)

*In man-am ki mī-ravam* (m.c.) این منم که میروم "I am just going or about  
to start, or I will go"; *īn ū'st* این اوست (or *īnak ū'st* اینک اوست) "here he  
is"<sup>۵</sup>; *īn ū'st ki mī-ravad* "he is just going."

<sup>۱</sup> *Var* is poetical for اگر: *am* at the end of the lines stands for "I am" and is  
not the affixed pronoun.

<sup>۲</sup> *Tashdid* on the ي by poetical license: "one chair."

<sup>۳</sup> *Tal'at* "aspect or face."

<sup>۴</sup> *Sang khūrīdan* سنگ خوردن also means "to be stoned"; there is a double  
meaning.

<sup>۵</sup> *Inak man-am* اینک منم, or *īnjā-yam* اینجایم m.c. "here I am."



(j) In the following m.c. sentence کار بکن و الا این است که من رسیدم *kār bi-kun va illā īn ast ki man rasīdam* "work or else I shall be down on you," *īn ast* is used in a dramatic sense and signifies "here I am," i.e. I'll be with you; اینک<sup>1</sup> could be substituted for *īn ast ki* است که in this sense—but not in *īn ast ki bā shumā guftam* گفتیم شما با شما which means "this is the reason that I spoke to you."

(k) The modern colloquial and classical phrase این کجا و آن کجا *īn kuja va ān kuja* "where is this and where is that," signifies 'you can't even compare the two—one is so much the superior to the other.'

(l) The following idiom is old, but still in use amongst the Afghans:—  
چون از این که در اینم فارغ شوم مرا یاد بدید *chūn az īn ki dar īnam fārigh shawam marā yād bidih* "when I am at leisure from this (work) that I am engaged in, remind me (of that)."

(m) In (a) it was stated that the demonstrative pronouns precede their nouns, but this rule is violated when emphasis is necessary. Ex.: اسبی که سوار اسپ-ی کی سوار شدم بودم اینست *asp-i ki savār shuda būdam īn ast* "the horse I rode—this is it."

(n) The following added instances of demonstrative pronouns perhaps exhaust their meanings in the m.c.

(1) و الا در این پنجاه سالگی با او کشتی میکردتم *va illā dar īn panjāh-sālāgi<sup>2</sup> bā ū kushtī mī-giriftam* "otherwise in spite of these fifty years of mine, I would have wrestled with him, even with these fifty years of mine—." Vide also No. (8).

(2) اتفاقاً شما رسیدید - و قریبکه نزدیکتر شدمی آن هم چاره ندید *ittifāq<sup>3</sup> shumā rasīdid; waqtī-ki nazdīk-tar shudī ān ham chāra na-dīd* "by chance you arrived; when you drew near, he too—(the other party over there)—saw no help for it—."

*Remark.*—Note the slovenly change from plural to singular in the verbs. *Nazdīktar* نزدیکتر means "nearer than you were when you *rasīdid* رسیدید." Note the use of آن for او "he"; better ū.

(3) بر یکدیگر غیرت میبردند و بدان رسید که کنیز را بکشتند *bar yak dīgar ghayrat mī-burdand va bi-dān rasīd ki kanīz rā bi-kushtand* (class.) "they got jealous<sup>4</sup> of one another and matters reached to such a pitch that they killed the girl."

<sup>1</sup> اینک "now"; also "behold, lo"; used in writing and in m.c.

<sup>2</sup> *Panjāh-sāla* پنجاه ساله adj. from پنجاه "fifty" and سال "year": subs. پنجاه سالگی *panjāh-sālāgi* "the state of being fifty years old."

<sup>3</sup> *Ghayrat* غیرت here jealousy: this word has generally a good sense and means "a nice sense of honour: jealousy for the honour of one's womankind." *Bi-ghayrat* بیغیرت (m.c.) is used as an abusive term by Muslims. In modern Persian *hasad* حسد or *rashk* رشک would be substituted for *ghayrat* غیرت in the sense of "envy" in the above example.



(4) بعد از چندی *chand-i<sup>1</sup> ba'd az-în* (classical and m.c.) = بعد از چندی *ba'd-az chand-i* "a little after this"; روزی چند برین بر آمد *rūz-i chand bar īn bar āmad* (class.) "a few days passed after this."

(5) عادت‌های بد ندارد مثل آن که انگشت به بینی خودش بکند *ādathā-yi bad na-dārad miḡl-i ān-ki angusht bi-bīnī-yi khud-ash bi-kunad* "she (a little girl) has no bad habits such as picking her nose."

*Remark.*—*Angusht* is used in a general sense and does not require را after it.

(6) پنجاه دانۀ طلا ست *īn-ham panjāh dāna tīlā 'st* "and here are fifty pieces of gold."

*Remark.*—Note that there is no *izāfat* after *dāna*; also طلاست for طلا است: *dāna-yi tīlā* could also be said.

(7) آنکه *barāy-i ān-ki* "because—."

(8) حیران ماندم که درختی بدان بزرگی چه طور افتاد *hayrān māndam ki dirakht-i bi-dān buzurgī chi taūr uftād* (m.c.) "I remained lost in astonishment as to how a tree of such size (or in spite of its size) could have fallen": vide also No. (1).

*Remark.*—The clause after که is in the direct narration.

(9) زیبا خانم زود آن دربِ آطاق را سخت دو دستی باز کرده *Zibā khānum zūd ān darb-i ulāq rā sakht du-dastī bāz kardā*—"Ziba Khanum suddenly and violently with both hands bursts open the other door of the room—."

(10) پیش من چیزی<sup>2</sup> روپیه بود اورا گرفته *pīsh-i man chīz-i rūpiya būd; ū rā giriftā* (Afghan) "I had a few rupees by me; taking it—."

*Remark.*—Note اورا *ū-rā* for آن: the latter would be more correct. This idiom is common amongst the Afghans.\*

(11) در این وقت من این کار میکردم و در آن وقت آن کار *dar īn vaqt man īn kār mī-kardam va dar ān vaqt ān kār* (Afghan) "at one (special) time I did one thing and at another fixed time another."

(12) مثل این است که نباشد *miḡl-i īn ast ki na-bāshad* "it is as if it were not," i.e. "not worth speaking of, contemptible."

<sup>1</sup> Classically *chande*, "an indefinite quantity; some; a little while."

<sup>2</sup> *Panjāh ashrafī* (now a two-tūmān piece) or *panjāh līra* or some such phrase would ordinarily be used instead of *panjāh dāna tīlā*.

<sup>3</sup> *Chīz-i* چیزی m.c. and classical for قدری *qadr-i* "a little." In m.c. *nazd-i man chand rūpiya-i* or *chand dāna rūpiya būd*.

\* *Ū* اورا and *ishān* ایشان are strictly applicable to rational beings only—except in the case of personification. This rule is however frequently neglected.

For classical examples of substitution of او for آن, vide § 30 (b) and footnote 2 to 34 (a).



تا اینکه آنجا رسیدم او : *tā īnki* and تا آنکه *tā ānki* "until, before" : *tā īn-ki ānjā rasīdam ū murda būd* (m.c.) "before I arrived there he had died" : روز بروز بر مقدار می افزودم تا آنکه شراب اثر نمی بخشید : *rūz bi-rūz bar miqdār mī-afzūdam tā ānki sharāb aṣar namī-bakhsīd* (m.c.) "every day I increased the quantity (a little) till (at length) wine lost its exhilarating effect."

(13) *Īn būd ki* این بود که "this was the reason that—" : *ān ki* آنکه (classically and in modern writing) "he who" ; not *ū ki*.

(o) In *īnak* اینک "behold here, here is," and *ānak* آنک "behold yonder, there is," the affix appears to be the diminutive affix, but the signification is intensive : اینک منم "behold, here I am" ; *īnak mī-āyad* می آید "here he is coming" : 'Uṣmān Āghā (*īnak nām-i ū*) (اینک نام او) "Uṣmān Āghā (for such was his name)—" : *īnak-am* اینک ام "behold here am I."

(p) *Ānt* آنت is "bravo!" ; and *ānt* آنت or *ānat* آنت, for *ān turā* آن ترا "that for thee" ; also *īnt* "bravo!" ; and *īnt* اینت or *īn-at* این ات "this for thee," occur only in poetry.

### § 35. Emphatic Demonstrative Pronouns.

*Hamīn* همین "this same one, this very one" and *hamān* همان "that very one" are more emphatic forms of the demonstrative pronoun and are of more frequent use in the modern language than in the classical. They are simply the demonstratives strengthened by the particle *ham* هم : *dar hamān rūz* در همان روز = *ham dar ān rūz* هم در آن روز, etc., etc. In m.c. the plurals *hamīnā* and *hamānā* are also used. These words have other significations illustrated below. Examples:—

(a) *Hamān* همان—*hamān* signifies "when—then (that same time)," "as soon as" : *bīrūn āmadan-i khūn* بیرون آمدن خون همان و مردن برادرش بود *hamān va murdan-i barādar-am hamān būd* "as soon as he was bled my brother died," "no sooner was he bled than—." This idiom is classical as well as m.c. : vide also (c).

(b) *Hamīn* همین and *hamān* همان also mean "the same." Ex. : این همان *īn hamān ast ki دیدید* "this is the very same one you saw" ; *az hamīn rāh āmadīm* "we came by this very road, this is the same road we came by." *khayāsh-i man hamīn būd* "my desire was the same; this very thing was what I too wished" : *man ham ān-am* من همان ام (m.c.) "I am that very person, I am he" : *mā hamīshā hamān-īm ki būdīm* (m.c.) "we are always just as we have been, we are always the same."

<sup>1</sup> In m.c. often pronounced *hamūn* ; for این هم and آن هم are the emphatic of او etc.

<sup>2</sup> Or *bīrūn āmadan-i khūn va murdan-i barādar-am yak-i būd* (m.c.) بیرون آمدن خون و مردن برادرش یکی بود.



(c) *hamīn ki āmadam ū raft* (m.c.) "as soon as I came, he went" [*vide* (a)].

(d) *hamīn yak dāna*, "only this one" (classical and m.c.).

(e) *hamīn jā kushta shud*, "he was killed in this very spot"; *hamīn fardā* (m.c.) "not later than to-morrow" = the English vulgarity "to-morrow as ever is."

(f) *harakāt-ash hamān va sukhānhā-yash hamīn būd* (m.c.) "such was his conduct and such were his words."

### § 36. Compound Demonstrative Pronouns.

(a) Compounds with the adverb *chūn*<sup>1</sup> "like, manner, etc.", are:—

(1) *chunīn* (for *chūn īn* = like this) and *ham chunīn* "such a one as this"; also adverb "in this manner."

(2) *chunān* (for *chūn ān* "like that") and *ham-chunān* "such a one as that"; also adverb "in that manner": *chunīn va chunān kardī* "you did so and so"; *chunīn va chunān būd* "the matter was so-and-so":

بانگ برزد خرد که باش خموش \* تو که باری ای چنان و چنین  
here *chunān va chunīn* is contemptuous, "Oh So-and-so."

*Remark.*—*īn chunīn*<sup>2</sup> and *ān chunān* are rather more emphatic forms.

(b) *bā chunīn shakhs-i shuhbat na-bāyad kard* (m.c.) "one should not converse with such a person"; *chunīn ast?* "is the case so? is it so?"; here *chunīn* is an adverb.<sup>3</sup>

(c) *Chunīn* can be combined with *īn*<sup>4</sup>; as, *pīsh-i man īn chunīn chīz-i na-būd ki 'iwaṣ bi-dīham* (m.c.) "I had no such thing with me that I could give in exchange"; *īn chunīn tā* "in this manner we travelled a *farsakh*"; here *īn chunīn* is an adverb.<sup>5</sup>

<sup>1</sup> *Chūn* also means "how?, because and when."

<sup>2</sup> *Tu kaun hai ay aise taise?* (Urdu).

<sup>3</sup> *Dar talāsh-i īn chunīn jā-i būdam* "I was looking for such a person."

<sup>4</sup> Or *bā chunīn ashkhāṣ* (without *ī* of unity).

<sup>5</sup> *Chunīn* and *chunān* are *asmā-yi kināyat*.

<sup>6</sup> Similarly *chunān* with *ān*. Ex.: *va fawr-i-kī ān murgh-hā āvāz mī-kardand* *ān chunān gāh-i na-shunīda būdam* "I had never heard birds sing as those did."

<sup>7</sup> The *ī* of unity can be added to *chunān* and *ham-chunān* (but rarely if ever to *chunīn* or *ham-chunīn*): *vide* page 89, note 2.

چنانکه از صادر پارسا بزاید شود بر جهان پادشاه

*Chunān-i kī az mādār-i pārsā*

*Bī-zāyad, shavad bar jahān pādīshāh*

(Shāh-Nāma, Jild-i Avval, Ra'y zadan-i Kayūs dar kār-i Sūdāba va Siy'ūsh).



*Remark.*—In the second example این طور *in tawr* would be more usual.

(d) چنان و چنین کردن *chunān u chunīn kardan* (or *guftan*) “to procrastinate, evade, have recourse to subterfuge.”

(e) *Chunīnhā* چنانها and *chunānhā* چنانها “such like things” are not used.

(f) *ham-chunīn* همچنین is merely a more emphatic form of چنین *chunīn*.  
Ex.: اینجا شخصی همچنین *ham-chunīn shakhs-i injā āmad* (m.c.) “a person exactly like this came here”; کار بکن همچنین *ham-chunīn kār bi-kun* (m.c.) “act like this”; in the latter example *ham-chunīn* is an adverb: همچنین که *ham-chunīn ki tu zūr dārī man ham-dāram* (m.c.) “just as you are strong, so am I too strong.”

(g) Similarly همچنان *ham-chunān* is merely a more emphatic form of چنان *chunān*. Ex.: *ham-chunān ādam-i rā ānjā دیدم* *ham-chunān ādam-i rā ānjā دیدم* “I saw a man there just like him”; *ham-chunān shakhs-i man dar ‘umr-i khud na-dīdam* (m.c.) “I have never in my life seen a man like him”; *man ham-chunān ki būd ‘arṣ kardam* (m.c.) “I related it exactly as it happened (or as was the case).”

*Remark.*—It will be noticed that *ham-chunīn* همچنین is for near, and *ham-chunān* همچنان for remote, things.

(h) There are three other words that may be considered as demonstrative pronouns and deserve notice, viz. همچو *hamchu* “so (in m.c. pronounced *hamchi*), such,” and چندان *chandin* and چندان *chandān* “so much.” Their use is best illustrated by examples.

(1) *hamchu* or همچون *hamchūn*. Ex.: کار را همچو باید کرد *kār-rā hamchu bāyad kard* (m.c.) “the work must be done like this”; آدم دلیر است که *hamchu ādam-i dilīr-īst ki miṣl-ash nīst* (m.c.) “he is such a brave man that there’s none like him”; روز *hamchu rūz* (class.) “clear as daylight.”

*Remark.*—*hamchīn* همچین is also occasionally used in m.c. The following vulgar saying is an illustration of these two words:—همچون و همچین *hamchūn va hamchīn*, *hamchīn-ash khusha* (vulgar) “he does it like that and like this, but this is the way that pleases him.”

<sup>1</sup> For چنانچه *chunānchi* and چنانکه *chunānki*, vide under Conjunctions.

<sup>2</sup> ‘*Arṣa dāsh tam* عرضه داشتم (m.c.) “I made a petition in writing.”

<sup>3</sup> The ی of unity added to *ham chunān* or *chunān ki* by the Afghans and occasionally by Persians is perhaps incorrect. Ex.: او در آنجا (چنانیکه) گرفتار شدم *hamchūn va hamchīn*, *hamchīn-ash khusha* (vulgar) “I was entangled (or imprisoned) there exactly as he was”; vide Adverbs and Conjunctions.

<sup>4</sup> For *chand* چند “a few, etc.” vide § 39 (g).

<sup>5</sup> Instead of *hamchu* همچو the words *hamchunān* همچنان or *hamchunīn* همچنین could be used here.

<sup>6</sup> In (m.c.) *miṣl* مثل would be used instead of *hamchu* همچو.



*Khusha* خوشه is vulgar for *khush ast* خوش است. Instead of *ham-chūn* همچون and *hamchīn* همچین, the words *chunān* چنان and *chunīn* چنین would be better.

(2) *Chandān* چندان "so much as that; so many; that amount; all that time," and *chandīn* چندین "all this; this long time," etc., are used with or without a substantive. Ex.: *chandān* چندان "چندان شراب بمن داد که نتوانستم" (m.c.) "he gave me so much wine that I couldn't drink it (all)"; *chandān miḡl-i ū nāmī-dānam* چندان مثل او نمیدانم (m.c.) "I don't know such a lot as he does"; *chandān dakhī-i<sup>2</sup> bi-zabīn-i Fārsī na-dāram* چندان دخلی بزبان فارسی ندارم (class.) "I have not a great knowledge of Persian."

To *chandān* چندان the indefinite ی can be fixed as:—*Chandān-i az tā'ūn murdand ki* چندانی از طاعون مردند که - "such a number died of plague that—."

*Chandān-i az īn mālikhūlyā firū guft<sup>3</sup> ki bīsh tāqat-i guftan-ash na-mānd* چندانی ازین مالیکھولیا فرو گفت که بیش طاقت گفتنش نماند (Gul., Chap. III, St. 21) "so much did he rave like this that he ceased from mere exhaustion."

*Umr chandān-i ki kam bāshad parīshānī kam ast* عمر چندانی که کم باشد - "the shorter one's life the less one's worry."

*Chandān* also means "fold":—*chandān* چندان "چندان کی من درین مقام مظلوم شدم صد چندان زیادتر استراحت حاصل شد" *chandān ki man dar īn muqām maḡlūm shudam šad chandān az ān ziyāda-tar istirāḡat ḡāṣil shud* (m.c.) "in comparison with the oppression I underwent there, my ease was a hundredfold (lit. as much as I was oppressed there, a hundredfold more than that was ease obtained)."

(3) *Chandīn* چندین: *chandīn sāl ast ki shumā rā na dīda am* (m.c.) چندین سال است که شما را ندیده ام "it is so many (i.e. many) years since I have seen you"; *bi-chandīn jihat* (m.c.) "for several reasons."

*Remark.*—Note that *chandān* چندان and *chandīn* چندین precede their nouns which are in the singular.

(i) For *chandānchi* چندانچه "howmuchsoever, notwithstanding" and *chandānki* چندانکه "as oft as, as many as, insomuch, although, as soon as, etc., vide Adverbs and Conjunctions.

(j) For *bi-chandīn martaba afzūn* (class.) "how much the more," vide Adverbs and Conjunctions.

<sup>1</sup> With the ی of unity *chandān-i* چندانی "of any amount, however much"; vide (3).

<sup>2</sup> In modern Persian *raht-i* رطی would be used instead of *dakhī* دخلی.

<sup>3</sup> *Chandān-i* چندانی means "such a quantity" and not "such a long time," *firū* فرو may be redundant, but I think it is meant to emphasize the fact that he raved in a low voice like one in delirium.



§ 37. Interrogative Pronouns *Ism-i Istifhām* (اسم استفهام).

There are four interrogative pronouns or adjectives: کدام *kudām*; کی *ki*; چند *chand* "how many?"; and چه *chi*.<sup>1</sup> They are strongly accented in speaking, and for emphasis immediately precede the verb or come close to it.

(a) کدام *kudām* or کدامین *kudāmīn*<sup>2</sup> "which?"; both forms are used in m.c. as well as in the classical language; they are applied to substantives, animate or inanimate, singular or plural. Ex.: کدام شخص *kudām shakhs* (m.c.) "which person?"; کدام راه *kudām rāh* (m.c.) "which road?"; بفرمائید *bi-farmā'id bi-bīnam man bā kudām nā-mahram-hā āmad u raft dāram* "be pleased to say—let me see with what unwarrantable people have I comings and goings?"; نمی دانستم که آن کدام - *namī-dānistam ki ān kudām mulk u kudām nahr ast* (m.c.) "I did not know (whilst I was gazing) what country or what river it was."

*Remark.*—It will be noticed that کدام is used both for direct and indirect questions. [In the last example the Imperfect is used in a continuous sense, "I was not knowing (all the time I was gazing)"; *ast* است is dramatic present.]

(b) هیچ کدام *hīch kudām*, "none, not one of them," has the same meaning, as *hīch yak* هیچ یک; but *hīch kas* هیچ کس means "nobody (at all)."

(c) In the modern language یکی *yak-i*<sup>3</sup> is generally added, as: کدام یکی *kudām yak-i-st* "which one is it?"; کدام یکشان خوب است *kudām yak-i-shān khūb ast* "which of them is good?" The answer might be هیچ کدام

*Remark.*—*Kudām* کدام can also be used instead of the accusative plural of کی "who?": vide Remark to (h).

(d) For هر کدام "each" or "every," vide § 39 (j) and (k).

(e) The Afghans wrongly use *kudām* کدام in the sense of the Hindustani *ko,ī*. Ex.: کدام زن بمن گفت "some woman told me": *kase-rā دیدی* *kase-rā dīdī* "have you seen anybody?"; از روز آمدن من الی امروز کدامی *az roz-i āmadan-i man ilā imroz kudāme<sup>4</sup> insān rā dar īn jazīra na-dīda būdam*, "from the day of my arrival till to-day I had

<sup>1</sup> For *chigūna* چگونه as a substitute for چه, vide § 38 (a).

<sup>2</sup> In the accusative را is of course added, as: *kudām kūr rā kardī* کدام کار را کردی (class.) "to which one did you give it?"—*bi-ki dādī* بیکه دادی or *bi kudām kas* بیکدام کس in m.c. The ordinary prepositions can of course be used for other cases.

<sup>3</sup> *Nā-mahram* نامحرم "unlawful man," i.e. one not within the degree of relationship (brother, etc.) permitted to enter the "haram."

<sup>4</sup> *Yak* یک numeral "one" and ی of unity.

<sup>5</sup> *Kudāmī* کدامی for *kudāmīn* کدامین is used in class., and modern Persian in writing, for *kudām*. In correct Persian هیچ انسان را *hīch insān rā* instead of *kudām* or *kudāmī insān rā* کدامی انسان را.



never seen any man in the island": کد امیرا بطلب *kudāme-rā bi-ṭalab* "call some one" (for کسی را بطلب *kas-i rā bi-ṭalab*).

(f) *Ki* که "who?"; acc. را *ki* or *kirā* "whom?"; dat. *kirā* or *bi-ki* *kirā* or *bi-ki*.<sup>1</sup> Ex.: مال *māl-i ki* "whose (property)?"; *kirā zadī* "whom didst thou strike?"; دادی *kirā* (or *bi-ki*) *dādī* "to whom didst thou give it?"; کرد *ki kard* "who did it?"; ایستاده است *ki istāda ast* "who is standing?"; بودند *ki būdand* "who were they?"; سگ را *sag rā ki vayl<sup>2</sup> kard* "who loosed the dog?"; هستند *ki hastand* "who are they?" (or *kīstand* <sup>3</sup> *kīstand*): *ḥikmat az ki āmūkhī<sup>4</sup>* از که حکمت (Gul.) "from whom didst thou learn wisdom?"

*Remark I.*—This interrogative pronoun ('noun' or اسم) is called *kāf-i istifhām* (کاف استفهام) or *kāf-i kudāmiyya* (کاف کد امیرا).

When used (interrogatively) to imply a negative it is called *kāf-i istifhām-i nafī* (کاف استفهام نفی). Ex.:—

اگر بر جفا پیشه بشدافتی — که نزدست قهرش ایمان یافتی (Sa'dī).

The particle (حرف) *ke* is also a conjunction: for its various significations, etc., *vide* Conjunctions.

*Remark II.*—In the accusative, *ke* is generally used in the singular only, but *vide* Remark to (h).

(g) Before *am* "I am" and all its persons, the *z* of *ki* is changed into *y* for euphony. Ex.: تو کنی *tu ki-i* "who are thou?" but *kī-i* is also found: کیست *kīst* "who is it, who is he?"; ایشان *ishān kiyand* "who are they?"

A similar change may take place before *hastam* "I am, I exist" and all its persons. Ex.: *kīstand* (or *ki hastand*) "who are they?" In the third person singular *ke* is not used. [The contraction *kiyest* stands for *ke est*, *vide* foot-note.]

(h) The plural *kiyān* <sup>5</sup> *kiyān* is rare in classical Persian, but is still in

<sup>1</sup> The remaining cases are of course formed as usual by the simple prepositions. The dative and accusative is also written *ke*, but in this case care must be taken to distinguish it from the dative or accusative of *kīh* "small" or of *kuh* *ke* poetical for *kūh* *ke* "a hill."

<sup>2</sup> It will be noticed that *ke* is applicable to persons only, and to both singular and plural. The plural *ki-hā* is also used in m.c.

<sup>3</sup> Also pronounced *vel* to rhyme with the English 'bell.'

<sup>4</sup> Vulgarly, *kiya* <sup>6</sup> *kiya* is also used: final *z* is vulgar for *ast*. *Kīst* *kiyest* appears to be the contraction of *ke est* rather than of *ke est*.

<sup>5</sup> Ordinarily written *and* *ke* or *and* *ki*.

<sup>6</sup> In modern Persian *kiyān* is used as the plural of the old Persian word *kay* (*=Shāhīn-shāh*), the term applied to the ancient kings of Persia before Islam.



colloquial use amongst the Afghans. Ex.: او دین فکر و خیال بود که ایشان از کجا - *u dar īn fikr u khiyāl būd ki īshān az kujā bidīn makān āmadand va kīyān and* (class. Persian, and m.c. Afghan) "he was wondering whence they came and who they were."

In the m.c. of Persia the plural کیها *kīhā* or کهها *ki-hā* is of frequent use. Ex.: چهها گفتند و کهها آمدند *ki-hā āmadand va chi-hā guftand?* (m.c.) "what people came and what things did they say?"

*Remark.*—The accusative plural کیها را زدی *kīhā rā zadī* "what people did you strike?" though correct is by some avoided in talking, as in quick speech it might sound like کیر *kīr* "the penis." Instead چه کسان را زدی *chi kasān rā zadī* (m.c.) might be used, or کدام آدمهارا *kudām ādamhā-rā*—.

In classical Persian the construction would probably be شخصی که<sup>1</sup> زدی *ashkhāsh-i ki zadī ki būdand?*

(i) In m.c. the phrase کیست که *ki bi-kīst* "who is with whom?" signifies disorder (amongst people).

*Ānjā ki raftīd shumā rā navāzish kardand? Na khayr ki bi-kīst* (m.c.) "when you went there did they treat you well? No they were all in a bustle."

(j) او سگ کیست *ū sag-i kīst* "whose dog is he?" in m.c. signifies "he is nobody, of no account." The idea is that a dog has no respect on its own account, but has merely some respect on account of its master, and سگ کیست *sag kīst* consequently means 'he is the dog of no one of any account.' Similarly سگ که هستم *sag-i ki hastam?*; ما سگ کیستیم *mā sag-i kīstīm?*

(k) چه *chi* "what, which? what! how great! in what manner or kind? why?, etc."

*Chi* چه is used for the singular or plural, generally for inanimate objects. Ex.: چه میخوانی *chi kitāb-i'st ki mī-khuyāhī* "what book do you want?", or better, کتابی که میخوانی چیست *kitāb-i ki mī-khuyāhī chīst?*; این چه کتابهاست *in chi kitābhā-st* "what books are these?" "چه میخواستی بودند" *kitābhā-i ki mī-khuyāstī chi būdand?* (m.c.) "what books did you want?"; از چه جهت *az chi jihat* "for what reason?"; برای چه *barāyi-chi* "for what?"; چه نشینی *chi nishīnī* (m.c.) "why I wonder are you sitting here?"; چه نشستند *chi nishasta'i* ditto.

<sup>1</sup> Note that this first *ki* is really a conjunction and not the interrogative pronoun. For this connecting *که*, vide Relative Pronouns.

<sup>2</sup> Or *kudām kitābhā-rā mī-khuyāstī?* کدام کتابهارا میخواستی *vide (m)*.

"I knew what things were in the boxes" - *dānistam ki chi chīzhā dar sandūghā būd* (m.c.). Though this sentence is correct, a Persian would naturally in speaking omit the word *chīzhā* چیزها and say *dānistam (ki) dar sandūghā chī būd* (که) در صندوقها چه بود (or *chīhā* چها less common): an Afghan would say *kudām chīzhā* کدام چیزها instead of چه چیزها *chi chīzhā*.



*Remark I.*—*Chi* چه like *ki* کي often combines with the word following it, as, *chīst* چیست “what is it? how?”; *chisān* چنان “in what manner?”; *chigūna* چگونه “how?”

*Remark II.*—In m.c. *az chi* از چه sometimes means “for what reason?” It usually means “of what substance or material?”

(l) The dative چرا *chirā* “for what?” is only used as an interrogative, “why? wherefore?” or as a causal conjunction (که *chirā-ki*) “because that.”

The dative formed by the preposition can however be used. Ex.: *bi-chi jihat* به چه جهت “for what reason?”

*Remark.*—In m.c., *chirā* چرا is commonly used in the sense of “certainly, of course” (i.e. why not?).

(m) An accusative with *rā* after *chi* is rarely used: its place is taken by *kudām*, as: *khud-at bigū kudām kār rā* خودت بگو کدام کار را بانجام رسانیدی *bi-anjām rasānīda-ī* (m.c.) “tell me yourself what work you have completed,” or *chi kār rā bi-anjām rasānīda-ī* چه کار را به انجام رسانیدی (rare).

*Chi kitāb mī-khūāhī* چه کتاب میخواهی (m.c.) “which book do you want?” also “what sort of book do you want?”, but *kudām kitāb rā mī-khūāhī* کدام کتاب را میخواهی “which book do you want?”

*Remark.*—*chi kār karda-ī* چه کار کردی could also be used, but might also be taken to mean “what fault have you committed?”

(n) In m.c., چه is generally followed by چیز *chīz* “thing”, کار *kār* “work”, or حرف *harf* “word, matter.” Ex.: *ū chi chīz ast* او چه چیز است “what is he then?” (i.e. “nothing”); *chi chīz-īm* چه چیزیم “what are we?” (i.e. *hīch-īm* هیچ ایم “we are nothing”).

(o) The following are common colloquialisms: *bi-man chi* بمن چه “what business<sup>1</sup> is it of mine? what have I to do with it?”; *etc.*: *ya’nī chi* یعنی چه “what do you mean?”, also “is it possible?”; *chī chāra* چه چاره “what remedy?”; *chi jān dārad* چه جان دارد “what is he able to do? what can he do?” (nothing); *chi hālat mī-kashad* چه حالت میکند “what a state he is suffering,” i.e. how miserable is he!<sup>2</sup>; *guft ki chi* گفت که چی “he said what?”; *ū chi sag-i* او چه سگی است که سر بالايم بنشیند

<sup>1</sup> The *rā* necessary after *kudām* کدام.

<sup>2</sup> Plural acc. *kudām kitābhā rā* کدام کتابها را.

<sup>3</sup> Vulgarly چی *chī*: چی *chī chī* “what?” or “what thing?” is a common vulgarism.

<sup>4</sup> *marā az ān chī ki parvāna khvīsh-tan bi-kushad* —(Sa’dī, verse) “what care I that the moth kills itself?”

<sup>5</sup> Also *ū chī jism u jān dārad* او چه جسم و جان دارد.

<sup>6</sup> Also *chī barāy-ash mī-guzarad* چه برایش میگذرد.



*ast ki sar-i bālā-yam<sup>1</sup> bi-nishīnad* "who is he then (lit. what a dog is he?) to sit (at table, etc.) above me?"

(p) *چه* What? Ex.: *شش نان را هر روز چه میکنی* *shash nān rā har rūz chi mī-kunī* "what do you do with the six loaves every day?"; *میخواهی چکنی* *mī-khūyāhī chi-kunī* (vulgarism) "what do you want to do?"; *چه میدانم* *chi mī-dānam* *shāyad ki ū ham najāt yābad* "what do I know but that he too may escape?"; *نامیدانم اسپم چه شد* *nāmī dānam asp-am chi shud<sup>2</sup>* (m.c.) "I don't know what became of my horse"; *سیاه را* *siyāh rā bi-tu bakhshidam; kanīzak rā chi kunam—* (Sa'dī) "the negro is yours—but what can I do with the girl?"

*Remark.*—It will be noticed that *چه* is used in indirect as well as in direct questions.

(q) *چه* "How!" "what!" Ex.: *چه قدر هولناک بود* *chi-qadr<sup>3</sup> hawl-nāk būd* "how fearful, terrifying it was!"; *من چه کمبختام* *man chi kambakht am* "how unfortunate am I!"; *چه منزل خوب* *chi manzil-i khūb* "what a fine mansion!"

(r) *چه* "How? In what manner? why?" *زن گفت بر من چه عاشق شدی* *zan guft bar man chi 'āshiq shuda-ī* "the woman said, 'Why have you fallen in love with me?'"; *در این چه حرف* *dar īn chi harf?* "there is no doubt about it"; *اسکندر رومی را گفتند که دیار مشرق و مغرب بچه گرفتاری کد—* *guftand ki diyār-i mashriq u maghrib bi-chi girišti ki—* (Sa'dī) "Alexander the Great was asked how he had conquered the East and West, because—" (lit. "they asked, 'In what manner didst thou conquer'—?"); *تو که باین محنت* *tu ki bi-īn miḥnat girištār-ī shukr bi-chi gu-ī?*—(Sa'dī) "for what (or how) can you return thanks since you are entangled in this affliction?"; *سبحان الله چه خداوند عالم و صاحب الشأن است* *Subḥāna'llāh! Chi Khudā-wand-i 'ālim u sāhib-sh-shān ast!* "Praise be to God! What a wise and mighty God is he!"; *کسی گفتش چه نشینی که فلان—* *kasī guft-ash chi nishīnī ki fulān—* (Sa'dī) "some one said to him, 'Why do you remain seated here because—'";

*چه بودی اگر (که) حاکم* *chi būdī agar (or ki) ḥākim īnjā mī-āmād* "would to God the Governor had come here (or were to come here)!"

This idiom is still in use amongst the Afghans.

<sup>1</sup> For *bālū-yi sar-am* بالای سرم; better *bālūtār az man* بالا تر از من.

<sup>2</sup> But *nāmī-dānam chish shud* (vulg.) *نامیدانم چش شد* "I don't know what (sickness) has come to it."

<sup>3</sup> Also *qadar* قدر "quantity"; etc.

<sup>4</sup> *گوی* (without *hamza*) "a ball."

<sup>5</sup> But *چه باشد اگر بار دیگر مقررتم شوی* *chi būshad agar bār-i digar mutarannim shavi* "how nice it would be if you were to sing again!"; *chi būshad* or *chi mīshud* "what would it matter if —."

<sup>6</sup> *Chi būdī īnjā bi-yā yad* *چه بودی اینجا بیاید* (class.) "would that he would come"; in m.c. *chi khūb būd* *چه خوب بود* or *chi khūsh būd* *چه خوش بود* is used instead of *chi būdī* *چه بودی*.



اگر در مفاوضه او شبی تاخیر کردی چه شدی *agar dar muṣāvaṣa-yi ū shab-i t'akhīr kardī chi shudī?*—(Sa'dī) "had he delayed but one night in his intercourse with her, what then?"

(t) The plural of چه is چها *chi-hā*: it is rare in classical Persian. In modern Persian the plural is also written چها. Ex.: چها میگویند *chi-hā mīgūyand* "what do they say, or what are they saying?": چها که گفت *chi-hā ki na-kard va chi-hā ki na-guft* (m.c.) "there was nothing he didn't do or say."

(u) *Chi-chi* چه - چه signifies "what does it matter one way or the other"; also "whether—whether—." Ex. چه بر تخت مردن چه بر روی خاک *chi bar takht murdan chi bar rū-yi khāk* "what matters it to die on a throne or on the bare ground?; it is the same thing to die on a throne as on the bare ground": چه امیر چه فقیر *chi amīr chi faqīr* (m.c.) "whether gentle or simple" = *chi shāh chi gadā* (m.c.); چه در چه صدف *chi dur<sup>1</sup> chi ṣadaf* "whether a pearl or an oyster shell": چه شریف و چه وضع *chi sharīf u chi waṣi'* "as well high as low."

*Remark.*—خوای *khūyāh* repeated could be substituted for چه<sup>2</sup> in these examples.

This *chi* is called *chi-i* (not *chi-yi*) *musāvāt* (چه مساوات) "the چ of comparison or equality."

(v) It was stated above, in (k), that چه is generally used for inanimate things. It is however also occasionally used for animate beings, as: شاه پرسید که این چه آدمها می باشند *Shāh pūrsīd ki īn chi ādamhā mī-bāshand* " (m.c.) the Shah asked 'who are these men?'" ; (instead of —*īn ādām-hā kīstand?* (این آدمها کیستند) In the former case, however, چه has rather the sense of "what sort of," whereas که merely asks 'who are they?' این مرد چه کسی است *īn mard chi kas ast* (m.c.)? "what sort of man is this?" [*īn mard chi kāra ast* (این مرد چه کاره است) (m.c.) "what sort of man is this, or what is his profession?" *tu chi kāra-i* کار تو چه *tu ki dar haqq-i* تو چه کسی *chi kas-i tu ki dar haqq-i* (m.c.) "what is your work?", also = *bi-tu chi?* [تو چه؟] : احسان فرمودی *man īn ihsān farmūdī* (class.) "who art thou who hast acted so kindly towards me?"

(w) *Chand* چند "how many" is applicable to things animate or inanimate, with or without a substantive. The substantive, if used, must be in the singular.

<sup>1</sup> Note that the final letter is doubled *durr* در and must therefore in prose be pronounced with a stress on it. Here by poetical license the word is *dur*.

<sup>2</sup> The distinction that exists between خوا and کیا (*vide* "Hindustani Stepping-Stones") in Urdu does not exist in Persian between خوا and چه.

<sup>3</sup> In m.c. this *chi kas-i tu* تو چه کسی would be too familiar an address to be followed by *ihsān farmūdī* احسان فرمودی.



*Chand* چند is also an interrogative signifying "how much? how many? how long? to what length? etc." Ex.: نامیداند که چند از شب گذشته *namī-dānad ki chand az shab guzashita* "he knows not how much of the night has passed (i.e. how near morning it is)" —(Sa'dī).

پای مسکین پیاده چند رود کز تحمل ستوده شد بخنی<sup>1</sup>  
*Pā-yi miskīn piyāda chand ravad*  
*K-az taḥammul sutūh shud bukhni*. —(Sa'dī)

"How far can the weary foot-man go

For the camel has no more endurance left in it?"

تورا مشاخرة چند است؟ گفت هیچ *Turā mushāhara chand ast? Guft "hich."* —(Sa'dī) "how much is your pay?" He said "nothing": *بیچند گرفتگی* *bi-chand girifti*<sup>2</sup> (m.c.) "how much did you pay for (this)?" *چند بار* *chand bār* "how often?" *تا چند* *tā-chand* "for how long?"

Like *chi* چه, *chand* چند is occasionally used in exclamation.

*Remark I.*—In composition: *chand-sāla*, adj., signifies "of few years" or "of how many years?" according to the intonation of the voice.

*Remark II.*—*Chand* چند is only used of things that can be counted.

For quantity that can be measured *قدری* and *چندر* are used.

In m.c., *chand tā'āb* آب چند تا means, "how many *parterres* of ground each measuring five ذرع by five ذرع will this stream water in twelve hours?" A plot of the size mentioned is called by villagers *نَصَب*.

(x) Grammarians distinguish the particle (*حرف*) *chi* چه by various names:—

(1) *Chi* چه as a simple interrogative, as *چی میخواهی* *chi-mī-khūwāhi?*, is called *chīm-i istifhām* (چیم استفهام).

(2) *Chīm-i istifhām-i nafi* (چیم استفهام نفی) implies negative interrogation, as: *آن کس چی میداند* *ān kas chi mī dānad* "what does he know? nothing": *vide also* (6).

(3) *Chīm-i nahī* (چیم نهی) implies prohibition, as: *این صدا چه میکنی* *īn chi mard-i st* (m.c.) "why do you make such a noise? = don't do it."

(4) *Chīm-i mubālagha* (چیم مبالغه) the چه of amplification precedes an adjective and intensifies it, as: *چند زیبا میخواند* *chi zībā mī-khūwānad* (m.c.) "how nicely he reads."

(5) *Chīm-i ta'zīm* (چیم تعظیم) the چه of honouring precedes a noun, as *این چه مردیست* *īn chi mard-i st* "what a man (brave) he is!"

(6) *Chīm-i taḥqīr* (چیم تحقیر) "the چه of disdain" implies negative interrogation combined with contempt, as: *این چه قابل است* *īn chi qābīl ast* (m.c.) "how can he do this; how is he fit for this business?" This *chi* چه is practically identical with *chīm-i istifhām-i nafi* (2) q.v.

(7) *Chīm-i taḥayyur* (چیم تعجب) "the چه expressing astonishment," as: *چی میگوئی* *chi mī-gūyi?* (m.c.) "what is this you're saying! what do you mean!"

<sup>1</sup> A strong breed of camel with two humps.

<sup>2</sup> Also in m.c. *dar chand girifta* چند گرفتگی or elliptically *chand girifti* چند گرفتگی.



(8) *Chīm-i tahassur* (چیم نَحَسْر) "the چه of regret" as in *darīghā ay Falak bā man chi kardī* دروغا ای فلک با من چه کردی "Alas! O wheel of the sky, how has thou dealt with me!"

(9) For *chīm-i musāvāt* 'vide' (u).

(10) For *chīm-i tasghīr* تصغیر چیم or "the چه of diminutiveness", *vide* Diminutives.

### § 38. Substitutes for Interrogative Pronouns.

Connected with چه, are the interrogatives چگونہ *chigūna* "how? in what state?", from چی *chi* and گونہ *gūna* "colour, manner"; and چون apparently derived from چه and the demonstrative pronoun آن.

(a) *Chigūna*. چگونہ آدمی است *chigūna ādam-i 'st* (classical and m.c.) (or چگونہ آدمیست) "what sort of a man is he?"

For the m.c. phrase انمرد چه کاره است *in mard chi-kāra ast*? *vide* example at end of (v) § 37.

*Remark.*—In the above example, *chigūna* چگونہ qualifies the noun *ādam* آدم.

In the phrase چگونہ *chigūna-i* "how are you?", *chigūna* چگونہ is an adverb.<sup>2</sup>

(b) *Chūn*.<sup>4</sup> Ex.: تو بیما چونی *tu bī-mā chūn-i* "away from us, how do you find yourself?" (lit. "how art thou? what art thou?"): درویش ضعیف حال را در : *darvish-i za'if hāl rā dar tangī u khushkī-yi sāl ma-purs ki chūn-i?* *magar*—(Sa'dī) "don't enquire from the poor darvish during a famine year how he is, unless—."

### § 39. Indefinite Pronouns (اسم مبهم).

(a) There are very few indefinite pronouns properly so called. The defect is supplied by the ی of unity or by substitutes, as will be seen from the following list of examples:—

<sup>1</sup> *Gūna* گونہ, also *gūn* گون; be careful to pronounce the و long and the final ن like ع. چگونہ *chigūne* چند گونہ *chand-gūna* "of different kinds, various"; also گوناگون *gūnā-gūn* "of different colours or sorts."

<sup>2</sup> *Chigūna* چگونہ here equals چه طور *chi tawr* or چه قسم *chi qism*. Note that the ی is that of 'unity' (and is not that of آدمی *ādamī* "man"), as in چگونہ زن است *chigūna zan-i 'st* "what sort of a woman is she?"

<sup>3</sup> Note the difference of meaning of چگونہ in the following two sentences: *Man ā-rū dar Basra دیدam; hājī chigūna būshad*; من او را در بصره دیدم حاجی چگونہ باشد —(Sa'dī) "I saw him in Basra; how can he then be a pilgrim from Mecca?"; *chigūna hājī ast* "what sort of a pilgrim is he?" *Guftam-ash chigūna-i dar īn būlat?* گفتمش چگونہ درین حالت —(Sa'dī) "I asked him how he was feeling."

<sup>4</sup> *Chūn* چون is also in some districts vulgarly used for کون *kūn* "the anus."

<sup>5</sup> Another reading is *khushk-sālī* خشک سالی which is certainly a commoner word.

<sup>6</sup> *Chunīn* چنین, *chunān* چنان, *fulān* فلان, etc., چند چند, *chand* and چندان are called *kīnāyāt* کنایات.



(1) "Other, another," *dīgar* دیگر, precedes or follows its noun, as: *dīgar rūz* روز دیگر, or *rūz-i dīgar* روز دیگر "the next day" also "another day"; *dīgar rāh* راه دیگر, or *rāh-i dīgar* راه دیگر "another road"; *dīgar bār* بار دیگر, or *bār-i dīgar* بار دیگر "another time; a second time, again"; *dīgar-gūn* دیگرگون "in another state, altered"; *namāz-i dīgar* نماز دیگر (Afghan idiom) "the afternoon prayer"; *dīgarān* دیگران or *dīgar-hā* دیگرها "others, other people"; *dīgar kas*<sup>1</sup> کس دیگر (class.), or *kas-i, dīgar* کس دیگر (class.), or better with the ی of unity کسی دیگر *kas-i dīgar* "another person, some one else";<sup>2</sup> دیگری "another person, another"; *dīgar 'azvā* دیگر اعضا "the other (remaining) limbs"; *dīgar barādarān-ash* دیگر برادرانش "his other brothers" (Gul., Book I, St. 3).

The expression *yak-i raft dīgar-i mānd* یکی رفت دیگری ماند "one went, the other remained" is classical as well as m.c.<sup>3</sup>

*Yak dīgar* یکدیگر and *ham dīgar* همدیگر are reciprocal pronouns 'each other,' 'one another.'

*Remark I.*—In classical and m.c., *dīgar* دیگر is frequently used as an adverb signifying "otherwise, again, any more, why then," etc., as:—*va dīgar kas nām va nīshān-ash na-shinavad* (Gul., Book 3, St. of the Boxer, No. 68) "and no one ever hears of him again"; here *dīgar* دیگر is an adverb "again," and does not qualify *kas*; *dīgar pāyīn-tar* دیگر پایینتر (m.c.) "further down."

*Remark II.*—In compounds and in poetry *dīgar* دیگر, as: *dīgar-gūn* دیگرگون "changed, altered, otherwise."

*Bāzārcha-yi qaṣab-farūshān dīgar ast*\* بازارچه قصب فروشان دیگر است "no store of Cairene cloth or silk have we."

(O. K. Rub. 58 *Whin.*); lit. "the mart of the muslin-sellers is another place."

*Remark III.*—For the ی of unity with *dīgar* دیگر, vide § 41 (p).

<sup>1</sup> For "the one—the other", vide *yak-i* (c) (1).

<sup>2</sup> *yak-i dīgar* یکی دیگر "one other, another"; note position of ی of unity in these two words; also in *chiz-i dīgar* چیزی دیگر: *chiz-i dīgar* means "another person," so چیزی دیگر *chiz-i dīgar-i* should mean "the thing of some one else"; in m.c. however it often incorrectly means "another thing." These expressions are exceptions to rule. Instead of *chiz-i dīgar* چیزی دیگر, *yak chiz-i dīgar* یک چیزی دیگر could be used; vide also Remark to (b).

دو کس رنج بیپوده بردند و سعی بی فائده کردند یکی آنکه مال اندوخت و نخورد و دیگری (سعدی) Here دیگری could have been used.

\* *Bāzārcha* بازارچه dimin. *Qaṣab* قصب fine linen of Egypt (word not used in modern Persian).



(2) *ghayr* غیر is properly a substantive (pl. *aghayār* "strangers"). Ex.: *māl-i ghayr* مال غیر "some one else's property"; *shakhs-i ghayr-i gūft* شخص غیری گفت "a stranger, some one else said this."

To the question "are you a relation of theirs?" the answer might be *man ghayra hastam* (m.c.), "I am an outsider."

*Dar umūr-i ātī va kār-hā-yi ghayr bā man kunkāsh namūdi* در امور ذاتی و کارهای غیر با من کنکاش نمودی (Tr. H. B. Chap. V) "he used to consult me on his own affairs and those of the community"; *ghayr-i* غیری "another person, a stranger."

*Remark.*—*Ghayr* غیر is prefixed to substantives and adjectives, and Arabic participles, with the privative sense "un-, im-," etc., to form adjectives. Ex.: *ghayr-i ābād* غیر آباد "uncultivated" or "uninhabited"; *ghayr-i inṣāf* غیر انصاف "unjust" (but if the compound is a substantive the *iẓāfat* is omitted, as *ghayr inṣāfi* غیر انصافی (class.) "injustice"); *ghayr-i mankūha* غیر مذکوحه "unmarried, i.e. illegitimate (wife)"; *ghayr-i nāfi* غیر نافذ "inoperative, of no effect"; *ghayr-i mawrūs* غیر موروثی "not inherited" (also *ghayr-i mawrūs* غیر موروثی mod. Pers.).<sup>2</sup>

*Va-ghayra* و غیره, P. (for *wa-ghayr* -hū و غیره, Ar.), and *va ghayr-i ālik* (for Ar. و غیر ذلک), and *ghayr-i ān* غیر آن = "et cetera"; but *ghayr az ū* غیر از او = "with the exception of him."

The *iẓāfat* اضافت in modern Persian after *ghayr* غیر in compounds is perhaps a corruption of the final vowel of the Ar. noun, thus *ghayr khālīs* غیر خالص, *ghayr khālīs*<sup>3</sup>, Ar., and *ghayr-i khālīs*, Mod. Pers., "impure."

(b) "One another" :—

(1) *yakdīgar* یکدیگر (one word) classical compound of *yak* یک "one" (numeral) and *dīgar* دیگر "another." Ex.: *yakdīgar rā dūst mī-dārim* یکدیگر را دوست میداریم "we are fond of each other"; *raftīm bi-khāna-yi yakdīgar* رفتیم بخانه یکدیگر "we went to each other's houses."

*Yakdīgar* یکدیگر is used in colloquial only by educated people: *ham-dīgar* همدیگر is used only by the vulgar.

*Remark 1.*—This reciprocal pronoun must not be confounded with *yakī-dīgar* یکی دیگر "another individual," vide footnote 2, page 99.

<sup>1</sup> *māl-i dīgar-i* مال دیگری "the property of some one else."

<sup>2</sup> The expression *ghayr shakhs* غیر شخص, though correct, is not used in modern Persian; *shakhs-i ghayr-i* is used instead.

<sup>3</sup> In modern Persian the *iẓāfat* اضافت is used after *ghayr* غیر in compound adjectives.

In old classical Persian, however, the *iẓāfat* اضافت appears to have been omitted after *ghayr* غیر. It is omitted in India and Afghanistan.



*Remark II.*—Note that in the second example خانه is used collectively. It would also be correct, but less usual, to use the plural خانه‌ها.

(2) با هم دیگر نشستند *ham digar (m.c.) : bā ham-digar nishasta* and از عقب هم دیگر می آمدند *az 'aqab-i ham-digar mī-āmadand* (Shah's Diary) "they (the ships) followed one behind the other."

(c) "One", "some one", "any one" and "a person."

(1) یکی *yak-i* (the numeral *yak* "one" with the ی of unity). Ex.: سخن برین مقروء شد که یکی را بتجسس ایشان برگزاشتند و— *sukhun bar īn muqarrar shud ki yak-i rā bi-tajassus-i īshān bar gumāshand*<sup>1</sup> *ia*—(Sa'di) "it was decided to appoint some one to spy on them"; یکی از ملوک *yak-i az mulūk* (Sa'di) "one of the kings"; یکی در زد *yak-i dar zad* (m.c.) "some one knocked at the door."

The following are colloquialisms:—آن یکی *ān yak-i* (m.c.) "that one," and این یکی *īn yak-i* (m.c.) "this one." Ex.: پشت آن یکی در قایم شدم *pusht-i ān yak-i dar qā'im shudam* (m.c.) "I hid behind that there door."

"The one—the other" is یکی *yak-i*—دیگری *dīgar-i*, or این یکی *īn yak-i*—آن دیگری *ān dīgar-i*. In classical Persian *dīgar* دیگری "the other" also occurs for *dīgar-i* دیگری. *Vide* foot note 2.

*Remark.*—*Yak-i* یکی is also a numeral; thus, to the question, "what is your average?", the answer might be یکی در ده *yak-i dar dah*<sup>2</sup> "one in ten" (cartridges, etc.)."

Note the following idioms:—همه با هم یکی بودند *hama bā-ham yak-i būdand* "they were all of one mind, unanimous (= *yak-dil būdand* یک دل بودند); *man-yak-i-am* من یکی ام "I am one, alone," but *yak-i man-am az īn miyān* (Sa'di) "I am the one who—."

For یکی *yak-i*, adv., "in the first place," *vide* Adverbs. *Yakī* یکی is also a subs. (note accent) "unity, oneness, concord."

For یک *yak*, the numeral, as a substitute for the indefinite article, *vide* § 41 (a); *vide* also under Numerals. *Man yaka u tanhā* من یکم و تنها (m.c. only) "I alone."

(2) احدى *aḥadī* (the Arabic numeral "one" with the Persian ی of unity), though practically the same as یکی *yak-i*, is only used in m.c. with the verb in the negative, *vide* "No one" (d) (6).

<sup>1</sup> Note the Preterite tense is used to signify that not only was the decision arrived at, but that it was carried out.

<sup>2</sup> *Hakīm-i guft khilāf-i īn 'ajab būdī ki ān yak-i bisyār-khwār būd tāqat-i bi-navā'-i na-dāshat halāk shud va ān dīgar khwāshān-dār būd*—حکیمی گفت خلاف این عجب بودی که آن یکی بسیار خوور بود طاقت بی توانی نداشت هلاک شد و آن دیگر خوشستن بود (Sa'di) "a philosopher replied, 'the contrary would have been strange because the former was a great eater and could not stand the fasting, so he died; but the second (or latter) was accustomed to abstinence.'"

<sup>3</sup> Or *yak-bar dah* یک بر ده.



*Remark.*—The broken plural of *aḥad* احد is *āḥād* آحاد "units, individuals." Ex.: گفت بر پسران آحاد و عیت چندان جفا و توبیخ روا نمی داری که پسر مرا : *guft bar pīsarān-i āḥād-i ra'īyyat chandān jafā u taubīkh ravā namī-dārī ki pīsar-i marā* (Sa'dī) "he said you do not treat the sons of any one of my subjects with the severity you use to my son" : *ahad-i az āḥād rā na-dīdam ki chunīn kār-i bi-kunad* (m.c.) "I never saw any one else do such a (disgraceful) thing as you have done."

(3) کسی or کس, *kas* or *kas-i*.<sup>1</sup> Ex.: کسی گفت که *kas-i guft ki*—"some body said that—" Sa'dī says:—

راستی موجب رضای خداست      کس ندیدم که گم شد از ره راست

*Rāstī mūjīb-i razā-yi Khudā-st*

*Kas na-dīdam ki gum shud az rah-i rāst*

"Rectitude (or truth) is the means of pleasing God.

Never have I seen an upright man forsaken."

گربجای نازش اندر سفره بودی آفتاب      تا قیامت روز روشن کس ندیدی در جهان

"*Gar bi-jā-yi nān-ash andar sufra būdī āftāb*

*Tā qiyāmat rūz-i rūshan kas na-dīdī dar jahān*—(Sa'dī).

گفت *bi-i-timād-i ān ki dānad ki bi-kas* <sup>2</sup> *na-gūyam* (Sa'dī) "he replied because he relies on what he knows, viz. that I won't repeat things to any one"; vide also example in Remark to (a) (1): *ki suḥan juz bi-ḥukm-i zarūrat na-guftī va mūjīb-i āzār-i kas bi-zabān-ash na raftī* (Sa'dī) "— who never spoke unless it was necessary, nor unbridled his tongue to hurt anyone's feelings"; (in m.c. *kas-i* instead of *kas*): *kas az chahār kas az chahār kas bi-jān bi-ranjand* <sup>3</sup> *va ḥukamā<sup>2</sup> gufta and chahār kas az chahār kas* "four people live in dread of four other people": *qazā-rā az kasān-i ū yak-i ḥāzīr būd* "by chance one of his followers (people of the house) was present."

*Remark.*—*Kas* کس is also used in the sense of "noble" (i.e. a 'somebody') as opposed to *nā-kas* ناکس "ignoble, mean"; thus Sa'dī says:—

<sup>1</sup> In m.c. *kas-i* کسی "some one," but *in kas* اینکس "this person." Care must be taken to pronounce this word *kas* کس and not *kus* کس (whence the Arabic *kuss*). *Kas* کس is properly a substantive. "a person, a body"; *chunīn kasān* چنین کسان "such persons."

<sup>2</sup> In m.c. and in prose *kas-i rā* کسی را would be used for *kas* کس in the example.

<sup>3</sup> *ān kas* آن کس "that person." Ex.: *dast-ash bi-girift tā bi-manzīl-i ān kas dar āvard* "he took him by the hand and led him to that person's house."

<sup>4</sup> *Bi-ranj* برنج "in affliction" and اند "are," or else *bi-ranjand* برنجانند the 3rd person pl. of the Aorist of *ranjidan* رنجیدن: both correct.



شمشیر نیک از آهن بد چون کند کسی      ناکس بقربیت نشود ای حکیم کس

*Shamshīr-i nīk az āhan-i bad chūn kunad kas-ī ?*

*Nā-kas bi-tarbiyat na-shavad, ay ḥakīm, kas—(Sa'dī).*

“How can a man make a good sword from bad iron?”

An ignoble man becomes not, oh philosopher, noble by education.”

*Imrūzhā ū ham kas shuda ast* (m.c.) “he has become a big person, a somebody, these days.”

بر خود در کام و آرزو در بستم      وز ملت هر فاکس و کس وارستم

*Bar khud dar-i kām u ārzū dar-bastam*

*V'az minnat-i har nā-kas u kas vā rastam.*

“I close the door of hope in my own face,

Nor sue for favours from good men, or base.”

(O. K., 315, *Whin.*)

*Kas u nā-kas* کس و ناکس “high and low, all.”

*Bī-kas* بی‌کس signifies “friendless, destitute, an orphan.”

*Kam-tar kas-ī* کمتر کسی “scarcely a person.”

These significations of *kas* کس, *nā-kas* ناکس, and *bī-kas* بی‌کس, are m.c. as well as classical.

(4) “One”: آدم *ādam*, آدمی *ādamī*, إنسان *insān*. “man”; شخص *shakhs* “a person.” Ex.: آدم حیرت میکند *ādam ḥayrat mīkunad ki—* “one (lit. a man) wonders that—”; *insān* could be substituted in such sentences: بوی گل شخص را مست میکند *bū-yi gul shakhs rā mast mī-kunad* “the scent of the roses intoxicates one”: *shakhs na-bāyad īn hama subuk bāshad* (m.c.) “a person, (a man) ought not to be so impatient.”

*Remark I.*—واحد *shakhs-i vāhid*, or فرد بشر *fard-i bashar*, signifies “a single individual,” and شخصی *shakhs-i* “a person, some one.” Ex.: شخصی واحد با ده نفر نمیتواند بجنگد *shakhs-i vāhid bā dah nafar namī-tavānad bi-jangad* “a single individual cannot fight with ten men”: شخصی آمد— “some one came (to me)—”; but شخصی *shakhsī* adj: (note accent) means “personal.”

<sup>1</sup> *Adam* آدم and *insān* إنسان both mean “man” as opposed to “beast,” but the latter is also used in the sense of, “possessing politeness, good manners; not a savage.”

The following classical sentence, *Mī-tarsan mabūdū bi-dast-i ādam-i jangalī bi-yuftam* و من ترسم عبادا بدست آدمی جنگلی *bi-yuftam* *va īn ham-chunān ast ki bi-panja-yi shīr giriftār shudan* (class.), would in modern Persian be rendered—*Va īn chunān ast ki gūyā insān bi-panja-yi shīr giriftār shavad* این چنان است که گویا انسان به پنجه شیر گرفتار شود.

<sup>2</sup> The plural of *shakhs* is اشخاص.

<sup>3</sup> In m.c. گنج or گنج *gīj* or *gīch* would be more used in this sense.



*Remark II.*—The indefinite pronoun “one” in English, or “a man,” may often be rendered in Persian by هر که *har-ki* “whoever”:—هر که نزدیکتر است *har-ki nazdik-tar ast parishān-tar ast* “the nearer one is, the more one is in anxiety,” lit. whoever is nearer is in great anxiety, *vide* § 45 (v); هار که در زندگی نانش نخورد<sup>1</sup> چون بعید نامش نبرند *harki dar zindagi nān-ash na-khurand chūn bi-mīrad nām-ash na-barand*—(Sa’di) “when a man’s bread is not eaten<sup>1</sup> in his lifetime, his name is not mentioned after death.” The following is often quoted by dervishes and Sūfis:—

هر که درین بزم مقرب تر است \* جام بلا بیشترش میدهدند

(6) The indefinite pronoun “one” can only be expressed by putting the verb, Aorist or Past Habitual, into the second person singular, as, گوئی *gūi* “you would say”:—ز دحام زن و مرد چنانکه اگر سر سوزنی انداختی به زمین نرسیدی *izdihām-i zan u mard chunān-ki agar sar-i sūzan-i-andākhti bi-zamīn na-rasīdi* (H. B. Chap. XI) “such a crowd of men and women that were one to throw (or had you thrown) a needle’s point amongst them it wouldn’t have reached the ground.”

(d) “No one, none, nobody, nothing,<sup>2</sup> no, some.”

(1) هیچ *hīch kas*, or کسی *kas*, with the verb in the negative. Ex.: Sa’di says: هیچ کس بمن التفات نکرد تا *hīch kas bi-man iltifāt na-kard tā*—“no one paid any attention to me—”; (m.c.): هیچ که از شماها لایق این کار نیستید<sup>4</sup> *hīch ki az shumā-hā lāiḡ-i īn kār nīstīd* (m.c.) “none of you are fit for this business”; هیچ یک از شماها لایق مرحومهای من نیستید *hīch yak az shumā-hā lāyiq-i marḡamat-hā-yi man nīstīd* (m.c.) “none of you is deserving of my kindness”; هیچ یک ماجرا را قلم بند کردن نتوانستم<sup>5</sup> *hīch yak mājarā rā qalam-band kardan na-tavānistam* (Afghan) “I was unable to commit to writing any one of the adventures”: چشم مور و پای مار و زن ملا کس ندید *chashm-i mūr u pā-yi mār u nān-i mullā kas na-dīd* (modern saw) “none has ever seen ant’s eye, snake’s foot, or Mulla’s bread.”<sup>6</sup>

هیچ کس نیامد *hīch kas nayāmad* “he said nothing”: *hīch kas na-guft* “no one came”: *vide* also (f) (2) and § 116 (m).

<sup>1</sup> Note this method of forming the passive.

<sup>2</sup> ‘Nothing’ is in English a noun.

<sup>3</sup> Or *hīch yak* هیچ یک.

<sup>4</sup> Grammatically, of course, this should be نیست *nīst*; this 2nd person plural is an example of the slovenly thought so noticeable in modern Persian.

<sup>5</sup> In m.c. this sentence would be *hīch yak az mājarāhū rā namī-tavānistam qayd bi-kunam* هیچ یک از ماجراها را نمیتوانستم قید بکنم.

<sup>6</sup> Mullas ‘bleed’ people and are not bled. In m.c., *mullā-zāda* ملا زاد is almost the equivalent of ‘stingy,’ etc.



*Remark.*—*Hīch* هیچ, which is used adjectively and substantively, is applicable to substantives, animate or inanimate. As an adjective, it precedes its substantive.<sup>1</sup>

(2) "Some, any." In composition, هیچ without a negative sometimes implies "some," and with a negative "none," etc.

Example:—

گر فریدون شود بنعمت و مال بی هنر را بهیچ کس مشمار

*Gar Farīdūn shavad bi-ni'mat u māl*

*Bī-hunar-rā bi-hīch kas ma-shumār*—(Sa'dī).

"Even should he become a Faridun in wealth and possessions,

Do not consider the ignorant (mean) person anybody."

تو ی صدوق هیچ چیز هست؟ *tū-yi sandūq hīch chīz hast* "is there anything in the box?" ; آمدی اینجا آمد *hīch ādam-i injā āmad* "did any man come here?" ; نیامد مردی *hīch mard-i nayāmad* "no man came" ; هیچ وقت *hīch kas ānjā hast* "is there any one there?" ; مرا یاد میکنی *hīch vaqt marā yād mī-kunī* "do you ever remember me?" ; گاه آنجا رفتی *hīch gāh ānjā rafta-i* (class.) "have you ever gone there?" ; بی هیچ وجه میتوانی این کار را انجام بدهی *bi-hīch vajh mī-tavānī in kār-rā anjām bīdīhī* (m.c.) "can you by any means complete this work?"

(3) In answer to a question, *hīch* هیچ and its compounds signify a negative. Ex.: Q. چه میکنی *chi mī-kunī* "what are you doing?" A. هیچ *hīch* "nothing." To the question, آنجا کیست "who is there?" the answer might be هیچ کس "no one."

Similarly *in hama hīch ast* این همه هیچ است, signifies "this is all nothing" ; *hīch chīz nīst* (or چیز نیست) *chīz-i nīst* "it is nothing" :—

این همه هیچ است چون می بگذرد بخت و تخت و امروزی و گیر و دار

*Īn hama hīch ast chūn mī-bugzarad*

*Bakht u takht u amr u nahy u gīr u dār.*

"This is all naught, since it passes away, (viz.) fortune and sovereignty, ordering and counter-ordering, empire and dominion."—(Sa'dī.)

<sup>1</sup> *Hīch vaqt* هیچ وقت "ever" ; *hīch vaqt-na* هیچ وقت نه "never." Ex.: *ghulām hīch waqt daryā na-dīdā būd* غلام هیچ وقت دریا ندیده بود (Sa'dī) "the slave had never seen (or experienced) the sea."

<sup>2</sup> The m.c. phrase *hīch kas-i nīst* هیچ کسی نیست, or *hīch mard nīst* هیچ مرد نیست (not *mard-i* مردی), signifies "he is of no account, a poor creature" ; the latter sometimes also signifies *hīch mardī na-dārad* هیچ مردی ندارد (politely translated "he has no manhood").



دنیا دیدی و هرچه دیدی هیچ است      و آن نیز که گفتی و شنیدی هیچ است

*Dunyā didi va har chi didi hīch ast*

*V'ān<sup>1</sup> nīz ki gufti va shunīdi hīch ast.*

"You see the world, but all you see is naught,  
And all you say, and all you hear is naught."

(O. K., Rub. 50, Whin.)

"He is less than nothing" *az hīch chīz kamtar ast*<sup>2</sup> است از هیچ چیز کمتر (m.c.), or *ū az hīch hīch-tar ast* است او از هیچ هیچ-تر.

*Remark.*—It must, however, be borne in mind that *hīch* هیچ properly means "anything," and *hīch-na* نه هیچ "nothing"; thus, "eating nothing is better than eating bad food" would be rendered by *hīch na-khūrdan bihtar az ta'am-i bad khūrdan ast* است هیچ نخوردن بهتر از طعام بد خوردن است; while *hīch khūrāk khūrdan* (Indian) would mean, if it meant anything at all, "eating anything (or something) is better than—."

(4) "At all, ever?" In interrogative phrases هیچ implies "ever, at all; in the least." Example:—

ای که هرگز فراموش نکند      هیچت از بدده یاد می آید

*Ay ki hargiz farāmūsh-at na-kunam*

• *Hīch-at az banda yād mī-āyad?*—(Sa'di).

"Oh Thou whom I never forget,

Dost thou at all remember thy servant?"—(Sa'di).

*hīch tār mī-zanī* (m.c.) "do you play the guitar at all?" : *hīch mī-shavad ū-rā bi-bīnim* (m.c.) "would it be (or is it) at all possible for us to see him?"

*Remark.*—*hīch u pūch* signifies "contemptible, anything silly or futile."

(5) *Hīch* هیچ (like *har* هر) can be joined with *kudām* کدام, as, *hīch kudām* هیچ کدام "either (of two); anyone (of three or more)." With the negative, it signifies "neither" and "none."

*Remark.*—*Hīch* هیچ and *har* هر [vide (j)] are called حرف مبهم or حرف عموم. *Ism-i mubham* (اسم مبهم) is Indefinite Pronoun.

(6) "No one" (m.c.) نه—*aḥad-i—na* (m.c.), (i.e. *aḥad-i* with the verb in the negative): vide (c) (2). Example:—*aḥvāl-i aḥad-i barham na-khurd.*—(Shah's Diary) "no one was upset (sea-sick)."

<sup>1</sup> For *Va ān* و آن.

<sup>2</sup> Also *ū juz-i havā ast* است او جز هواست (m.c.).

<sup>3</sup> Poetical for *farāmūsh-at* فراموشت.

<sup>4</sup> Could also be written *bī-bīnim* (rare).



(7) *Ohiz* چیز or *chiz-i* چیزی followed by a negative verb signifies "nothing," vide (p).

(e) "So-and-So, such and such, Snooks, what's his name": *fulān* (in Persian also *jalān*) is a designation of an undefined person or thing, present or absent; as an adjective it precedes its substantive, as: *fulān-kas* فلان کسی "such a person." Ex.: *va bashārat āvard ki fulān qal'a rā bi-dāulat-i khudāvandī kushādīm* (Sa'dī) "— and brought the good news that such and such a fortress had been taken"; *yak-i az buzurgān pārsā'i rā guft ki chi gū-i dar haqq-i fulān 'ābid* (Sa'dī) "a certain great man asked a pious ascetic what his opinion was concerning a certain religious person"; *fulān āmad*, or *fulān kas* (kas-i or *shakhs*) āmad "So-and-So came"; *dar fulān tārikh fi sana-yi fulān* "on such a date in such a year." *Yā fulān* یا فلان "ho! you there." *Fulān* is also used to indicate the private parts of male or female.\*

The feminine is *fulān*, but more often *fulān zan*, etc., is used.

*Remark I.*—The demonstrative pronouns are sometimes used with *fulān* as: *in fulān* این فلان "this So-and-So" and *ān fulān* آن فلان "that So-and-So."

*Remark II.*—In vulg. m.c., *yārū* یارو is used for men or women and sometimes for things, as: *yārū āmad* یارو آمد "So-and-so (man or woman) came"; *yārū rā biyāvar* یارو را بیاور "bring the wine" (or the goblet or gaming things: for anything forbidden).

(2) *fulānī* فلانی refers to persons only, whether present or absent. An exception is *fulānī-rā biyār* (Tehran) "bring it (wine)."

A caller, to avoid the mention of his own name, might say to the servant at the door, *biḡū'id fulānī āmad shumā tashrīf na-dāshīd*, etc., بگوئید فلانی آمد شما تشريف نداشتيد.

In poetry *fulānī* فلانی sometimes signifies 'a mistress.' *Fulān u Bahmān* فلان و بهمان and vulgarly *Fulān u Pashmadān* فلان و پشمدان are also used for persons or things when there are more than one, as: *Fulān u Bahmān āmadand* فلان و بهمان آمدند "So-and-So with So-and-So came"; *fulān u pashmadān guftand* فلان و پشمدان گفتند (m.c.) "they said such and such things."

1 In m.c. *gushādan* گشادن (not *kushādan* کشادن).

2 The two words *pārsā* پارسا and *'ābid* عابد have much the same signification; the former is Persian, the latter Arabic; *'ābid* عابد signifies properly "worshipping (God)."

3 Note the *ی* of unity.

4 The m.c. abuse *fulān-am bi-fulān-at* فلانم بفلانت (or *fulān-ash* فلانش) has an indecent signification.



*Fulān* فلان can be used as an adjective, but *fulānī* فلانی cannot. Also the former is indefinite (*nakira* نكرة) and the latter definite (*ma'rifa* معرفة); that is, if referring to a person known to the speaker and his listener, *fulānī* فلانی would be used, otherwise *fulān* فلان.

*Fulān u bistār* (or *bīsār*) فلان و بیستار is also used in modern Persian, generally for things, rarely for persons.

(3) "What's his name"; *chi chīz*, or *chi chīz-i* (m.c.). Ex.: برو بگو *biraw bigū bi-chi chīz, bi-Hājī Āghā* (m.c.) "go and tell what's his name, I mean Haji Agha"; *chi chīz pīsh-i man āmad-ghulām Hasan* "what's his name came to me—Ghulām Hasan." In, ای صبا نکستی از کوی فلانی بمن آر *āy sabā nakhat-i az kū-yi fulānī bi-man ār, fulānī = ma'shūq*.

(4) *Bāstār u bistār* باستار و بیستار "So-and-So," are obsolete.

*Remark.*—In the following sentences:—

*mar in dard rā davā-i nīst magar zahra-yi ādam-i ki bi-chandīn šifat mawsūf buvad.*—(Sa'dī) "for this disease there is no cure, but the gall of a human being who has such and such qualities," the word *fulān* could be substituted for *chandīn* چندین without materially altering the sense.

(f) "Both," and "neither of two."

(1) *har du* هر دو "both." Examples: *har du linga rā bār-i shutur karda mahār-i shutur rā girift* (m.c.) "he loaded the camel with both its loads and took hold of the nose-string"; *bi-har du dast dar dumbāl-i kishī āvīkht.*—(Sa'dī) "he seized and clung with both hands to the stern (or perhaps the rudder) of the ship"; *gūft bigīr ān har du rā tā turā šad dīnār bīdīham* "he said save both of those two and I will give you a hundred dinars"; *mā har du raftīm* (or simply *har du raftīm*) "we both went."

<sup>1</sup> Note the demonstrative or relative *ی*.

<sup>2</sup> For *har* هر "every", vide (j).

<sup>3</sup> *Linga* لنگه is "one out of a pair; the load of one side of a beast of burden," etc.

<sup>4</sup> *Mahār* مهار is the camel leading-string attached to a wooden key in the nose. In certain districts (Khurāsān for instance) the *mahār* is not used, the leading-string being merely attached to a rope halter. The classical expression *shutur-i bī mahār* (camel without a nose-string) signifies "refractory" and sometimes "wandering aimlessly"; commonly used in India.

<sup>5</sup> Formerly a coin of value. At the present day a *dīnār* is an imaginary coin of infinitesimal value; fifty go to one *shāhī* or to a half penny of English money. Note *tā* تا for "and": *و* would be unidiomatic.



In m.c., هر دو *har du* is also placed before the separate and affixed pronouns as shown in the following examples: هر دو ی ما آمدیم *har du-yi mā āmadīm*<sup>1</sup> "we both came": هر دویشان, or هر دو شان, or هر دوی ایشان, *har du-yishān*, or *har du-shān*, or *har-du-yi īshān*<sup>1</sup> "both of them": هر دوش را بیاور *har du-ash rā biyār* (m.c.), or هر دوش را بیاور *har du-yash rā biyār* (m.c.), (or *har du shān rā biyār* (هر دو شانرا بیاور) "bring both of them": the last however is for living things only.

*Remark.*—In m.c., همه سه شهر *hama si shahr*, etc., might be used for *har si shahr* هر سه شهر "all three cities."

(2) "Neither (of two)"<sup>2</sup> is expressed by هر دو with a negative. Ex.: و ترا این هر دو نیست *va turā īn har du nīst*—"and both these (qualities) are wanting in you, (you have neither of these two)": و سرو را هیچ از این هر دو نیست *va sarv rā hīch az īn har du nīst* "and the cypress has nothing of these two qualities mentioned"—(Sa'dī). *Vide* also (d) (1).

(3) "Both." The Arabic dual اثنین *ithnayn* "both", pronounced in Persian *ignayn*, is occasionally used by Mullas, or in legal documents.

(4) Indirect ways of expressing "both" are given in the following examples:—

ما و آنها *man u tu bi-rāvim*<sup>3</sup> "let us both (you and me) go"; ما و آنها برویم *mā u ānhā* (or *mā bā ānhā*) *biravīm* (m.c.) "let us both (us and them) go": شما با او بروید *shumā bā ū* (or *shumā va ū*) *bi-ravīd* (m.c.) "you go with him, let you and him both go"<sup>4</sup>; این و هم آنها را بیاور *ham īn va ham ān rā biyār*, or more commonly این و آنها را بیاور *īn u ān rā-biyār* "bring both this and that (i.e. both)."

(5) "Both sides" هر دو طرف *har du taraf*: also expressed by the Arabic dual جانبین *jānibayn* or طرفین *tarafayn* "the two sides, both sides; the contending parties, both parties."

*Remark.*—Similiar to هر دو *har du* "both," are همه *har si* "all three," etc. Ex.: هر پنج کتاب خود را فروختم *har panj kitāb-i khud-rā farūkhtam* "I sold all five of my books."

(g) (1) "Some, several, sundry, few." چند *chand*, or چندی *chand-i* "a few," signifies an indefinite quantity; it precedes or follows its substantive, which should be in the singular, and may or may not have the ی of unity.

<sup>1</sup> Or *har du tā mān āmadīm* هر دو تا ما آمدیم (m.c.): or *har du tā shān* هر دو تا شان (m.c.).

<sup>2</sup> "Neither—nor" are expressed by نه *na*—نه *na*.

<sup>3</sup> *Lit.* "You have not these both."

<sup>4</sup> Note that the order of the persons is the reverse to that in English: the Persians say "I and thou (or you)" and the English "you and I."



Ex.:— خورد چند غوطه بارى *bār-i, chand ghūṭa khurd* (Sa'dī) "in short he sunk a few times"; آمد<sup>۱</sup> بر این روز چند *chand rūz bar īn bar āmad*—(Sa'dī) "a few days after this"; چند کلمه<sup>۲</sup> *kalima-i chand*—(Sa'dī) "a few words"; سالی چند بر قدمی *qadam-i-chand biraftamī*—(Sadi) "I went a few steps"; سالی چند *sāl-i chand*—(Sa'dī) "a few years."

*Chand* چند is an adjective. If it follows its noun, the noun requires the indefinite ی.

Remark.— *Chand* چند 'a few' properly indicates a number less than ten.

خروشی بر آورد بیزن چو شیر ز ترکان برفتند—د چندی دلیر

*Khurūsh-i bar āvard Bīzhan chu shīr*

*Zi Turkān bi-raftand chand-i dilīr.*

Shāh-Nāma Book 4, *Giriftār shudan-i Māhūy-i Sūrī va kushta shudan-i ū bi-farmān-i Bīzhan-i Turk.*

(2) In modern Persian, *chand* چند precedes its substantive, which is in the singular with or without the ی of unity, and the verb is generally in the plural. Ex.: رفتند<sup>۳</sup> چند سرباز *chand sarbāz raftand* "a few soldiers went"; مردند *chand-i murdand*<sup>۴</sup> (Afghan) "a few died"; چند خدمتگار *chand khidmatgār* "some serving men," but از خدمتگاران<sup>۵</sup> *chand-i az khidmatgār hā* "a few from amongst the serving men."

(3) Colloquially and vulgarly the verb is frequently put in the singular. Ex.: بود<sup>۶</sup> چند نفر اصفهانی نشسته *chand nafar Isfahānī nishasta būd* "there were some Isfahanis seated (there)"; the verb should be in the plural (*būdand* بودند).

In the m.c. sentence در میان دریا چند کوهای دیگر هم بودند<sup>۷</sup> *dar miyān-i daryā chand kūhā-yi dīgar ham būdand*, "in the midst of the sea there were some other rocks," *kūh* کوه the singular should be used with the verb in the singular. *Chand kasūn* چند کسان though sometimes used in m.c., is incorrect.

(4) The Afghans (not the Persians) in speaking frequently use a plural substantive after *chand* چند. Ex.: بودند<sup>۸</sup> و صاحبان کوتهی<sup>۹</sup> نشسته *chand tājirān u ṣāhibān-i kothī nishasta būdand* (Afghan) "a few merchants and

<sup>۱</sup> Or آمد<sup>۱</sup> روزی چند برین بر آمد (class.); also چند روزی (m.c.) "a few days." Ex.: آمد<sup>۱</sup> بر این روزی که مصلحت آن است *chand rūz-i bi-shahr dar-āyi maslahat ān ast* (m.c.) "it is proper for you to come and stay in the city for a while."

<sup>۲</sup> The *hamza* is for the ی of unity.

<sup>۳</sup> Colloquially, رفت<sup>۳</sup> the singular is used; but incorrectly.

<sup>۴</sup> *Chand nafar-i murdand* مردند چند نفری a vulgarism and incorrect.

<sup>۵</sup> Or *būd* بود. Also *kūh* کوه should be in singular after *chand* چند.

<sup>۶</sup> In m.c. *chand nafar tājir* چند نفر تاجر or *chand nafar tājirān* چند نفر تاجران, but the singular is the commoner.

<sup>۷</sup> This is the Hindī word کوتهی *kothī*.



owners of warehouses were sitting (there)"; چند انگشترهای طلا *chand angushtarhā-yi tīlā* "a few finger-rings of gold"; چند اقسام عرق بود *chand aqsām-i 'araq būd* (m.c.) "there were several kinds of spirits."

(5) In m.c., چندی *chand-ī*, or *yak-chand-ī* یک چندی, means "a little while," several times. Ex.: حکیم الاممالک که چندی بود اینجا بود دیده شد *Hakīm-i Mamālik ki chand-ī būd īnjā būd dīda shud*—(Shah's Diary) "the *Hakīm-i Mamālik*, who had been here for some time, was interviewed by us"; چندی هست اینجا هستم *chand-ī hast īnjā hastam* (m.c.) "I have been here for some time"; چوبی که در *ba'd az chand-ī* (m.c.) "after a little while"; زد چوبی بر سر او زد *chūb-ī ki dar dast dāsh t chand-ī bar sar-i ū zad* (Af.) "he struck him several times with the stick he held in his hand."

*Remark I.*—It will be noticed that in m.c. *chand-ī* چندی is used for *chand-gāh* چندگاه (classical), *chand waqt* چند وقت (classical and m.c.), *chand bār* چند بار (classical and m.c.), and *chand daf'a* چند دفعه (m.c.).

The Afghans use *chānd gāh* in speaking.

*Remark II.*—*Yak chand* یکچند is used in the sense of "a few"; یکچند نفری بودند *yak chand nafar-ī būdand* (m.c.) "a few persons were present."

(6) تنی چندی *tan-ī chand* (class.) signifies "sundry persons"; تنی چندی بودند *tan-ī chand dar suhbat-i man būdand*—(Sa'dī) "certain individuals were friends of mine"; تنی چندی از مردان واقعه دیده و جنگ آزموده را *tan-ī chand az mardān-i vāqi'a dīda va jang āzmūda rā bi-firistādand tā dar shi'b-i jabal pinhān shudand* (Sa'dī) "certain experienced veterans were sent to hide in a ravine in the mountains."

In m.c., instead of the classical *tan-ī chand* تنی چندی, *chand nafar* چند نفر is used.

(7) For *chand* چند as an interrogative, vide § 37 (w).

(8) *Yak-chand* یکچند and *chand tā* چند تا "a few, a little, somewhat." *Yak chand* takes a singular noun, but a plural verb: vide (5) Remark II.

If *tā* تا is added, however, the verb is in the singular, as: *yak chand tā mard būd*. *Yak-chand-ī*, adv., is "a short while": vide (5).

(9) Compounded with the demonstrative pronouns, چندان *chandān* "so much as this," etc., and چندان *chandān* "so much as that," etc.: vide § 36 (b).

For *chandān ki* چندانکه "however much, as soon as, as long as," etc., vide § 92 (d) (13).

*Remark I.*—*Chand* چند is connected with *and* اند, and *andak* اندک.

1 Or singular.

2 In the m.c. of Persia, *aqsām* اقسام the broken plural of *qism* قسم might occasionally be used under the impression that it was a singular word.

3 Title of the Shah's physician.

4 i.e. days, weeks, or months (not portion of one day).

5 Similarly for things *chand tā* چند تا (m.c.) is used.



*Remark II.*—*Chand* چند is only used for things that can be counted.

For quantity that can be measured <sup>1</sup> قدری and قدر are used: *vide* (h).

For *pāra* پاره "some, a few," etc., *vide* (p) (2).

(h). (1) "Somewhat, a little quantity," قدری *qadr-i*. Ex.: قدری آب بده *qadr-i āb bi-dih* "give (me) a little water"; قدری جو<sup>2</sup> بیاور *qadr-i jaw biyār* "bring a little barley." *Vide* برخی *barkh-i*, etc., "a little."

(2) "So much, this quantity" is این قدر *in qadr*.

(3) "That much, that quantity" is آن قدر *ān qadr*.

(4) "How much, what quantity" is چه قدر *chi qadr*?

*Remark.*—قدری, etc., is only used for quantity, for things that can be measured: *vide* Remark II (g) (10).

(i) "All, every, the whole":

(1) همه *hama* the whole, etc.; also means "every" (*har*). In classical Persian, همه precedes or follows its substantive. Ex.: همه مردمان *hama mardumān* (class.), or همه مردمان *mardumān-i hama* (Indian) "all the men"; همه رفتند (مردمان or) مردم *mardum*<sup>4</sup> (or *mardumān hama raftand* "all the men went" (class. and modern).

In the *Gulistan*, *hama* همه generally precedes its substantive (without an *izāfat*), and the substantive and the verb are in the singular<sup>5</sup> or plural according to the idea conveyed. Ex.: همه شب *hama shab* (Sa'di) "the whole night"; همه عمر *hama umr* "the whole of one's life."

نمی بینی که گاوی در علف زار بی‌الایـد همه گاوان ده را

*Namī-bīnī ki gāvī dar 'alaḥ-zār*

*Biyālāyad hama gāvān-i diḥ-rā?*—(Sa'di).

"Dost thou not see that one ox in a meadow  
Can contaminate all the oxen of a village?"

همه عیبه *hama 'aybhā* (class.) "all the vices" (i.e. every vice there is; the plural is here used in an intensive sense<sup>7</sup> to signify numbers).

<sup>1</sup> *Qadr-i*; *qadr*, A. and P., signifies "quantity, value" and *qadar*, P. (in Arabic *qadr*) signifies "fate, preordained destiny." Hence قدری *qadari* (note accent) "a person who maintains the doctrine of free will" as opposed to جبری *jabrī* "one who believes in predestination, a fatalist."

<sup>2</sup> To be distinguished from جو *jū* or جوی *jūy* (also *jūb*) "a running brook" and the Imperative of *jūstan* of *jūyidan* "to seek"; جوی *jāv-i* "a single grain of barley."

<sup>3</sup> No *izāfat*.

<sup>4</sup> *Mardum* مردم is a collective noun always treated as a plural, though it has also a plural *mardumān* مردمان.

<sup>5</sup> A singular noun is often used in a collective sense and with a plural verb.

<sup>6</sup> M.c. *hama-yi 'aybhā* همه عیبه.

<sup>7</sup> Similarly مدت‌ها *muddat-hā* "ages, long times" is stronger than مدتی *muddat-i* "a long time"; مدتی ناخوش ماند "he was ill for a long time," but مدت‌ها ناخوش ماند "he was ill for ages."



گر همه عالم مردند *gūyand chi gham gar hama 'ālam murdand.* (Sa'dī) "they say 'what concern of ours is it, if the rest of the world perish?'" ; here 'ālam is a collective noun signifying 'all the people of the world' :

گرچه سیم و زر ز سنگ آید همی در همه سنگی نباشد زر و سیم  
*Garchi sīm u zar zi sang āyad hamī*  
*Dar hama sang-i nabāshad zarr u sīm—(Sa'dī).*

"Though silver and gold come from stone  
 Not in every stone is found gold and silver ;

چو دست از همه حیلتي در گست حالات بردن بشمشير دست  
*Chu dast az hama hīlat-i dar gusist*  
*Halāl ast burdan bi-shamshīr dast—(Sa'dī).*

"When every (single) stratagem has failed  
 Then only is it lawful to resort to force."

دشمن چو از همه حیلتي در ماند سلسله دوستي بجفتاند *dushman chu az hama hīlat-i dar mānad<sup>5</sup> silsila-yi dūstī bi-jumbānad—(Sa'dī)* "when (your) enemy has failed by every single stratagem (to injure you), he then tries to make friends with you." In the last three examples *hama*, with the *ī* of unity added to the substantive, signifies "each" or "every" considered separately, i.e. *har sang-i* هر سنگي.

It is difficult to say whether *hama* is a substantive or an adjective. In classical Persian it either precedes its substantive without an *izāfat* or follows it in apposition (of corroboration تاکید) without an *izāfat*, as : کاروانها همه بگذشت ز میدان شهرد. In modern Persian, though the same constructions are used, it is usual for *hama* to precede its substantive and be coupled to it by an *izāfat*: in this case it is obviously a noun.

In Indian Persian, *hama* is treated like an ordinary adjective, i.e. it precedes its substantive without an *izāfat* or follows it with one: it can also follow in apposition.

(2) In modern Persian, *hama* generally precedes the substantive<sup>4</sup> with the *izāfat*.<sup>6</sup> Ex. : *hama-yi zanhā āmadand* (or *zanhā hama āmadand*) "all the women came." However, *hama zanhā āmadand* is correct (though

<sup>1</sup> Poetical for *agar-chi* اگرچه.

<sup>2</sup> For *zar* زر; *tashdīd* poetical license.

<sup>3</sup> Or *mānd* ماند (Past tense) and *jumbānad* جنباند.

<sup>4</sup> *hama-yi shahr sūkht* "the whole of the city (sing.) was burnt," but *hama-yi shahr mī-gūyand* "all the people of the city say." (*Sūkhta shud* could be said instead of *sūkht*).

<sup>5</sup> *Tamām* تمام and *jami* جمع are always followed by the *izāfat*.



rare) even in m.c.; *هَمِّ شَبْ hama-yi shab* "the whole of the night" and *هَمِّ رُوزْ hama-yi rūz* "the whole of the day"; but *هَمِّ شَبْ hama shab* (or *hama-yi shabhā* هَمِّ شَبْهَا) and *هَمِّ رُوزْ hama rūz* (or *hama-yi rūzhā* هَمِّ رُوزْهَا) mean "every night" and "every day"; *دَر هَمِّ شَهْرِی قَصَّابِ اسْتِ dar hama<sup>1</sup> shahr-i qaṣṣāb ast*<sup>2</sup> (modern vulgar and incorrect) "in every city there are butchers" (collective noun).

*Remark.*—In modern Persian, *hama* هَمِّ with a singular noun is equivalent to *har* هر, and should be followed by a singular verb, but *vide* end of (4).

(3) Before the affixed pronoun *ش* there is no *izāfat*. Ex.: *جُلْگَهٗ هَمِّ اش julga hama-ash bā ṣafā u zabz u ābūd ast* (m.c.) "the valley, the whole of it, is pleasant, green, and fertile."

Before the affixed plural pronouns, the *izāfat* is either omitted or inserted after *hama* هَمِّ in speaking. Ex.: *هَمِّ شَانِ هَمِّ شَانِ bad-and* or *هَمِّ شَانِ hama-yi shān* or *hama-shān* (or *hama-yi ānhā* هَمِّ اَنِّهَا) *bad-and* "all of them are bad."

*Remark.*—Even in m.c. it is considered better to omit this *izāfat* after *hama* هَمِّ: the omission is, however, rarely made even by the educated. *Hama-yi in mardum* هَمِّ اَیْنِ مَرْدَمِ (m.c.) is "all these people": but *in hama mardum* اَیْنِهَمِّ مَرْدَمِ (m.c.) is ambiguous, as it may mean either "all these people" or "so many people." *In hama mardum jam' shuda būdand ki dīgar jā na-būd* (m.c.) "so many people had collected that there was no room for more" is ambiguous; but in *in hama-yi mardum* اَیْنِهَمِّ مَرْدَمِ "all these people" there is no ambiguity. However, it would be better to say *hama-yi in*.

(4) *Hama chiz* هَمِّ چَیْزِ "everything," *hama-jā* هَمِّ جَا "everywhere," *hama-kas* هَمِّ کَسِ "everybody," and *hama vaqt* هَمِّ وَقْتُ "always" are classical as well as m.c. *In hama makhārij* اَیْنِهَمِّ مَخْرَاجِ "all this expense" appears to be modern.

*Hama kas* هَمِّ کَسِ is followed either by a singular or plural<sup>7</sup> verb according to the idea in the writer's mind; *hama kas āmad* هَمِّ کَسِ اَمَدِ (m.c.)

<sup>1</sup> Also *هَمِّ رُوزْ hama-rūza* "every day."

<sup>2</sup> No *izāfat*: or *dar hama-yi shahrhā* دَر هَمِّ شَهْرَهَا.

<sup>3</sup> Sa'dī, however, uses *dar hamū sang-i* دَر هَمِّ سَنَکِی.

<sup>4</sup> *Julga* جُلْگَهٗ a valley, or plain, as opposed to hill.

<sup>5</sup> *Ābūd* means "cultivated" and hence "populous"; *injā ābādī nīst* اَیْنَجَا اَبَادِی نِیْسْت means "there is no cultivation here," or "there is no human habitation here."

<sup>6</sup> For neuter things *hama-yi ānhā bad ast* هَمِّ اَنِّهَا بَدِ اسْتِ.

<sup>7</sup> Perhaps the only instance in the *Gulistān* where *hama kas* هَمِّ کَسِ occurs as a nominative to a verb, is in the verse *durr-i yatīm-rā hama kas mushtarī buwad* دُرِّ اَیْتِیْمِ رَا هَمِّ کَسِ مُشْتَرِی بُوْد.



“everybody came”; *hama kas āmadand* همه کسی آمدند (m.c.) “all the people came,” *vide* (i) (2) Remark.

(5) The Afghans in speaking also say *hama kasān* همه کسان.

(6) The m.c. expression *hama tū-yi ham* همه توی هم means “all together, indiscriminately” (= *hama dar-ham bar-ham* همه درهم برهم); *bā in hama* (classical and modern) “with all this, nevertheless, in spite of all this”; *in hama nīst* این همه نیست “this is not all, something remains.”

*Remark.*—It will be noticed that in classical Persian, *hama* همه is considered an adjective, while in modern Persian it is generally treated as a substantive.

(7) The regular plural of *hama* همه, *hamagān* همگان is old and not used in m.c. *Hamginān* همگنان is generally used as the plural of *hama* همه, and signifies the whole collection regarded as *individuals*.

As the diacritical bar of گ is omitted in Persian, there is nothing in writing to distinguish the plural of *ham-kun* همکن “fellow-worker, companion” from *hamginān* همگنان.

(8) *hamagī* همگی is a substantive, signifying “all, the whole, entirety,” derived from *hama* همه, as *jumlagī* 1 *jumlagi* is from *jumla* جمله (*vide* 9). Ex.: *az hamagī-yi zanān* از همگی زنان “out of all the women” (m.c.); *hamagī az buzurg u kūchak namī-tavānand khud-dārī bi-kunand* (m.c.) “all, great or small, lose their self-control; *man hamagī-yi chīzha-yi khud rā āvardam* “I brought all my things.” *Hamagī* همگی also, like *hama* همه, can follow the substantive in apposition.

*Hamagī* همگی, followed by a plural verb, unlike *hamginān* همگنان, does not refer to the whole regarded as individuals, but to the whole regarded as a collection. It is generally followed by a plural verb, as: *hamagī raftand* همه رفتند “all went,” but *hamagī khosh ast* همه گیش خوب است “all of it is good.” *Hamagī* is rarely used.

(9) *Jumla* جمله “sum, whole, total, aggregate” is a substantive, and is usually followed by the *izāfat*. Ex.: *jumla-yi wujūd-i ū* (Sa’dī) جمله وجود او “the whole of his body”; *guft du’ā-yi khayr<sup>2</sup> ast turā u jumla-yi Musalmānān rā* (Sa’dī) “he said, ‘it is a prayer of welfare for you and the whole of the Muslim people’”; *jumla-yi lashkar* “the whole of the army” (Sa’dī); *jumla-yi kā’inūt* “the whole of the things that be, all creation”; *agar man az Khudāy ta’ālā chunīn* 3

1 *Hama* همه is Persian, but *jumla* جمله is Arabic. *Jumlagī* is of course a Persian noun.

2 *Khayr* خیر is here an adjective: *du’ā-yi khayr* دعای خیر, opposed to *du’ā-yi bad* دعای بد.

3 There should be no *izāfat* after *Khudāy* though colloquially it is usually inserted.



*tarsīdamī ki tu az Sultān az jumla-yi siddiqān būdamī* (S'adī) "had I feared my God as you do the King, I would have been one of the Faithful<sup>1</sup> Testifiers"; *va az jumla-i ki dar firāq-i ū guftam in ast* (Sa'dī) "and the following is an extract from all that I composed on our separation (his separation from me)"; *jumla khatā kardand* (S'adī) "the whole missed the mark"; *jumla talaf shud* "the whole was destroyed."

*Jumla* جملة occasionally follows its substantive in apposition.

*Remark.*—*az ān jumla* signifies "out of the whole, as an example"; *bi-l-jumla* بالجملة "in substance, in short"; *'alq-'l-jumla* على الجملة "on the whole"; *fi-'l-jumla* في الجملة "in short"; *min jumla* من جملة "out of the whole."

(10) *Jumlagī* جملي (also *jumlahī* جملي, rare) "universality, totality." There is properly a shade of difference in meaning between *jumla* جملة and *jumlagī* جملي. Ex.: *jumla-yi zanān āmadand* جملة زنان آمدند "the whole or nearly of the whole of the women came," but *jumlagī-yi zanān āmadand* جملي زنان آمدند "the totality of the women came, none was left."

*Ra'iyat-i ān taraf bi-jumlagī muftī-i farmān gashtand* رعیت آن طرف بجملي مفتي فرمان گشتند (Sa'dī) "the people (peasantry, etc.) of that district became subject to him in a body (at once and without exception)"; *jumlagī lashkar* جملي لشکر *jumlagī-yi asphā* جملي اسبها (m.c.) "the whole body of the horses."

*Remark.*—"All came," can be expressed by *hamagī* (or *jumlagī*, *tamāmī* *hama*, or *jumla* جملة) *āmadand*. *Hamagī*, (etc.) *yi-khurāk sarf shud* همگي خوراک صرف شد "all the food was eaten."

Some Persians maintain that these uses of *hamagī* همگي and *jumlagī* جملي are vulgar, and that the two words should be considered adverbs, as: *zanān jumlagī āmadand* زنان جملي آمدند "the women came in a body."

(11) *Jamī* جميع "all, the whole, universal," is always followed by an *izāfat*. Ex.: *jamī-i mardum* جميع مردم "all men, or all the men"; *jamī-i zanhā* جميع زنان "all women, or all the women"; *jamī-i lashkar* جميع لشکر "the whole of the army"; but in *mardum jamī āmadand* مردم جميع آمدند "the whole of the people came," *جميعاً* is an adverb in the Arabic Accusative. *Majmū*, مجموع is occasionally used for *جميع*, as: *majmū-i banī Ādam* مجموع بني آدم "all the sons of Adam, mankind."

<sup>1</sup> *Siddiq* صديق "a faithful witness," an epithet of Joseph, *Abū Bakr* and Abraham. *Šādīq* "sincere, true."

<sup>2</sup> Note the *ی* of *فی* is pronounced short /i/.

<sup>3</sup> Or *zanān bi-jumlagī āmadand* زنان بجملي آمدند (m.c.).



(12) *Sā'ir* سائر properly signifies "the remainder, the rest," but is frequently employed in Persian to express "the whole": it is always followed by an *izāfat*. Ex.: *فِي الْعَمَلِ شَيْءٌ نَمَانْدَ اِز سَائِرِ مَعَالِي وَ مُنْكَرِي<sup>1</sup> كِه نَكْرَد وَ كِه نَخُورَد* *fi-l-jumla chīz-i na-mānd az sā'ir-i ma'ālī va munkar-i ki na-kard va muskir-i ki na-khurd* (Sa'dī) "in short there was no sin nor forbidden thing that he had not committed, nor intoxicant that he had not tasted."

(13) *kāffa* کافّه "all, universal"; and *qātiba* قاطبه "altogether, all." *kāffa-yi anām* کافّه انام "the whole human race"; *kāffa-yi 'ulūm* کافّه علوم "all the sciences": *kāffa-yi anām az khawāss u 'awāmm* کافّه انام از خواص و عوام (Sa'dī) "everybody, high and low."

These two words are not in common use.

*Remark.*—*kāffata* کافّه and *qatibat* قاطبه are adverbs, "all of them, in totality."

(14) *Tamām* تمام "complete,<sup>2</sup> entire, the whole, all" is both a substantive and an adjective, and has the same *izāfat*-constructions as *hama*: it is also used, like *hama*, in apposition. Ex.: *tamām-i rūz* تمام روز (m.c.) "the whole day," and *tamām-i rūzhā* تمام روزها (m.c.) "every day"; *tamām-i shahr* تمام شهر (m.c.) "all the city"; *tamām-i makhhlūq* تمام مخلوق (m.c.) "all the people"; *tamām-i chīzhā* (or *chīz*) *hāzīr shud* تمام چیزها حاضر شد (m.c.) "every thing was ready"; *tamām-i chīz tayyār shud* (Afghan) the same; *qamar-i tamām* قمر تمام (rare), (in m.c. *māh-i tamām*) "the full moon."

اسباب تمام نا تمامان دارند

*Asbāb-i tamām nā-tamāmān dārānd*

"And clumsiest workmen own the finest tools."

(O. K. 141 Whin.).

In classical (and in Indian) Persian *tamām* تمام does not take an *izāfat* when it precedes its substantive.

*Remark I.*—The phrase *har-chi tamām-tar* هر چه تمامتر means "as much as possible," as: *bi zūdī-yi har-chi tamām-tar* بزودی هر چه تمامتر "as quickly as possible."

*Remark II.*—*Tamām shudan* تمام شدن "to be completed" or "to be ended, finished"; *tamām kardan* تمام کردن "to complete, finish off."

(15) Instead of *tamām* تمام, the adjective *tāmm* تام (class.) is sometimes

<sup>1</sup> The demonstrative *yi*.

<sup>2</sup> *rāst rā zīnat-i rāstī tamām ast*—(Sa'dī) "to the right (hand), the fact of its being the right hand is complete and sufficient ornament in itself."

<sup>3</sup> In India *tamām rūz* تمام روز (without *izāfat*).



used in writing. *Tāmm u tamām* تَامَّ وَتَامَّ (emphatic) "perfect and complete"; *istighnā yi tāmm* استغْنَىٰ تَامَّ (emphatic) "a complete exception."

(16) *Tamāmī* تَامَّامِي (m.c.), substantive, is also sometimes used: *tamāmī-yi mardum* تَامَّامِي مَرْدَم "all the men."

(17) *Tamāmat* تَامَّامَت (class.) is a substantive, old, but is still used by Afghans and Indians in writing. Ex.: *tamāmat-i pīlān* تَامَّامَتِ پِيلَان (Indian) "all the elephants."

*Remark.*—*tamām* تَامَّام is an adverb, "wholly," "in toto."

(18) *Kull* كُلُّ substantive "all, universal, the whole, each": it is common in Arabic phrases. Ex.: *kull-n-nās* كُلُّ النَّاسِ "all the people," *kull-aḥad* كُلُّ أَحَدٍ Ar. "every one."

*Kull* كُلُّ is also used in m.c. and in writing, as: *kull-i zanān* كُلُّ زَنَان "all the women"; *kull-i shahr* كُلُّ شَهْر "all the city"; *kull-i 'ālam* كُلُّ عَالَم "all the world."

*Kull* كُلُّ, like *hama* هَمَّة, can be used in apposition. Classically (and in Indian Persian) *kull* كُلُّ precedes its substantive without the *iẓāfat*. Possibly the *iẓāfat* after *kull* in modern Persian is a corruption of the final vowel of the Arabic nominative case *kull*.

(19) From the Arabic *kull* كُلُّ, the Persian abstract noun and the Arabic adjective *kullī* كُلِّي are formed. Ex.: *mardum bi-kullī raftand* مَرْدَم بِي كُلِّي رَا فْتَانْد, P., "the whole of the men went"; *ihtimāl-i kullī* اِحْتِمَالِ كُلِّي "every probability"; Arabic adjective.

*Remark I.*—*bi-kullī* بِي كُلِّي, adv., "altogether, 'generally.'" *Kulliyat* كُلِّيَّة and *kull* كُلَّ are also two adverbs with different meanings, as: *Mardum kull* مَرْدَم كُلَّ (not *kulliyat* كُلِّيَّة) *āmadand* آمَدَنْد (m.c.) "all the men came"; but *ū kulliyat* اُو كُلِّيَّة *rāzi nīst* رَا زِي نِیْسْت (m.c.) "he is quite dissatisfied."

*Remark II.*—*kulluhum* كُلُّهُم (Ar.) "the whole of them" is used by the Afghans in speaking; it is also occasionally used in m.c.

(20) *amma* عَامَّة (class.), *umūm* عُمُوم (m.c.), "the whole, etc." From the Arabic root عَمَّ 'amma "to be general, comprehensive" is derived the adjective *amm* عَام (m.c.) "common, universal" (as opposed to *khāss* خَاص, m.c., "special"); *al-amma* اَلْعَامَّة (class. and rare) "the common people,

<sup>1</sup> Emphatic, like the English saying "most complete."

<sup>2</sup> In m.c. *istighnā-yi pīlān* اِسْتِغْنَايِ پِيلَان.



or the people in general"; عامی *ām(m)ī* (m.c.) adj. "vulgar"; عموم *umūm* (m.c.) "universality"; عمومی *umūmī*, adj. (m.c.) and عمیم *amīm* (class.) "universal"; فیض عمیم او بهر کس رسیدہ "his universal liberality." Hence in Persian عامتہ مردم *āmma-yi mardum* (m.c.) "the whole of the people"; عموم ناس *umūm-i nās* (class.), and عامتہ ناس *āmma-yi nās* (class.) "the whole of the people"; رعیت عامتہ *āmma-yi ra'iyyat* (m.c.) "the whole of the peasantry"; زنان عامتہ *āmma-yi zanān* (m.c.) "the whole of the women."

(21) این مخلوق عامی اند *in makhlūq 'ām(m)ī and* (class. and m.c.) "these people are ignorant, uneducated"; این مرد عامی است *in mard 'ām(m)ī-st* "this man is common, uneducated."

(22) *Khāṣṣ u 'āmm* خاص و عام also means "noble and plebeian"; the plural is خواص و عوام *khawāṣṣ u 'awāmm*.

(23) عموم مردم *umūm-i mardum* "the people generally, very nearly all the people" (but in سخن عمومی "a common matter," عمومی *umūmī* is an adjective; but *in 'umūm-i dārad* "this is common").

*Remark.*—From the same root comes the adverb عموماً *umūm* "in general, i.e. as a rule"; عموماً میگویند *umūm mī-gūyand* "it is commonly said."

(24) یکسر *yak-sar* (m.c.) "all together, in one body; suddenly"; also "without a break, and direct."

(j) "Each," "every," "all," "whatever," هر *har* <sup>۱</sup>, هر یک *har yak* (or *har yak-i*), هر کس *har kas*, هر کدام <sup>۲</sup> *har kudām*.

(1) هر *har*. Ex.: هر بار *har bār* "every time"; جا هر جا *har jā* "everywhere"; روز هر روز *har rūz*, هر سال *har sāl*, هر وقت *har waqt*, هر شی *har shay*, etc., "every day," "every year," "every time or continually," "every thing," etc.: سخن دیگر بگویم اگر راست نباشد بهر عقوبت <sup>۳</sup> که فرمائی سزاوارم *sukhun-i dīgar bi-gūyam, agar rāst na-bāshad bi-har 'uqūbat ki farmā'ī sazāvar-am*. (Sa'dī) "let me say one more word and if it does not prove true, I am fit for any (or every)

<sup>۱</sup> *In makhlūq 'awāmm-and* این مخلوق عوام اند (m.c. only) "these people are uneducated."

<sup>۲</sup> Not to be confused with the word اُمّی *umūmī* (Ar.) "illiterate" derived from اُمّة *ummaḥ* "people, nation, sect, etc."

<sup>۳</sup> هر احد *har aḥad* is not used in modern Persian, and is rarely if ever used in classical Persian.

<sup>۴</sup> For *kudām* هیچ کدام with or without negative, vide (d) (5).

<sup>۵</sup> Note the absence of the ی of unity (1), which could, of course, be inserted. — *har yak-i badī' i jahān na vumūl-i zamān* and (Sa'dī) "(slave girls) who are one and all such as are rarely found in this world and are unequalled at the present time."



punishment you may command"; *bi-har zarf-i-ki sar-i-tān bi-gunjad kīla-yi ān zarf barabar-i sar-i shumā-st* (m.c.) "any vessel that contains your head will be the measure of a quantity equal to your head"; *az har taraf* هر طرف "from every side."

*Har* هر is properly a distributive and precedes its noun. It is emphasized by the ی of unity,<sup>1</sup> as *har mulk-i zabān-i dārad* هر ملکی زبانی دارد "each separate country has its own language."

*Har* هر is sometimes used instead of *hama* همه "all," just as *hama* همه "all" is sometimes used for *har* هر "every." [This confusion has probably arisen from the fact that "every man says" = "all men say"].

*Remark.*—*Har ān* هر آن, and *har ān ki* که هر آن, the more emphatic forms of *har*, are used in relative sentences, *vide* (k) and (l).

(2) *har yak* (or *har yak-i*) هر یکی "every one"; *har kas*,<sup>2</sup> هر کسی "everybody"; *har kudām* هر کدام take the singular or plural verb according to the idea in the speaker's mind, but the singular is the more correct. Ex.: *har yak* (or *har kas*) *chīz-i mī-gūyad* or *mī-yūyand* (m.c.) هر یکی چیزی میگوید or میگویند "every one says something different"; *har yak-i baẓla-i wa laṭīfa-i chunān ki rasm-i zarīfān bāshad ham-i guftand* (Sa'dī) هر یکی باضله و لطیفه چنان که رسم ظریفان باشد همی گفتند "every one told some good story or pleasant jest after the manner of witty people"; (here the plural is used as the writer had in his mind, a number of people in the assembly concerning which he was writing); *va har yak-i bar viṣq-i dānīsh-i khud rāy mī-zad* (Sa'dī) و هر یکی بر وفق دانش خود رای میزد "and each one, according to his knowledge, gave his opinion"; (here the verb could not be in the plural). *āgar gūsfandhā dah tā būdand bāyad har kudām-i yak gūsfand dāshta bāshand* (m.c.) اگر گوسفندها ده تا بودند باید هر کدامی یک گوسفند داشته باشند "if the sheep were ten then everybody should have one sheep apiece"; (here the plural is also used, for the same reason).

(3) *Har* هر also means "whatever." Ex.: *har naḥv-i ki gufta and bāyist amal kard* (m.c.) هر نحوه ای که گفته اند بایست عمل کرد "we must act in whatever way we have been directed; (lit. in every way they have directed, in that way it must be done)."

<sup>1</sup> It is perhaps this ی and not the demonstrative ی that is found in the antecedent to a relative clause when the antecedent is preceded by *har*, *vide* § 42.

<sup>2</sup> Or همه کسی, *vide* (i) (4).

<sup>3</sup> Or grammatically *dāshta bāshad* داشته باشید.

<sup>4</sup> *Bāyist* بایست, past, for future action.





(k) "Whoever, whosoever" هر کدام *har kudām ki*, هر آن *har ān ki*, هر کسی *har-ki*, هر کسیکه *har kas-i ki*, همه کسی *hama kas-i ki*.

(1) Examples:—

هر آن که تخم بدی کشت و چشم نیکی داشت دماغ بیمه پخت و خیال باطل بست  
*Har ān-ki tukhm-i badī kisht u chashm-i nīkī dāsht,*  
*Dimāgh-i bīhūda pukht u khayāl-i bāṭil bast—(Sa'dī).*

"Whosoever sowed evil seed and expected (to reap) good, imagined a vain and foolish thing."

(2) هر کدام که اسبی دارند انعامی میگیرند *har kudām ki asp-i dārānd in'ām-i mī-gīrand* (m.c.) "whoever has a horse, will get a prize."

*Remark.*—In, "take whichever you please" *har kudām rā ki mī khvāhīd bī-gīrīd* (m.c.), the *rā* را is necessary otherwise *har kudām* would be taken to be the subject.

(3) *Har kas-i ki* هر کسیکه, *har ki* هر که, and *hama kas-i ki* همه کسی are used in the same way. *Har kas-i ki* (or *har kas-ki* هر کسی) *biyāyad in'ām-i mī-gīrad* (m.c.) "whoever comes (or every one who comes) will get a reward";

ماری تو که هر کرا بد بینی بزنی \* یا بوم که هر کجا نشینی بکني

*Mār-i tu ki har kirā bi-binī bi-zanī ?*

*Yā būm ki har kujā nishīnī bikanī ?—(Sa'dī).*

"Art thou a snake that whomsoever thou seest thou strikest?  
 Or an owl that wherever thou sittest thou destroyest?"

*Remark I.*—In the following *har* هر is understood:—

کرم پایي خاطر در آید به سنگ نیندیشد از شیشه نام و رنگ . — (بوسطن)

*Remark II.*—*Har ān ki* هر آنکه is in classical language applicable to things, also *vide* (l) (3).

*Remark III.*—*har-ki* باشد *bāshad* "whoever he may be."

(l) "Whatsoever, whichsoever, whatsoever thing"; هر چیز *har-chi*, هر چیزی *har chīz*, هر کدام *har kudām*, هر آن *har ān ki*, هر آن چه *har ān chi*, آنچه *ān chi*.

هر که دست از جان بشوید هر چه Ex.: *har ki dast az jān bi-shūyad har-chi dar dīl dārad bi-gūyad* (1) (classical and m.c.).

1 Note هر آنکه *har ān ki* is not used; it does not exist in Persian. *Har ān ki* though old is not obsolete. It is more emphatic than *har ki* هر که.

2 *Har kas-i ki* is better and more common in modern Persian.

3 *Har kas-i ki* would be preferred in m.c.



(Sa'dī) "whoever abandons hope of life, says whatever is in his mind (without fear)."

*Har-chi* هرچه can also be used for living beings (in classical and modern Persian), as : گفت هرچه درویشانند<sup>1</sup> ایشان را وامی بدهد و هرچه توانگرانند<sup>2</sup> از ایشان چیزی بخرد *guft har-chi darvīshān-and īshān rā vām-i bi-dih va har-chi tavāngarān-and az īshān chīz-i bi-khwāh* (Sa'dī) "he said, 'such of them as are poor, give them a loan; and such of them as are rich, ask a loan from them' (lend to such of them as are poor, and borrow from such as are rich)."

The following uses of *har chi* هرچه should also be noticed : هرچه این میزند *har-chi īn mī-zanad ān mī-raqsad* (m.c.) "as this one pipes, that one dances (i.e. in whatever method or time he pipes)" or "the more he plays the more he dances"; هرچه زود تر *har-chi zūd-tar* "as quick as possible"; هرچه تمامتر *har-chi tamām-tar* "as complete as possible"; هرچه سعی کرده *har-chi tamām-tar sa'i karda shavad* (Sa'dī) "let the utmost endeavours be made"; هرچه گشت مقب جو - گیر نیامد *har-chi gasht 'aqab-i jaw, gīr na-yāmad* (m.c.) "however much he sought for barley, he couldn't find any (in spite of all his seeking he failed to find any)."

(2) *Har-chīz* هر چیزی (classical and m.c.); بعد از این هر چیزی<sup>3</sup> که مرا ضرورت *ba'd az īn har chīz-i ki marā zarūrat būd hama rā girifta bi-kināra guzāshtam* (Afghan) "after this I took whatever I had need of (or every single thing that I had need of) and put it on shore."

(3) هر آن دیوار قدیم<sup>4</sup> که پیش آمدی بقوت بازو بیفگندی *har ān dīvār-i qadīm ki pīsh āmadī bi-quwwat-i bāzū bi-yasgandī* (Sa'dī) "whatever old ruined wall he came across, he cast down by the mere strength of his arm."

*Har ān ki* هر آنکه is also applicable to living beings. Ex.: بحکم آنکه *bi-hukm-i ān-ki har ān dushman ki bā-vay īhsān kunī mukhālafat ziyād kunad* (Sa'dī) "because whatever enemy you treat kindly, he increases his enmity towards you (whenever you treat an enemy kindly he increases his enmity): vide also (k) (1).

(4) *Har kudām* هر کدام "whatever, whichever." Ex.: بهر کدام کاری<sup>5</sup>

<sup>1</sup> Note the plural of the adjective: the plural here makes the adjective definite; *harchī darvīsh ast* would mean "all the poor of the world."

<sup>2</sup> Instead of *har chīz-i ki* هر چیزی که the following:—*har chī marū zarūrat būd* or *har chī ki mī-khwāstam* هرچه که میخواستم or *marā zarūrat būd* (m.c.)—(kinār mī-guzāshtam کنار میگذاشتم).

<sup>3</sup> In modern Persian, *har dīvār-i qadīm-i ki* هر دیوار قدیمی که.

<sup>4</sup> Or *har dushman ki* or *har dushman-i ki* هر دشمنی که or *har dushman ki* might be used.

<sup>5</sup> Or *har kudām kār-i ki* هر کدام کاری که (m.c.), or *bi-har kār-i ki* بهر کاری که, or *har kār-i ki* هر کاری که (m.c.), or *bi-har chī* بهرچه.



هرکدم از این *bi-har kudām kār-i-ki dast mī-zanī kharāb mī-kunī* (Afghan) "whatever you put your hand to you spoil"; *har kudām az īn kitābhā bi-girī khūb ast* (m.c.) "whichever one of these books you select, it will be a good business for you."

(5) *Har ān chi* هرآنچه (classical or used in writing only); *har ān chi* (class.) "we have attacked the rinds let happen what will." *Ān-chi* آنچه (classical and m.c.). Ex.: *har ān-chi* (or *har-chī*) *guftam qabūl na-kard* "in spite of all I said, no matter how much I said, he did not agree (lit. whatever I said—)." *va ānchi dastyāb shud tamām rā āvurdam* (Afghan) "and whatever I could lay hands on I brought (the whole of it)"; *ānchi ki* *mī-khūwāhad mī-kunad* (m.c.) "he does whatever he wishes"; *ānchi ghulām u asp dāshtam farūkhdam* (m.c.) "whatever slaves and horses I had, I sold"; *ānchi safar kardā mulkhā<sup>4</sup> rā dīda būdam bi-fā'ida būd* (m.c.) "I got no benefit from all the travelling and visiting of countries I had done = in spite of the fact that I had travelled and seen many countries I got no advantage."

(m) (1) "A great number, many, enough"; *bas* بس. Ex.:—

بس نامور نیز زمین دفن کرده اند *Bas nāmvar bi-zīr-i zamīn dafn karda and*

*Kaz hasti-yash bi-rū-yi zamīn yak nishān na-mānd—*(Sa'di).

"Many a famed one have they buried beneath the ground,

Of whose existence not a trace has remained on this earth."

بس گرسنه<sup>5</sup> خفت و کس ندانست که کیست *Bas gursna<sup>5</sup> khuft va kas na-dānist ki kist*

*Bas jān bi-lab āmad ki bar-ū kas na-girist<sup>6</sup>—*(Sa'di).

"Many a man has slept hungry and none knew who he was,

Many a man has been in death's agony over whom none wept."

*Bas-i* بسی "a many," and *basā* بسا with the "alif of excess";

(vide § 45):—

*va bas-i dillā az ū shaydā* (Sa'di) "and a number of hearts (were) fascinated by him"; *bas-i mardum mī-gūyand*

<sup>1</sup> Or better *harchi* هرچه or *har qadr guftam* هر قدر گفتم.

<sup>2</sup> In m.c. *dast-gir* دستگیر.

<sup>3</sup> Note *ki* که after *ānchi* آنچه; also the *که* could be omitted; or *harchi* هرچه substituted for *ānchi* آنچه.

<sup>4</sup> Note the plural is necessary here.

<sup>5</sup> Poetical for *ki az* از که.

<sup>6</sup> Also *gursina*, *gursana*, etc., etc.; but *nigārist* نگریست "he looked."

<sup>7</sup> This is perhaps the only instance in the *Gulistan* where *bas-i* بسی occurs in the prose portion; and it is followed by the plural as in modern Persian.



(m.c.) "many people say" ; *bas-i zanān* بسی زنان (m.c.) "many women," (*bas zan* or *bas zanān* not used) ; *az bas-i farsang*<sup>1</sup> (Sa'dī: verse) "from many a *farsang*."

ای بسا<sup>2</sup> اسپ تیزرو که بماند که خرننگ جان بمنزل برد

*Ay basā asp-i tiz-raw ki bi-mānd*

*Ki khar-i lang jān bi-manzil burd*—(Sa'dī).

"Oh how many a swift courser has flagged and failed,  
When the wretched ass has reached the stage's end."

*bas-i zanhā-yi fāhisha dar Kirmān hastand* (m.c., but uncommon) "there are many loose women in Kirman" ; *basā ihsān farmūdand* (Afghan colloquial, and rare m.c.) "he (respectful pl.) treated me with great kindness" ; *ū bas zīrak būd* (Afghan and Indian, written and colloquial) "he was very intelligent."

(2) *Bas-i* بسی is also an adverb. Ex. : *bas-i bar na-yāmad ki*— "a long time did not elapse before—" ; *bas-i bi-gardīd* (Sa'dī) "he wandered about backwards and forwards a great deal (or a great while)"

(3) *Basā* بسا is old and rarely used even in writing : *basā buzurg* (classical old) "very big," vide § 88 (1) (3).

(n) "Many of them, a large number." *bis-yārī* بسیاری *gurūh-i* گروهی.

(1) From the adjective and adverb *bis-yār* "much, many" comes the substantive *bis-yārī* (modern Persian), and *bis-yār-i* "a many" (with ی of unity). Ex. : *bis-yār-i mī-gūyand* (m.c.) "many say," or *bis-yār-i az mardum mī-gūyand* (m.c.) ; but *az bis-yārī-yi<sup>3</sup> mardum rāh na-būd* (m.c.) "from the excess of the crowd there was no room to pass."

(2) *Gurūh* گروه "a troop, band, class." Ex. : *gurūh-i mardum*, or *gurūh-i az-mardum* (m.c.) "a body, a number of men" ; *gurūh-i mī-gūyand<sup>4</sup>* (class.) "a class, a certain number (of people) say."

*Remark.*—*Gurūh gurūh* گروه گروه signifies "in troops" ; *gurūh gurūh mī-āyand* گروه گروه می آیند "they are coming in crowds."

<sup>1</sup> In the clause *va bas-i shukr guftam*—(Sa'dī), it is not clear whether *bas-i* qualifies the substantive *shukr* شکر, or whether it qualifies the verb *shukr guftan* شکر گفتن, and means "a great deal, a good while."

<sup>2</sup> This is not the *alif* of the vocative : *basā būshad ki*—(m.c.) "probably—."

<sup>3</sup> In m.c. *bas-i ihsān* بسی احسان.

<sup>4</sup> *Ki-az bis-yārī-yi du'ā wa zārī-yi banda sharm hamī-dāram* (Sa'dī) "because from the excess of the beseeching and lamentation of my servant, I feel ashamed." Note accents.

<sup>5</sup> *gurūh-i mardumān rū دید* (Sa'dī) "he saw a collection of people" : note absence of *iẓā'at* after گروهی on account of ی of unity.



(o) "Most of them" اکثرشان *aksar-ash* "most of it" بیشتر - اغلب, etc.

(1) اکثرشان *aksar-i-shān*<sup>1</sup> (or *aksar-i īshān*) "most of them" ; اکثر مال *aksar-i māl* (or better *amvāl*), (مال or اموال) "most of the property" ; اکثر زنان *aksar-i zanhā* "most of the women" ; اکثر کسان *aksar-i kasān* (m.c.) "most persons" (*aksar kas* اکثر کسی not used).

*Remark.*—اکثر *aksar* also means "for the most part."

(2) اغلب *aghlab*:<sup>2</sup> used like *aksar*.

(3) بیشتر *bishtar* or بیشترین *bishtarīn*, used as *aksar*.

(p) "Something, a little, nothing" چیزی - طوفی - اندکی - خوردۀ - پارۀ - چیزی - کمی - لختی - جزوی - برخی - ذرۀ - شمع

(1) چیزی *chīz-i* (lit. "a thing"). Ex.: در علم محاسبه چنان که معلوم است *dar 'ilm-i muḥāsaba chunān ki ma'lūm ast chīz-i dānam* (Sa'dī) "I know a little of accounts—as is known to you" ; از من چیزی بخواه *az man chīz-i bi-khūh* (Sa'dī) "ask me for something (for a boon)" ; چیزی دور تر *chīz-i dūr-tar* (Afghan) "a little further" ; چیزی سر باز رفت *chīz-i sarbāz raft?* (m.c. only) "has anything in the way of soldiers started? (i.e. has any armed force been sent there?)."

*Remark.*—*Chīz-i* with the negative signifies "not a thing." Ex.: *va chīz-i na-khūwānda am* (Sa'dī) "I have read nothing, I am unlettered" ; از این سبب چیزی کار نکردم *az īn sabab chīz-i kār na-kardam* (m.c.) "for this reason I did no work." *hawā chīz-i kam shud* (Afghan) "the wind abated somewhat."

(2) *Pāra-i* پارۀ subs. "a piece, bit, patch" is usually followed by the plural. In m.c. only, it signifies "a little." Ex.: *pāra-i ḥarfḥā dāsh tam bi-gūyam-ash* (Shah's Diary) "I had a few words to say to him" ; *pāra-i sarbāzhā raftand*, or *pāra-i sarbāz raft* (Tr. H. B. Chap. XIV) "concerning some small arrangements of the harem" ; *pāra-i taṣṣīl-i andarūnī* (H. B. Chap. XXIII) "I used to see some women in the court of the Hakim, but—."

(3) *Khurda-i* خوردۀ (m.c.) (lit. "a crumb, a speck") ; also *yak-*

<sup>1</sup> *Aksar* اکثر and اغلب *aghlab* according to the regular rule of the superlative are followed by a genitive. The *īzāfat* is, however, sometimes incorrectly omitted after these two words in m.c.

<sup>2</sup> In m.c., here *qadr-i* قدری.

<sup>3</sup> Or *sarbāz-i chīz-i raft?* سربازی چیزی رفت (m.c.).

<sup>4</sup> In m.c. باد *bād* would be used, *hawā* هوا signifying "air." Indians and Afghans use *hawā* for "wind" as well as "air."

<sup>5</sup> Or better بعضی *ba'ī ḥarfḥā*, and *ba'ī az sarbāz-hā* از سربازها بعضی.



*khwurda* (m.c.) "a little" (m.c.). Ex.: خوردند جو (یا آب) بد *khwurda-i jaw* (or *āb*) *bidih* "give me a little barley (or water)."

(4) *Kam-i* کمي "a little" (classical and m.c.), from *kam*, adjective "few, little." *Kam-i* کمي could be substituted for *khwurda-i* خوردند in the above example.

(5) *Andak-i* اندکي (classical) "a little," or "a little time." Ex.: تا اندکی قوت یافت *tā andak-i quvvat yāft* (Sa'dī) "till he gained a little strength"; از بسیاری جمال به اندکی جمال *andak-i jamāl bih az bisyārī-yi māl* (Sadī).

*Andak* اندک "little, few"; and *andak-i* اندکی "a little."

*Andak* اندک is an adjective, pure and simple: it is according to some Grammarians the diminutive of *and* اند; but according to others *and* اند is a contraction of *andak* اندک: vide also "Approximate Numerals."

Remark I.—*Andak* also means (classically) "a few," vide first example in (r).

Remark II.—*Qalīl* قليل, Ar., "little, few"; and *qalīl-i* قليلی "a few" are equivalents of the Persian *andak* اندک and *andak-i* اندکی.

(6) *Taraf-i* طرفی a portion (old classical). Ex.: ملک واطرفی از ذمائم اخلاق *malik rā taraf-i az zamā'im-i akhlāq-i ū ma'lūm shud* (Sa'dī) "a portion of his crimes became known to the king"; طرفی ازین معامله بگوشش رسید *ṭarafī az in mae'alah b'gushsh رسید* (Sa'dī) "something of the matter had reached his ears."

(7) *Barkh-i* برخی (classical and rare modern). Ex.: و برخی از بلاد از قبضه *va barkh-i az bilād az qabẓa-yi tazarruf-i ū badar raft* (Sa'dī); آمدند برخی *barkh-i āmadand* (mod.) "a few came"; از زنها *barkh-i az zanhā* (modern) "a few women"; اگر در ادای آن برخی نهان و تکاسل روا دارند *agar dar adā-yi ān barkh-i tahāvun u takāsul ravā dārānd* (Sa'dī) "if they show even a little slackness or neglect in performing (the duty)"; و برخی *va barkh-i az 'umar-i gīrān-māya bar-ū kharch namūdīm* (Sa'dī) "we expended a portion of our precious life on it."

*Barkh-i* برخی is lit. "a portion, a share." It is not followed by an *izāfat*, as an *izāfat* cannot follow the ی of indefiniteness or the ی of unity. This is perhaps the reason that it is more often followed by *az*. Compare *ba'z-i* بعضی.

<sup>1</sup> ی of unity; also *kamī* subs. "deficiency."

<sup>2</sup> قدری *qadr-i* could also be substituted.

<sup>3</sup> *Andak*, adj. Ex.: آتش اندک را *ātash-i andak rā* (Sa'dī); *bi-andak muddat* به اندک مدت (Sa'dī) "in a little time."

<sup>4</sup> Not *bisyār-i* بسیاری as might logically be expected. As *jamāl* جمال has two syllables and *māl* one, euphony requires *bisyārī-yi māl* بسیاری مال to balance *andak-i jamāl* اندکی جمال.

<sup>5</sup> This first *az* از omitted in some copies: the two prepositions *az* close together are ثقیل, uneuphonic.



(8) *Juzv-i*<sup>1</sup> جزوی (Persian) : *juzv* جزو = Ar. جزء *juzʿ*, "part, portion, section of a book" : and جزوی is either *juzv-i* for جزئی "a little," or else = *juzvī*, Pers. adj. for Ar. adj., جزئی "partial." Ex. : *juzv-i pūl dāshtam* (m.c.) "I had a little money" ; *bi-qīmat-i juzvī* (m.c.) "at trifling cost" ; *juzʿ-i birinj girištam* (m.c.) "I took a little rice" ; *bi-juzʿ-i harf-i* (m.c.) "at the least word, at a partial word" ; *bi-juzʿ-i nasīm-i* (m.c.) "at the least wind, at a partial wind."

*Remark.*—*Kull u juzʿ* كل و جزء, or *kullī u juzʿ-i* كلّی و جزئی, or *az kullī u juzʿ-i* از كلّی و جزئی "in whole and in part, entirely." [There is also the adjective جزوی *juzvī* "petty, trivial," *qīmat-i juzvī* قیمت جزوی].

(9) *Lakht-i*<sup>2</sup> لختی "a short time" (old classical, and rare modern) from *lakht* "a piece, a portion," etc., etc. Ex. : *bi-andīshā farū raft* (Sa'dī) "he considered a little" ; *andar īn lakht-i andīshād*—(Sa'dī) "he considered a little about this."

(10) *Shamma-i* شمه (rarely used, Ar.) "an atom, particle, a pinch (of snuff), etc." : *vazīr shamma-i rāh burd* (Būst.) "the wazīr got an inkling of the matter" ; *bār-i wazīr az shamā'il va akhlāq-i ū dar ḥazrat-i malik shamma-i mī-gušt ki* (Sa'dī) "well (or so) the wazīr was mentioning a few of the good qualities of the boy in the presence of the King, saying—."

*Remark.*—*Nabẓa* نبذه Ar. "small portion," has much the same signification, but is rarely used.

(11) From *zarra* ذره "an atom, a mote in a sunbeam," comes *yak zarra āb bi-dih* یک ذره آب بده Ex. : *yak zarra āb bi-dih* (m.c.) "give me just a drop of water."

(12) *Bi-qadr-i yak par-i kāk-i*<sup>4</sup> بقدر یک پر کاهی (m.c.) "a very little." Ex. : *bi-qadr-i yak par-i kāk-i qīmat na-dāsht* (m.c.) "it was not worth a straw" (lit. a chip of straw).

(13) "Some" ; بعضی *ba'ẓī*, Per. and بعض Ar. (lit. "a portion"). Ex. : *ba'ẓī mī-gūyand* بعضی میگویند "some say" ; *ba'ẓī az zanhā* بعضی از زنان "some of the women" ; *ba'ẓī chīzhā* (m.c.) بعضی چیزها "some things" ; *ba'ẓī az rakhtā-yi khud rā dādam* (m.c.) بعضی از رختهای خود را دادم "I gave some

<sup>1</sup> *Juzv-i* جزوی (m.c.) of unity : in writing also جزئی *juzʿ-i*.

<sup>2</sup> But *yak juzʿ-i birinj rā girištam* (m.c.) "I took a portion of the rice."

<sup>3</sup> *Lakht-i jigar* لخت جگر (or *dīl* دل) "a corner of one's liver (or heart)" ; metaphorically "a beloved child."

<sup>4</sup> *Par-i gul* گل پر is a "petal of a flower" : *kāk-i* has the ع of unity.



of my clothes"; *ba'z-i ashkhās mī-gūyand* (m.c.) "some persons say"; *ba'z-i khavānīn* "some Khans"; *ba'z-i az khavānīn* "some of the Khans."

*Ba'z* Ar. substantive "portion" is not used in m.c.; it is followed by the *izāfat*, and by a plural noun or by a collective noun, *vide barkh-i* برخی.

*Ba'z* is an adjective<sup>1</sup> and therefore does not take the *izāfat*, but *ba'z* is a substantive and is correctly followed by the *izāfat*, as: *ba'z-i awqāt* بعض اوقات "sometimes." The plural of *بعضی* is *بعضیها*.

*Ba'z-i murghhā dādam* بعضی مرغها دیدم "I saw some birds (indefinite)."  
*Ba'z-i az rakht-hā rā dādam* بعضی از رختها را دادم = *ba'z-i rakht rā dādam* بعضی رختها را دادم "I gave some of the clothes." The plural is better with *ba'z-i* بعضی.

(r) "Much, many," *bisyār* adj. and adv. Ex.: *āvarda and ki sipāh-i dushman bisyār būd va īnān andak* (Sa'di) "it is related that the soldiery of the enemy was much while the latter (were) few"; *shikāyat-i rūzgār-i nā-musā'id bi-nazdīk-i man āvard ki kafā-i andak dāram va 'iyāl-i bisyār* (Sa'di) "complained to me of his wretched state (saying) that 'I have small means and a large family'"; *bi-mashaqqat-i bisyār* (Sa'di) "with much trouble"; *yak-i tawbat-i bisyār kard* (Sa'di) "a certain man used to repent much and then—"; *dar aḡnā-yi rāh shutur bisyār būd* (or *shuturhā bisyār būdand*) (m.c.) "on the way there were many camels"; *zanhā-yi bisyār* (or *bisyār zanhā*) *mī-gūyand* (m.c.) "many women say":

مکن تکیه بر ملک دنیا و پشت کس بسیار کس چو پتو پرورد و کشت

*Ma-kun takya bar mulk-i dunyā va pusht*

*Ki bisyār kas chūn-tu parvard u kusht—*(Sa'di).

"Place no reliance on this world,

For many like you it has nourished and slain."

Note the meanings of *bisyār* بسیار in the following sentences: *az shab bisyār guzasht* (m.c.) "a great part of the night had passed"; *bisyār shab* (or *shabhā*) *guzasht* (m.c.) "many nights passed," or *shabhā-yi bisyār guzasht* (m.c.); *bisyār qism paranda-hā giriftam* (m.c.) "I caught various kinds of birds" = *aqsam pīranda-hā giriftam* (m.c.).

*Bisyār-i* (az) بسیاری "a much," and *bisyārī* بسیاری (subs.) "abundance": *bisyār-i az mardum mī-gūyand* "many men say": *bisyārī-yi māl* بسیاری مال "abundance of wrath": *vide also* (p) (5) and footnote.<sup>4</sup>

<sup>1</sup> In Urdu *ba'ze* is an adjective.

<sup>2</sup> The plural *būdand* بودند could have been used.

<sup>3</sup> Or *shutur-i bisyār* شترهای بسیار, or *shuturhā-yi bisyār* شترهای بسیار.

<sup>4</sup> In prose *kasūn* کسان



(s) "Remaining, remainder"; باقی, Ar. adj., is incorrectly followed by the *iẓāfat* as though it were a substantive:—

(1) باقی *bāqī* (adj.). Ex.: باقی روز هم گذشت *bāqī-yi rūz ham guzasht* (m.c.) "the remainder of the day passed", but باقی روزها *bāqī-yi rūzhā* "the remaining days";

مستم درد دل تمام نشد \* باقی داستان بی فردا شب

*Imshab-am dard-i dil tamām na-shud*

*Bāqī-yi dāstān bi-fardā shab—(Salīm).*

"To-night I could not relate all my suffering,

The remainder of the story stands over till to-morrow night."

*Bāqī pūl rā chi kardī* or *bāqī-yi pūl rā chi kardī* are both m.c.

The Indians and Afghans correctly omit the *iẓāfat* after *bāqī* باقی, on all occasions.

(2) باقیه *baqiyya*, subs. (classical and m.c.). Ex.: باقیه سپاه *baqiyya-yi sipāh* "the remainder of the soldiers"; باقیه روز *baqiyya-yi rūz* "the remainder of the day."

(3) ما باقی *mā baqī*, Ar., in Persian *mā-baqī* ما باقی, lit. "that which remained." This is used in modern (and perhaps in classical) Persian as a substantive. Ex.: ما باقی روز *mā-baqī-yi rūz* (m.c.) "the remainder of the day."

*Remark I.*—تکمّل *tatimma*, Ar. subs. "completion, appendix, etc." is used for the remainder or balance of an account, as : تکمّل حساب *tatimma-yi ḥisāb*. The Ar. word میزان *mizān* has the same signification.

*Remark II.*—*Pas-mānda* پس مانده is generally applied only to remnants of food; عقب مانده *aqab mānda* "to what remains or is left behind; باقی مانده *bāqī mānda* "to what remains over" (of an account, etc., or of people, things, etc., after counting).



## CHAPTER IV.

### THE ARTICLE AND THE RELATIVE PRONOUN.

#### § 40. The Definite Article.

(a) *Harf-i ta'rif* (حرف تعریف<sup>1</sup>). There is no article properly so called. If the noun is definite and in the accusative case, it requires *rā*. Ex.: *āb-rā bidih* "give (me) the water"; but *āb bidih* "give me water"; *du asp-rā dīdam* "I saw the two horses"; but *du asp dīdam* "I saw two horses," and *imrūz dar bāzār ašlā<sup>2</sup> asp na-dīdam* (m.c.) "to-day I saw no horses in the bazar."

*Remark.*—In the nominative case *du lashkar* can mean "two armies" or "the two armies."

(b) Proper names, titles etc., the separate, the demonstrative, and the reflexive pronouns, the interrogative *ki* که, *fulān* and *fulānī*<sup>3</sup> همگی, etc., *hamē* همه, etc., are considered definite or *ma'rifa* (معرفه), and require *rā*, especially in modern Persian<sup>4</sup>; so also does the pronoun *yak-i* یکی.

(c) In modern Persian, the affixed *possessive* pronouns when affixed to a noun in the accusative case, are also usually followed by *rā*.

In classical Persian, this construction is rare. In the *Gulistan*, the *rā* is both omitted and inserted.

~~the~~ *rā* of the dative, however, cannot be omitted. For further rules on the insertion or omission of the *rā* of the accusative and dative, *vide* under Syntax.

*Remark.*—The following are also definite:—

- (1) All nouns that have the Arabic definite article *al* ; as *al-qādir* "The Powerful."
- (2) Nouns preceded (or demonstrated *mušārāf*) by the demonstrative pronouns.

<sup>1</sup> *Ta'rif* (تعریف) also means "definition."

<sup>2</sup> For *ašlā*.

<sup>3</sup> *Fulān* (adj.) and *fulānī* (subs.).

<sup>4</sup> In the *Gulistan* and in classical Persian the *rā* of the accusative is often omitted, contrary to the rules of syntax. As a rule the reason of the omission can be traced to the exigencies of the rhythm. Imitators of the style of Sa'dī, especially Indians, make syntactical mistakes of this description, but no ordinary modern Persian does.



- (3) The مضاف of a proper name or of a pronoun (affixed or separate), as: درخت باغ etc. ; or of a معهود ذهنی, as: کرمها.
- (4) Some nouns in the vocative, as: کریم!
- (5) Proper names, noms de plume (تخلص<sup>1</sup>), personal pronouns, and معهود خارجی and معهود ذهنی.

(d) In sentences such as, سربازان (or سربازها) دو هزار بودند *sarbāzān* (or m.c. *sarbāzhā*) *du hazār būdand* "the soldiers were two thousand", the plural makes the noun definite; but *du hazār sarbāz* دو هزار سرباز signifies "two thousand men" or "the two thousand men": *vide* also example in Remark to (a).

*Remark.*—The cardinal numbers are not followed by a plural noun.

(e) In relative sentences, a demonstrative or relative ی, often confused with the ی of unity (sometimes accented for emphasis), in conjunction with the connective که makes the noun definite: *vide* § 42 (b) and (g) to (r). If the noun is to remain indefinite, the ی (or \*y) must not be accented: *vide* § 42 (p).

(f) In the sentences پادشاه را شنیدم *pādishāh-i rā shanīdam* (Sa'dī) "I have heard of a certain king," and یکی را از ملوک عجم حکایت کنند *yak-i rā az mulūk-e 'ajam hikāyat kunand* (Sa'dī) "it is related (they relate) of a certain one of the kings of 'Ajām," the objects are to be considered definite though accompanied by the ی of unity or so-called indefinite article: for the rule of the affix ى in such cases, *vide* under Syntax.

(g) The demonstrative pronouns, especially in m.c., frequently take the place of the definite article, as: آن مرد آمد *Ān mard ki āmad* —(for *mard-i ki āmad* (مردیکه آمد) "the man who came"—; hence the reason that Persians learning English generally say, "that man who" instead of "the man who—."

## § 41. The Indefinite Article.

(a) *Harf-i tankīr* or *Yā-yi wahdat* (حرف تکبیر or یای وحدت).

The numeral یک *yak* "one" sometimes takes the place of the indefinite article. Ex.: یک شب تأمل ایام گذشته میکردم *yak shab ta'mmul-i ayyām-i guzashta mi-kardam* (Sa'dī) "one night I was pondering on olden times": here شبی *shab-i* could be substituted for *yak shab* یک شب, without altering the meaning. *Vide* also examples in (m). In m.c. this *yak* یک is more often used for the indefinite article than is the ی of unity.

*Remark.*—*Yak* یک can also be joined to the ی of unity, as یکی "one, a certain person": او از جمله آداب ندمای ملوک یکی این است *va az jumla-yi ādāb-i*

<sup>1</sup> Poetical nom-de-plume.



*nudamā-yi mulūk yak-ī in ast* (Sa'di) "and this is one of the (good) manners of the companions of the kings."

There is nothing to distinguish from each other the *yā-yi vahdat* یای وحدت or the *yā-yi tankīr* یای تکبیر, and the *yāyi mawṣūl* یای موصول (§ 42), except the difference in signification. When the ی signifies unity—in this case its place can be taken by the numeral *yak*—it is known by the first name. When the ی is used before a relative clause and is equivalent to the demonstrative pronoun, it is known by the last name.

*Remark.*—The ی that follows *هر* is probably not the demonstrative ی, but the ی of unity.

(b) The *yā-yi tankīr* یای تکبیر or ی of indefiniteness acts as an indefinite article. This ی, which has several uses, and is more or less emphatic, either in magnifying or in minimising, was in classical Persian pronounced with the *majhūl* sound.<sup>1</sup> In modern Persian it is pronounced *ī*, and with the exception mentioned in § 40 (e) is *unaccented*, in order to distinguish it from the suffix ی of abstract nouns. Thus in classical Persian *mard-e* مردے "a man" or "a certain man", but *mardī* مردی "manliness": in modern colloquial *mard-ī* مردی "a man", etc.; but *mardī* مردی "manliness."

This ی is supposed to be derived from the numeral *yak* یک (or *yag* یگ) of which the last letter has disappeared. *Yi*, for *yak* یک, exists still in some songs in the dialect of Mazenderan. *Yi-qadr āw bi-dih* یقدر آو بده "give me a little water" is common in S. Persia.

In modern Persian, however, it can be added to a plural, making it a collective noun: *vide* (k) (2).

(c) If the noun terminates in silent *s*, then, instead of the affixed ی, the symbol *hamza* is superscribed, but in modern Persian is still pronounced *ī*, [*vide* § 26 (f)], as *bachcha-e* بچّه (classical) and *bachcha-ī* (m.c.) "a child" or "a certain child."<sup>2</sup> If the noun is concrete and terminates in ی, the ی of the noun is generally represented by *ʔ* before the ی of unity, as: *māhi* ماهی "fish", but *māhi-ʔ* ماهی (or ماهی) *māhi-ī* "a fish."

(d) (1) If silent *s* precedes *ast* است "is", the *ʔ* may be omitted and the است written است. Ex.:—

در شکر خنده است شیرین لب آستینش بگير و شو مع بش

*Var shakar-khanda-īst shīrīn-lab*

*Āstīn-ash bi-gīr u shamʔ bi-kush*—(Sa'di).

"But if she be attractive and sweet-lipped

Take her by the sleeve<sup>3</sup> and put out the light."

<sup>1</sup> *Vide* foot-note 4, page 141.

<sup>2</sup> With the *izāfat*, *bachcha-yi kūchak* بچّه کوچک (mod.): difference in transliteration and pronunciation.

<sup>3</sup> *Āstīn* آستین is probably the old hanging sleeve, in Persia still worn by some dervishes.



*Banda-ī'st* may be written بندۀ است or بندن است, and *māhī-īst* may be written ماهی است, etc., or ماهی است.

*Remark.*—Grammarians, however, give this *ی* different names according to the sense in which it is used. Thus in :—

اندر این ره جزو کل محتاج یک دیگر شوند      عنکبوتی میبش—ود پیغمبری را پرده دار

—One and all need each other,

Even a *small* spider can hide a great prophet "

the first *ی* is called *yā-yi taṣghīr* یای تصغیر "the diminutive *yā*" or *yā-yi taḥqīr* یای تحقیر "the *yā* of contempt", while the second *ی* having the contrary meaning is called *yā-yi ta'ẓīm* یای تعظیم "the *yā* of respect."

For the names of the relative *ی* (expressing the *definite* article in relative sentences), *vide* § 42.

(2) After final *alif* الف, *yā* یا, or *vāv* واو, this *ی* is preceded by a *ʔ*, to distinguish it from the *ی* of the *iẓāfat* اضافت, as: *bū-ī* بوی "a scent", but *bū-yi gul* بوی گل "the scent of the flower"; *chunīn dawlat-i 'uẓmā-ī* چنین دولت عظمائی (m.c.) "such a very great empire." A *ی* should be inserted as bearer for this *hamza*. Some Arabic words end in a *hamza*, which may or may not be written in Persian, but before a suffixed *ی*, the Arabic *ʔ* must fall away, thus: *ṣaḥrā'* صحراء "desert, or *jungle* as opposed to cultivation", *ṣaḥrā'ī* صحرائی "a desert" and *ṣaḥrā'ī bزرگی* "a great desert."

(3) If the Arabic word ends in *alif-i maqṣūra* (ی or ی), with or without the *tanwīn*, the final letter is changed to *alif* before the *ی* of unity, as: *a'ama* اعمی (or اعمی) "blind"; *a'amā-ī* اعمائی "a blind man." The word *معنی* is in Persian pronounced *ma'nā* معنی, or *ma'na* معنی; its final letter may therefore in Persian be considered to be either *yā* یا or *alif-i maqṣūra* مقصورة الف, thus: *ma'nā-ī* معنائی, or *ma'nā-ī* معنائی (m.c.) "a meaning."

*Remark I.*—The *ی* is sometimes added to adjectives, as: *andak-ī jamāl* (Sa'dī) اندکی جمال "a little beauty"; *chand-ī* چندی "a few." For *sāl-ī du* دو سالی, *vide* (f) 9.

*Remark II.*—In old Persian, the *ی* is added to the *noun* when it is qualified by an adjective, and not to the adjective, as: *mard-ī khūb* مردی خوب (class. and mod.) "a good man"; *dar andak zamān-ī* در اندک زمانی (class. and mod.) "for a little while." In modern Persian, the *ی* is generally added to the adjective, *vide* (k).

(c) The *ی* of unity combines with *است* in pronunciation, but may be written separately in full, or combined with the *ast*. Ex.: *khūb mard-ī-st* (m.c.) "he is a good man" is written *خوب مردی است*, or *خوب مردیست*.



(f) Examples of the various significations of this *ی* are:—

(1) پادشاهی پیری<sup>۱</sup> بادیبی داد *pādishāh-i pīsar-i bi-adīb-i dād* (Sa'dī) “a certain<sup>۲</sup> king handed over a son of his to a tutor—”; *pās-i az shab guzasht* “one watch of the night passed.”

(2) کاری ندارم *kār-i na-dāram* “I have no special business”; میخواهم بشما *mi-khāwāham bi-shumā khidmat-i rujū kunam* (m.c.) “I want to entrust you with a (special, or a certain) commission.”

(3) هیچ تدبیری نبود *hich tadbīr-i na-būd* “there was not a single plan”; بر هر یکی از سائر بندگان و حواری خدمتی معین است *bar har yak-i az sā'ir-i bandagān u hawāshī khidmat-i mu'ayyan ast*—(Sa'dī) “for every single one of his slaves and attendants a special (or a separate) duty is appointed.”

(4) بهترین است که الحال بطوری از اینجا کنار کشی *bihtar-ash īn ast ki al-hāl bi-tawr-i az īnjā kinār kashī*<sup>۳</sup> (m.c.) “the best thing is that somehow or other you at once get away from here.”

(5) روزگاری درین برآمد *rūzgār-i bar-īn bar-āmad* (Sa'dī) “a short time elapsed after this”; ساعتی *sā'at-i* “a short time” or “one hour”; در اندک *dar andak zamān-i* (Sa'dī) “in a little time”; و هم شکی پیدا شد که مبادا— *va ham shakk-i paydā shud ki mabādā* (m.c.) “also a bit of a doubt arose lest—” (but *va ham shakk paidā shud*— “there was doubt lest—”); آنگاه روی بمن کرد و گفت از آنجا که عمت درویشان است و صدق *āngāh rūy ba-man kard va guft az ānjā ki himmat-i darvishān ast va sidq-i mu'āmalā-yi īshān khātīr-i hamrāk-i man kunīd ki*—(Sadi) “he then turned to me and said, ‘on account of the gracious magnanimity of dervishes and their uprightness in dealings pay a little attention to me for—’”; *burūt-i tābīd* (m.c.) he gave a slight twirl to his moustache.”

(6) بهم بر مکن تا توانی دلی که آهی جهانی بهم بر کند

*Bi-ham bar ma-kun tā tavānī dil-i*

*Ki āh-i jahān-i bi-ham bar kunad.*—(Sa'dī).

“Distress not, if thou canst avoid it, a single soul,

For one sigh to God (from a broken heart) can destroy  
even a whole world.”<sup>۴</sup>

<sup>۱</sup> Note that though there is no *ی* in this sentence, there is yet no confusion as to sense.

<sup>۲</sup> When this *ی* has the adjectival sense of “a certain” and is followed by an explanatory clause, its noun may be considered definite, and if in the accusative case requires the affix *rā*, vide § 40 (f).

<sup>۳</sup> More common in m.c. *kināra kunī* کناره کنی.

<sup>۴</sup> In m.c. *rūzgār* روزگار.

<sup>۵</sup> It is this sentiment, the fear of the distressed sigh, that so often prevents the punishment of a convinced malefactor in Persia. Some irresponsible person intercedes, and the Governor, to hide his superstitious fears, professes to be overcome by pity.

The idiomi is *biham kardan* (and not—*kandan*).



(7) *Vazīr chi khijāl-i-st uftāda ast?* (m.c.) "into what a way of thinking (into what kind of a fancy) has the Wazir fallen I wonder?"

(8) *'ishq āfat-i-st* "love is a great calamity."

در نا امیدی بسی امید است      پایان شب صید سفید است

"In despair is many a hope;

The close of a dark night is fair.

For *bas-i* "many a" vide § 39 (m).

(9) *sāl-i du bar īn bar āmad* (Sa'dī) "a couple of years or so passed after this"; *faṣl-i du* (Sa'dī) "a couple of chapters."

For *ī* with the plural in modern Persian, vide (k) (2).

(10) *Fir'aūn-i* "a Pharaoh (i.e. cruel and overbearing)<sup>1</sup>"; *Hātim-i* "a Hātim", a man generous as Hātim (but *hātimī* حاتمى "generosity").

(11) نه گرفتار آمدی بدست جوانی معجب - که هر دم هوای پزد و هر لحظه رانی *na giriftār āmadī bi-dast-i javān-i mu'-jab, ki har dam havā-i pazad wa har lahza rāy-i zanad va har shab jā-i khuspad va har rūz yār-i gīrad* (Sa'dī) "you fell not into the bondage (of marriage) with a youth vain \* \* \*, who at every breath starts a fresh fancy, and each moment states a new opinion, and every night sleeps in a different place, and every day takes a new love."

(12) *qalandar darvīsh-i-st nā-kharāshīda* (m.c.) "a Calendar is a kind of darvish, rough and uncivilized."

(13) *la'nat bar miṣl-i shumā Musalmān-i* "curses on a Muslim like you"; or *la'nat bar musalmān-i miṣl-i shumā*.

(14) *javān miṣl-i man īn jūr kār namī-kunad* (m.c.) is a simple statement; but *javān-i miṣl-i man-i* جوانی مثل منى expresses a considerable amount of conceit and "brag" and lays a stress on *javān* جوان and *man* من; *javān hamchu man-i* جوان همچو منى expresses the same idea, but in speaking there would be no stress on the word *javān* جوان.

(g) The noun with its *ī* of unity is often in m.c. preceded by the

<sup>1</sup> *Fir'aun* فرعون a title common to the ancient kings of Egypt, as Ptolemy to the later ones. The Pharaoh of Moses' time is known to Muslims as Valid. *Fir'aun* has come to mean 'a cruel tyrant, insolent and unbelieving.'

<sup>2</sup> In Persian sometimes *Hātam* حاتم: an illustrious Arab of the tribe of *Tayy* who lived before the Prophet, but his son, who died at the age of 120 in the 68th year of the Flight, is said to have been a companion of the Prophet.

<sup>3</sup> *Dūst* دوست, in Persia, is only used for men, but *yār* یار is a man-friend, or a mistress.



indefinite *yak* يك, for additional emphasis, as: *āghā yak chīz-i bi-dih* (beggar's cry) "gentleman, give me a trifle"; *—ki yak muddat-i bīmārī<sup>1</sup> dāsht* "—so that he was ill from it quite an age" (more emphatic than *muddat-i* alone).

(h) The *ی* of unity does not admit of the *izāfat* after it, thus: *qadah-ū<sup>2</sup> barf-āb* (Sa'dī) "a cup of iced water (i.e. water and ice mixed); —*did ki<sup>3</sup> gurūh-i mardumān rā dād ki*—(Sa'dī) "he saw a certain knot of men who—": vide also (f) (1); *Rāja yūz-i safid āvarda guzarānīd* (Jehangir's Memoirs) "the Raja brought a white Cheeta and presented it to me."

For a classical example vide quotation from 'Umar-i Khhayyām in § 95 (b) (5).

(i) In classical and in modern Persian, a noun before its qualifying adjective or before another noun in construction, even if indefinite in meaning, sometimes discards the *ی* of unity, as: *tā'ifa-yi dūstān* (Sa'dī) "a party of friends"; but *bā tā'ifa-i az dūstān*; *yak-i az 'ulamā khuranda-yi bisyār dāsht* (Sa'dī) "a certain learned man had a large family"; *pādishāh-i bā ghulām-i 'Ajāmī dar kishti nishasta būd* (Sa'dī) "a certain king was seated with a Persian slave in a boat"; *pādishāh-i bā vazir* "a king with his vazir", but *pādishāh-i bā-vazir-i* "a king with a vazir (perhaps the vazir of another king).

*Remark.*—Note that *یکی* "one of" requires *ی* after it in all cases: it cannot be followed by the *izāfat*. Vide also (l).

(j) Concrete nouns ending in *(ی) i* may take the *ی* of unity; but the first *ی* in writing is usually represented by a *ی*, as: *Šūfī-i bi-man guft* *صوفی بمن گفت*. In m.c., however, the indefinite *یک* usually takes the place of the *ی* in such cases.

*Remark.*—Singular abstract nouns in *ی* do not admit of the *ی* of unity: the indefinite *یک* is substituted.

(k) (1) In modern Persian the *ی* of unity is generally added to the qualifying adjective [unless the adjective end in *ی*, vide (m)] following the noun and not to the noun. Ex.: *qushūn-i khūb-i būdand* (Shah's Diary) "they were a pretty soldiery"; *nutq-i ziyād-i kardand* (Shah's Diary) "they delivered long speeches."

<sup>1</sup> *Bimār-i* بیماری (note accent) would mean "he kept a sick man in his house."

<sup>2</sup> In m.c. *qadah* is a basin.

<sup>3</sup> Here *rā* را is necessary though the object is indefinite, because of the *ki* following.

<sup>4</sup> In modern Persian *نان خور بسیار* *nān khur-i bisyār-i* (or *bisyār* بسیار).

<sup>5</sup> In modern Persian this would be *ghulām-i* غلامی and *kishti-i* کشتی.



(2) The *ی* can also refer to a plural and seems to give it a collective sense. Ex.: *چکشهای غریبی است* *chakushhā-yi gharīb-i 'st* (Shah's Diary) "they are (were) a strange lot of hammers"; *zanhā-i dārad<sup>1</sup> Kirmān ki zarda-yi tukhm rā az miyana-yi safida mī-duzdand* *زنهائی دورد کرمان که زرد تخم را از میان سفید می‌دزدند* (m.c.) "Kerman has a class of women so tricky that they can steal the yolk of an egg from the midst of the white."

In English, the indefinite article is still common before a general noun denoting a sum of money or a space of time. The answer to a question, "what is your pay?" might be: *هیچ - در تومانی* *hīch, du tūmān-i* (m.c.) "nothing; a paltry two tumans." "From his birth \* \* \* to his death-stroke on the field of Jena, what a seventy-one years" (Carlyle). *از تولد تا دم مرگش در کارزار جینا چه هفتاد و پنج سالیت* *az tavallud tā dam-i marg-ash dar kār-zār-i Jenā chi haftād u panj sāl-ist*. In, *du farsakh-i bishtar nīst* *دو فرسخی بیشتر نیست* (m.c.) "it is not more than a couple of farsakhs," the *ی* has a diminutive force."

(3) If, however, the adjective is of the simple kind that can precede the noun, the *ی* is naturally affixed to the noun. Ex. *خوب مردیت* *khūb mard-i-st* "he is a good man" (m.c.); *پیر مردی* *pīr-i mard-i* (m.c.) "an old man."

(l) In modern Persian the constructions *جامی مردمان دیدم* *jam'-i mardumān dīdam* "I saw a body of men"; or *جامی از مردمان دیدم* *jam'-i az mardumān dīdam*; and *جامی زنها دیدم* *jam'-i zanhā dīdam*, or *جامی از زنها دیدم* *jam'-i az zanhā dīdam* "I saw a body of women", are used. Vide also (h) and (i).

(m) In modern Persian, as stated in (k), the *ی* is generally added to the qualifying adjective; if, however, the adjective itself end in *-ی*, the numeral is preferably substituted, as: "an Abyssinian slave girl" *یک کنیز حبشی* *yak kanīz-i habashī* (m.c.) or *کنیزی حبشی* *kanīz-i habashī* (m.c.).

Note the following m.c.:—"a spoonful of milk" (a) *یک قاشق شیر* *yak qāshuq shīr*, or (b) *قاشقی شیر* *qāshuq-i shīr*, or (c) *قاشق شیری* *qāshuq-i shīr-i*; "a glass of water" *یک گیلās آبی* *gīlās-i āb-i*, or *گیلās آبی* *gīlās-i āb*, or *گیلاس آب* *yak gīlās-i āb* or in apposition *yak gīlās āb*.

(n) Note the absence of *ی* in the following:—"he had a (the) wound from a leopard" *زخم پلنگ داشت* *zakhm-i palang dāsh<sup>2</sup>t* (Sa'dī); "he got a sword wound" *زخم شمشیر خورد* *zakhm-i shamshīr khwurda* (m.c.); "he got a sword wound" *زخمی از پلنگ* *zakhm-i palang*.

<sup>1</sup> I.e. the women of Kerman generally are of such a class. Note the present tense with the idea of "can (and consequently do) steal."

<sup>2</sup> For *qāshiq* قاشق, T.

<sup>3</sup> Here *zakhm* زخم is used as the description of wound and it therefore becomes definite. It would be also right to say *zakhm-i palang-i* زخم پلنگی, or better *zakhm-i az palang* زخمی از پلنگ.



دیده مرتبه *va ū-rā dar chunīn martaba<sup>1</sup> دید*—(Sa'dī) “and saw him possessed of such great rank.”

In these examples the noun is considered *generic*, and, therefore, does not take the *ی*. It does not mean the wound of *one* leopard; it might be the wound of ten. Similarly *هنوز طفل است hanūz tiṣṭ ast* “he is still a boy.”<sup>2</sup>

(o) The construction *کتابی خوبی kitāb-i khūb-i* is occasionally met with; it seems to mean “a book, a good one”; *پولی هنگفتی دادم pūl-i hanguft-i dādam* (m.c.) “I paid a thumping sum.”

(p) As *dīgar-i* دیگری means “another person”, *dīgar* meaning “another” does not classically take the *ی* of unity<sup>3</sup>:—*chīz-i dīgar* چیزی دیگر or *yak chīz-i dīgar* یک چیز دیگر “another thing, one thing more”; and in m.c. (vulgarly) *chīz-i dīgar-i* چیزی دیگری.<sup>4</sup>

As in m.c. the distinction is not observed, *asp-i dīgar-i* اسب دیگری may mean “another horse” or “another person’s horse”; but as already stated the former is a vulgarism.

For an example of *dāgh-i dīgar-i* داغ دیگری “another misfortune”, vide § 94 (i) example from ‘Umar-i Khayyām.

The following are m.c.:—*īn pisara shaytān ast* این پسر شیطان است “this boy is a devil”, but *پسری شیطان است* “he is a devilish boy”; *pisar-i shaytān-i-st* “he is the son of a devil”; *ādam-i khar-i-st* آدم خریست, or *īn ādam khar ast* این آدم خر است “he is an ass”; *mardumān-i khar-i* and *این مردم خیلی خر اند*, or *īn mardum khaylī khar* and *این مردم خیلی خر اند*.

*Remark.*—It is, however, correct in modern Persian to add the *relative* *ی*, *kitāb-i dīgar-i ki*—کتاب دیگری که “the other book which (or that)—.”

(q) The following construction is borrowed from the Arabic: *در مشرق dar mashra<sup>5</sup>-i az mashāri<sup>6</sup>* (class.) “in a road (lit. in a road of the roads)”; *dar mamarr-i az mamarrāt* (class.) “in a place of passage, in one of the places of passage”; *باشد که خدای تعالی ناگاه از لطاف bāshad ki Khudā-(yi) ta’ālā nāgāh az alṭāf-i khayīsh lutf-i numāyad va dar-i az darhā-yi rūzī bar mā bi-kushāyad* (mod.) “it may be that God on High out of his gracious goodness may suddenly open a way of livelihood (out of his many ways) for us”; *bi-taraf-i<sup>6</sup> az aṭrāf ravam* (m.c.) “I may go in some direction or other, somewhere or other.”

<sup>1</sup> In modern Persian incorrectly *martaba-i* مرتبه. This is the *incorrect* reading by modern Persians, even when the *ی* is omitted in the copies of the Gulistan.

<sup>2</sup> The *ی* could not be added to *tiṣṭ*.

<sup>3</sup> In m.c. *شخص دیگری shakhs-i dīgar-i* “another person” is a common vulgarism.

<sup>4</sup> Also *yak chīz-i dīgar* یک چیزی دیگر.

<sup>5</sup> *Shaytān* شیطان is really an adjective here.

<sup>6</sup> Erroneously *tarf* طرف. In Arabic *ṭarf* طرف is the “eye”, but *taraf* is “a side, extremity, margin, etc.”



(r) The *ی* is occasionally added to Arabic phrases, thus : ما حضري از طعام *mā ḥazar-ī az ta'ām tartīb kardand* (Sa'dī) "they set out a something of what was ready in the way of food"; here *mā* is the relative pronoun Arabic "that which", and *hazar* حضر is the 3rd person singular, masc., Pret. of "to be ready."

(s) When substantives are coupled together, the *ی* is added to the last only : سرهنگ زاده<sup>1</sup> را بر در سرای اغلامش دیدم که عقل و کیاستی و فهم و فراستى زائد الوصف داشت *Sarhang-zāda rā bar dar-i sarā-yi Ughlamish<sup>2</sup> dīdam ki 'aql u<sup>3</sup> kiyāsāt-ī va<sup>3</sup> jahm u firāsāt-ī zā'id-'l-waṣf dāsh* (Sa'dī) "I saw the son of a certain (?) officer at the door of the palace of Ughlamish, that was possessed of an understanding and sagacity, and an intelligence and ingenuity beyond all description"; بحکم آنکه ملاذبی منبع از قلعه کوفی بدست آورده بودند و ملجا و معاونانی ساختند *bi-ḥukm-i ān ki malāz-ī manī' az qulla-yi kūh-ī bi-dast āvardā būdand wa maljā u ma'vā-ī sākhta* (Sa'dī) "because they have taken possession of an impregnable asylum on the summit of a mountain and made it a place of safe refuge."

In m.c. the first substantive may, however, be preceded by *yak* یک, as : *yak kārđ u changāl-ī bi-dih* بده یک کارد و چنگالی *kārđ u changāl-ī bi-dih* و بده چنگالی "give me a knife and fork."

*Remark I.*—Similarly, in modern Persian, the *ی* is added to the second only of two adjectives qualifying one noun, as : *saḡar-i dūr u darāz-ī* سفر دور و درازی (m.c.) "a long long journey."

*Remark II.*—For an example in classical Persian of the *ی* added to both of two adjectives qualifying one noun, *vide* last example of (c), § 125.

(t) When the *ی* of unity supplies the place of a simple indefinite article, its noun does not *as a rule* take the *ی* of the accusative. Ex. : پیش پدرش کسی فرستاد *pīsh-i pidar-ash kas-ī firistād* (Sa'dī) "he sent some one to his father."

In the sentence زمینى را کنده سنگ برداشته *zamīn-ī rā kanda sang bardāsh* (Afghan) the sense requires the definite sign *ی*, "having dug up a (certain) special plot of ground and removed the stones."

Note the distinction in meaning between the two following : خانه آتش زدند *khāna-ī ātash zadand* (m.c.) "they set fire to a house"; but خانه را آتش زدند *khāna-ī rā ātash zadand* "they set fire to one of the houses."

In the following : شنیدم گوسفندی را بزرگی رهانید *shunīdam gūsḡand-ī rā buzurg-ī rihānīd* (Sa'dī) "I have heard that a certain elder released a sheep—," the *rā* is necessary to distinguish the object and make the sense

<sup>1</sup> Probably a copyist's omission; *sarhang-zāda-ī rā* سرهنگ زاده<sup>1</sup> "an officer." If *sarhang-zāda* سرهنگ زاده be the correct reading, it means "the son of the Colonel" referring to a local celebrity.

<sup>2</sup> The son of Chingīz Khān : he reigned in Turkistan about 656 Hijra.

<sup>3</sup> Note these two pronunciations of و.



clear: omit it and *buzurg-i* بزرگی at first sight appears to be an adjective qualifying the nominative, *gusfand-i* گوسفندی.

*Remark.*—It will be noticed that the *ی* immediately follows the *ی* of unity.<sup>1</sup>

(u) The *ی* can be added to some of the personal pronouns. Ex.: آدم چون *ādam-i chūn* *man-i bar zamīn namī-kh wābad* (m.c.) “a man like me does not sleep on the ground”; آدم مثل توئی آمد *ādam-i miṣl-i tū-i āmad* (m.c.) “a man like you came”; آدم مثل شمائی نباید چنین بکند *ādam-i miṣl-i shumā-i na-bāyad chunīn bi-kunad* (m.c.) “a man like you ought not to act thus”; آدم مثل اوئی کار نمی کند *ādam-i miṣl-i ū-i kār namī-kunad* (m.c.) “a man like him won't work.” In these examples the *ی* could be added to آدم, but in this case it must be omitted after the pronoun.

The *ی* is not added to ما *mā* “we” nor to ایشان *ishān* “they.”

(v) — *yak-i man-am dar īn miyān ki* — (Sa'di) “I am one of these here who—”; but *man yak-i am* من یکی ام (m.c.) “I am alone, single.”

(w) In a negative proposition the *ی* must be translated “not a—, none.” Ex.: آنجا کسی نبود *ānjā kas-i na būd* (or *ānjā hīch kas na-būd* (m.c.) “there was no one there”; آنجا حیوانی نبود *ānjā hayvān-i na-būd* (m.c.) “there was not an animal there.”

(x) The indefinite *ی* can be added to the substantive qualified by چنین *chunīn* “such an one as this”, or by چنان *chunān* “such an one as that”, or to چندان *chandān* “much, so much”, as: من در جست و جوی چنین جائی *man dar jūst u jū-yi chunīn jā-i būdam ki* (m.c.) “I was in search of just such a place as this—”; چنان شخصی نباید این طور کارها بکند *chunān shakhs-i na-bāyad īn taṭwār kārḥā bi-kunad* (m.c.) “such a person like that ought not to act in this way”; ندانم چندان ربطی به زبان فارسی ندارم *chandān rabṭ-i bi-zabān-i Fārsī na-dāram* (m.c.) “I do not know a great amount of Persian.”

This *ی* can also be added to the substantive qualified by این چنین *īn chunīn*, آن چنان *ān chunān*, همچنین *ham-chunīn*, هم چنان *ham-chunān*, but not to these words themselves.

For the definite or demonstrative *ی* (relative with *که*) with *chunān* and *chandān*, vide § 42 (s).

(y) The personal pronoun 1st pers. sing. *man* “I” makes its accusative regularly when the *ی* is affixed, as: همچو منی را اسیر دست تو کرد *hamchu man-i rā asīr-i dast-i tu kard* “he made a person like me a prisoner in your

<sup>1</sup> Similarly in the dative case:—*magar mardumūn-i rā ki ḥālat-i mutawassiṭ dārand* *gūh-i īn naubat namī-rasad* رسید نمی این نوبت گاهی *gūh-i* (class.) (in modern Persian *hīch vaqt* instead of *gūh-i*) “but to men possessed of a modest competence only, such a thing never happens.”



hand " *Hand* " *Haji Baba* "God will not select a fool like me as a Prophet." This could also be expressed by: — *خدا هیچ احمق مثل من را*. In neither case could *marā* *مرا* be substituted.

(z) The *ی* can sometimes be added to the infinitive used as a noun, as: *راز گفتنی* *rāz-guftan-i* "a telling of a secret", but *راز گفتنی* "a secret to be told." *Yak-dīdan-i* "one visit"; *yak-kushtan-i* "one killing" (of one person or of many).

(aa) For the demonstrative *ی* as a definite article with the connective *که* in relative clauses, *vide* § 42.

## § 42. The Relative Pronouns and the Demonstrative or Relative *ی*.

*HARF-I MAWSŪL OR HARF-I ŠILA* ( حرف موصول or حرف صلة ).

(a) There are no relative pronouns. Instead, the indeclinable particle *که* *ki* is used as a connective ( حرف موصول ).<sup>1</sup> Thus the Persian construction of the English sentence, "The man that came yesterday, came to-day", would be, "The man that (*ki*) he came yesterday came to-day." From this it will be seen that in every relative clause there is a pronoun expressed or understood.

If this pronoun is the subject of the verb in the relative clause, it is usual to omit it, except for the sake of special emphasis or for clearness. In oblique cases it is often inserted. In m.c., however, it is oftener omitted than in the classical language, as: *اسبی که بر آن می شوی* *asp-i ki bar ān savār mī-shavī* (class.) "the horse that you ride on it" (the horse which you ride); in m.c. the *بر آن* would be omitted.

(b) The noun that precedes a Persian relative clause may often be regarded as definite, even if in English it be preceded by the indefinite article ( بای موصول ).<sup>2</sup> In Persian this noun is made specially definite by affixing a demonstrative *ی* even to the plural: this *ی* connects it with the particle

<sup>1</sup> *Manī* *منی* P., is also a subs. "presumption; egoism; also the quality of sufficiency that is peculiar to God": *manī*, Ar., "the seminal fluid"; also *man-i*, as in, *bā man-i* "thou art with me." Persian poets frequently play on these various meanings.

<sup>2</sup> *Šila* ( صلة ) conjunction: note that this *که* is considered a particle ( حرف ) and not a pronoun: for fuller explanation *vide* § 130 "Relative Clauses."

<sup>3</sup> *چه* *chī* is also considered by some grammarians as a connective in relative sentences. As, however, it is only in this use found joined to *هر* or *آن*, as *هرچه* and *آنچه*, and does not moreover admit of the "relative *ی*", the author has preferred to omit it and to treat the words *هرچه* *harchī* and *آنچه* *ānchī* as single words, indefinite pronouns. *Ānchī*, *harchī*, etc., are applicable only to inanimate objects in the singular: if the antecedent is a plural noun, rational or irrational, *که* is the only connective.

<sup>4</sup> Thus "a fool who lights, or the fool who lights, a wax candle by day" have much the same meaning. If the noun before the relative is to be kept indefinite the sentence must be arranged differently: *vide* (p) and Remark to (r).



ki. As however this *ی*, unlike the *ی* of unity,<sup>1</sup> admits of the accent in modern Persian for the sake of emphasis, it is perhaps an extension of the *iẓāfat* that connects an adjective to its noun. Ex.: *شخصی که* *shakhṣī-ki* (nom.) "a man who" or "the man who, the man that, etc."; *شخصی را که* *shakhṣī-rā ki* (acc.) "a (or the) person whom." It will be noticed that the demonstrative *ی* followed by *که* corresponds to the *restrictive* relative pronoun in English; compare with (*r*).

(c) This 是 is called the *yā-yi shíat* or 是 of qualification and implies the force of the demonstrative pronoun "that."

This ي, however, in such sentences as : کتابکے میں ہمت *kitāb-i kī mī-khūcāham ham-īn ast* "this is the book that I require", is distinguished by some grammarians as *yā-yi mawṣūl* (یای موصول) or *yā-yi muṣmar* یای محصور "the *yā* of the pronoun (the noun that is kept in mind)," or *yā-yi ānī* یای آنی "the *yā* equal to the demonstrative pronoun *ān*" : while in such sentences as :—

عزیزکـ از درگشـ و بقافتـ هر در که شد هیچ عزت نیافت  
they consider the ی to be the equivalent of *chunān* "such a—" and call it  
*yā-yi tawṣīfī* یای توصیفی "the *yā* یا of description." For further remarks on  
relative sentences *vide* § 130.

In writing, this **ي** can either be joined to the **ك** or written separately, thus **شخصيكه** or **شخصى ك**.

*Remark.*—The *ي* after *هر* and *هرآن* is probably not the demonstrative *ي*, but the ' *ي* of unity ', as in *بودم* *لنگ بود* : *vide* under *har* *هر* in Pronouns.

(d) The pronoun in the relative clause may be either expressed (but is seldom expressed) or understood. It is better to omit it unless necessary to the sense [*vide (f)*].

In the following examples, words in parenthesis do not belong to the examples, but may be inserted to show the complete construction :—

Nominative:—*ābla-ī kū<sup>2</sup> rūz-i rūshan* *sham<sup>1</sup>-i kāfūrī<sup>3</sup> nihad* (Sa'di) "the fool who lights a wax candle in broad day"; *gāv-ī-ki (ū) shīr mī-dihad* (m.c.) "the cow that gives milk"; *sarbāzhā-ī ki (īshān) mashq mī-kunand* (m.c.) "the soldiers who drill."

Genitive:—آن نه من \* باشم که روز جنگ بینی پشت من *ān na man bāsham ki*

<sup>1</sup> However in classical Persian both this *ي* and the *ي* of unity had the same sound, i.e. the *mayhūl* sound of *ع*: vide § 41 (b).

\* For  $k \equiv 3$ .

<sup>2</sup> From *kāfūr* "camphor." The adjective is frequently applied to anything white. Falconers even apply the term to a variety of hawk that happens to be unusually light coloured.

من and not na-man ٤



*rūz-i jang binī pusht-i man* (Sa'dī) "I am not that kind of man whose back you'll see in the day of battle"; *tabīb-i ki ḥabb-ash bimār-am kard* (m.c.) "the doctor whose pills made me ill—"; *sitārahā-i ki partav-i shān rawshan ast* (m.c.) "the stars whose rays are bright."

Dative:—*ay ki shakhs-i man-at ḥaqīr namūd* (Sa'dī) (*shakhs-i man turā*) "oh thou to whom my form appeared mean—"; *pisar-i ki bi-pidar-ash pūl dādam* (m.c.) "the boy to whose father I gave money—"; *shahrhā-i ki bi-dānjā (for bi-ānhā) raftam hama-rā āb girifta ast* (m.c.) "the cities to which I went, have all been washed away."

Accusative:—*shakhs-i ki (ū rā) dīdam* (m.c.) "the person whom I saw" (lit. that I saw him);—*ānki chūn pista dīdam-ash hama maghz—* (Sa'dī) "he whom I beheld all kernel like the pistachio-nut"<sup>1</sup>; *mārḥā-i ki dīrūz (ānhā rā) kushta būdam* (m.c.) "the snakes which we killed yesterday—"; *asbāb-i ki dāsht hama rā farūkht* (m.c.) "he sold all the things he had, all his property."

Ablative:—*ān kār ki dar vay<sup>2</sup> māzinna-yi<sup>3</sup> khatar ast* "the proceeding in which there is a suspicion of danger—"; *khāna-i ki (dar ān or dar ū) dākhil shudī* (m.c.) "the house which you entered"; *jāy-i ki (dar ān) mī-nishīnī* (m.c.) "the place where you always sit"; *īliyāt-i ki az īshān asphā-yi khūb biham mī-rasand* (m.c.) "the black-tent tribes from whom good horses are obtained—."

Locative:—*gilīm-i ki bar ān khufta būd, dar rāh-i guzar-i duzd andākht* (Sa'dī) "he cast the rug on which he was (or had been) sleeping on the way the thief would pass"; *az ān būstān<sup>4</sup> ki tu (dar ān) būdī mā-rā chī tuḥfā karāmat āvardī* (Sa'dī) "what rare present hast thou in generosity brought us back from that garden in which thou wert?"<sup>5</sup>

<sup>1</sup> "—turned out to be skin on skin like an onion," i.e. "the man whom I thought had sterling qualities proved a fraud."

<sup>2</sup> Also *māzinna* مظنة: or *az vay*.

<sup>3</sup> A *gilīm* is a cheap carpet without any pile.

<sup>4</sup> But *rah-guzar* راهگذر "traveller, passer-by."

<sup>5</sup> Another reading is *dar ān būstān ki būdī*.



نوم نومي بکعبه<sup>۱</sup> اي اعرابي<sup>۲</sup>  
کين ره<sup>۳</sup> که تو ميروي بقوکستان است

*Tarsam na-rasī bi-Ka'ba ay A'rābī*

*K-in rāh ki tu mī-ravī<sup>۴</sup> bi-Turkistān ast (Sa'dī).*

"I fear thou wilt never reach the *K'aba*, oh Arab,  
For this road thou goest leads to Turkistan."

کسی را که اقبال باشد غلام      بود میل خاطر بطاعت مدتم

i.e. *kas-i rā ki iqbāl ghulām-i ū bāshad*, or — *iqbāl ūrā ghulām bāshad*. [This construction has led to the following erroneous but now common construction: *mard-i rā ki imrūz chūb zadand duzd būd*, where *mard-i rā* is the object of the verb in the relative clause: vide (e)].

(e) There is another means of declining the relative (if in the dative or accusative case) commoner perhaps in modern than in classical Persian. It consists in putting the noun first in an oblique case and then the connective *که*: in this sentence the pronoun cannot be inserted in the relative clause, as its place is taken by the substantive in the oblique case at the beginning. Examples: *kishī-i rā ki Nūḥ nākhudā* کشنی را که نوح ناخدا است چه باک از طوفان *'st chī bāk az tūfān* "what fear from the flood to the boat whose Captain is Noah?" In this example, instead of placing *kishī-i* کشنی in the dative case at the commencement, it could be put in the nominative; and the pronoun in the relative clause, expressed or understood, in the dative, as: *kishī-i ki ān-rā Nūḥ nākhudā ast* کشنی که آنرا نوح ناخدا است چه باک از طوفان *chī bāk az tūfān*; *mard-i rā ki dīrūz chūb zadand imrūz murd* مردی را که دیروز چوب زدند امروز مرد *mard-i-rā ki dīrūz chūb zadand imrūz murd* (m.c.) "the man who was beaten yesterday, died to-day": vide end of (d).

(f) An expression like *ādam-i-ki ū-rā dīdam* آدمی که او را دیدم "the man whom I saw", though correct, is heavy: as *ū-rā* او را is not necessary to the sense, it is better omitted.

(g) The relative cannot be joined to the singular demonstrative pronouns

<sup>۱</sup> *Ka'ba*, lit. "a cube." The cube-like building in the centre of the *Masjid* at Mecca: it contains the black stone (*hajar<sup>۲</sup>-l-aswad*), white as milk when it first descended from Paradise, but now black from the defiling touch of sinful man.

<sup>۲</sup> The broken pl. is *اعراب*: the pl. of *عربی* is *عرب*.

<sup>۳</sup> Poetical for *این* *که* *ki in rāh*.

<sup>۴</sup> *میروی* *که* *ki tu (dar ān) mī-ravī*.

<sup>۵</sup> This sentence, though grammatically incorrect, the noun at the beginning being the object of the verb in the relative clause, is not uncommon in modern Persian. The construction in *dūst-i rā ki be-mari fārang ārand na shāyad ki bi-yak dam bi-yāzārānd* (Sa'dī) "to a friend whom it has taken a lifetime to make, offence should not be given in a moment" is different, as the accusative at the beginning is the object of the verb *بیازارند* *bi-yāzārānd*.



*ān* آن, and *īn* این, nor to *har* هر "every." It is best to consider *ān-ki* آنکه, *ān-chi* آنچه, *īn-ki* اینکه, *har-ki* هر که, *har-chi* هرچه as single words.

However the plurals of the demonstrative pronouns *ānān* آنان, *ānhā* آنها, and *īnān* ایشان, *īnhā* اینها, may take or omit the ي, thus: *ānhā-i-ki* آنهایکه, or *ānhā-ki*,<sup>1</sup> etc. As the demonstrative pronouns are already definite, the definite ي is a pleonism and may be omitted.

The personal pronouns too are definite in themselves and do not admit of the relative ي; *vide* § 41 (u). A sentence like *īshān-i-ki raftand* (m.c.) "they who went" — is incorrect; the ي should be avoided.

(h) As the "relative" ي before که is used to make nouns definite, it can be omitted when the noun is already made definite by the demonstrative pronouns [*vide* (g)] or by *har*. Ex.: *va ān pūsthā ki dar khāna-yi gazh-dum bīnand agr-i ān-ast* (Sa'dī) "and those skins that are found in scorpion-holes are the sign (remains) of that"; *guft man fulān-am va īn sang hamān sang ast ki dar fulān tārīkh bar sar-i man zadī* (Sa'dī) "he said, 'I am So-and-So, and this stone is that very same stone with which you struck me on the head on such and such a date'"; *guft ay Sa'dī tu nīz sukhan-i bi-gūy az ānhā ki dīda-i va shunīda-i* (Sa'dī) "he said, 'oh Sa'dī, do you too relate some of the things you have seen and heard'"; *bidān band-i gharīb ki az vay nihān dāshta būd bā vay dar āvīkh* (Sa'dī) "he closed with him by means of that tricky artifice (or throw) which he had kept to himself";<sup>2</sup> *har jā ki ravad bi-khidmat-ash iqdām numāyand* (Sa'dī) "wherever he goes, he is well served"; *va ānjā ki durr-i shahvār ast nihang-i mardum-khūār ast* (Sa'dī) "and where the costly pearl lies, there too is the man-devouring shark."

<sup>1</sup> Sa'dī generally omits the ي; *ān ān-ki ghadr kardand bū man-ash dūstī bād* (Sa'dī) "one of those who had mutinied had a friendship with me."

<sup>2</sup> In — *yak-i az shumā ki dīlāvar tar ast va mardāna va zūrmand būyad ki*—(Sa'dī) "any one of you who is braver than the rest, and manly and strong of arm—", *yak-i* though it has a ي before the connective که is in itself indefinite. If it be required to make the pronoun definite, some such phrase as *har nafar-i ki az shumā* "the one of you who is—", would be used.

<sup>3</sup> If the ي were inserted *hamān sang-i-ast* (m. c.).

<sup>4</sup> Or *dar tārīkh-i fulān* فلان در تاریخ could have been said.

<sup>5</sup> But compare *imrūz bīdān daqīqa-i bar man dast gāft* (Sa'dī) "to-day by that one single artifice he overcame me."



In the above examples the ی could be inserted.<sup>1</sup>

(i) In the following examples the ی is inserted: همچو آن نابیدائی که شبی ham-chu ān nā-bīnā-ī ki shab-ī dar vahāl uftād va guft (Sa'dī) "like that blind-man who one night fell in the mire and exclaimed—"; این دختر که می بینی اسمش خورشید خانم است in dukhtar-ī-ki mī-bīnī ism-ash *Khurshīd Khānum ast* (Mod. Pers.) "the name of this girl that you see is *Khurshīd Khanum*"; هر کسی که میخواست بپوشد باندازهٔ قد او ببرند har kas-ī-ki mī-khīshād bi-pūshād bi-andāza-yi qadd-i ū bi-burand (m.c.) "let it be cut according to the size and figure of whoever is going to wear it"; هر کسی که har kas ki, or هر که har ki, or هر کس har kas could be used instead of هر کسکه har kas-ī-ki.

In the above examples the ی could be omitted.

(j) As proper names are definite, they do not require the ی unless some special distinction be required: محمود که دیروز آمد *Maḥmūd ki dīrūz āmad guft* (m.c.) "Maḥmūd, who came yesterday, said—"; but محمودی که دیروز آمد *Maḥmūd-ī ki dīrūz āmad*—"the Maḥmūd who came yesterday" (it being understood that there is more than one of this name). Similarly in the sentence اما با اعتماد و سعت اخلاق بزرگان که عوایب زیردستان پوشند *ammā bi-ī'timād-i vus'at-i akhlāq-i buzurgān ki 'avāyib-i zīr-dastān bi-pūshand* (Sa'dī) "but trusting to the breadth of nature and magnanimity of the great, who hide the defects of their inferiors", بزرگان *buzurgān* does not require the ی: بزرگان که *buzurgān-ī-ki* would mean "those (that section of the) great who—".

(k) If the noun with this ی is qualified by a simple adjective that can precede its noun (*vide* under Adjective) it is better for the adjective to precede, as: نخستین دشمنی که بر سر ایشان تاخت خواب بود *nakhustīn dushman-ī ki bar sar-i īshān tākht khāb būd* (Sa'dī) "the first enemy to attack them was asleep"; دلاور ترین زنی که دیده ام: *avval kas-ī-ki* (m.c.) "the first person who—"; دلاورترین زنی که دیده ام *dilāvar-tarīn zan-ī ki dīda am* (m.c.) "the bravest woman I have seen—"; بزرگترین ترحمتی آن باشد که *buzurgtar ḥasrat-ī ān bāshad ki*—(Sa'dī) "the greatest regret will be that—"; نا بینایی که باندک رنجی که بدم چه مایه گنج آوردم *na-bīnī-ki bi-andak ranj-ī-ki burdam chi māya-i ganj āvardam* (Sa'dī) "dost thou not see what an amount of gain I have brought in return for the small stock of trouble I underwent?"; سابقهٔ معرفتی که داشتیم *bi-sābiqa-yi ma'rifat-ī ki dāshtīm* "by the former friendship that we had—".

(l) If the adjective cannot precede the noun (*vide* under Adjective) it follows it taking the relative ی, as: دختر خوش گلبن که دیروز آمد *dukhtar-ī khush-gil-ī-ki dīrūz āmad* (m.c.) "the pretty girl who came yesterday."

(m) Sa'dī says: حکماء گفته اند برادر که در بند خویش است نه برادر است نه *ḥakamā' guftand ānd brādar ki dar bānd khūsh ast ne brādar ast ne*

<sup>1</sup> Similarly the nouns after آنچه do not require the ی: آنچه اسب و مال کی داشتم *ānchi asp u māl-ī ki dāshdam* (m.c.) (for *ānchi asp u māl ki dāshdam*) "whatever horses and property I had—", appears to be a confusion of two constructions.

<sup>2</sup> In modern Persian this would be بزرگترین حسرت این است که *buzurg-tarīn ḥasrat īn ast ki*.



*hukamā' gufta and barādar ki dar band-i khwīsh ast na barādar ast na khwīsh ast* "the wise have said that a brother who is wrapped up in himself is neither brother nor kin." In modern Persian this would be برادریکه *barādar-i-ki*. Possibly Sa'di considered برادر *barādar* in the above sentence as a generic noun, or the copyist has omitted the ي. The reading in many Gulistans is برادریکه *barādar-i-ki*.

(n) The ي can accompany a substantive preceded by a numeral when it is required to make it definite, as: سه صندوقی که از سر بازان بود آن را شکستم *si šandūq-i ki az sarbāzān būd ān-rā<sup>1</sup> shikastam* (Afghan colloquial) "I broke the three boxes belonging to the soldiers," but سه صندوق که *si šandūq ki*—"I broke three boxes belonging to—."

(o) The phrase از قراریکه معلوم میشود *az qarār-i ki ma'lūm mi-šavad* means "as it appears."

(p) If a noun is indefinite before a relative clause, the verb occurs before the connective *ki*, as: اتفاقاً در آن میان جوانی بود که میوه عقیقون شبانش نورسیده *ittiḡāq<sup>2</sup> dar ān miyān javān-i<sup>3</sup> būd ki mīva-yi 'unjavān-i šhabāb-ash naw-rasīda* (Sa'di) "there was in that assembly, by chance, a youth, the flower of whose youth had but newly bloomed"; موقعی آمد که *mawqa'-i āmad ki* (m.c.) "an opportunity came which—."

سهمگین آبی که مرغ-آبی درو ایمن نبود

کمترین موج آسیا سنگ از کنارش در بود

*Sahmgīn āb-i ki murgh-ābi dar ū īman na-būd*

*Kamtārīn mawj āsyā sang az kinār-ash dar rabūd* (Sa'di).

"Such a terrible expanse of water that even the (a) water-fowl was not safe in it.

Its smallest wave would have swept away a mill-stone off its banks"; in this example بود is understood after *āb-i*, hence *āb-i* is indefinite. Vide (r) Remark.

(r) Note the absence of ي in the following non-restrictive relative clauses: ذکر جمیل سعدی که در افواه عوام افتاده است وصیت سخنش که در بیض زمین رفته *zīkr-i jamīl-i Sa'dī ki dar afwāh-i 'avām uftāda ast va 'sīt-i sukhān-ash ki dar basīt-i zamīn rafta* (Sa'di) "the good repute of Sa'di, which (and it) is in the mouths of all, and the fame of his words, which (and it) has gone out into the wide world—." در عمارت حضرت میرزا اعظم که ما هر دو آمد و رفت داریم *dar 'imārat-i ḥazrat-i šadr-i a'zam ki mā har du āmad u raft dārim* (m.c.) "in the palace of H. H. the Grand Wazir where we both have free access": خوب و کوشکهای بزرگ و کوچک از روی سلیقه با کمال قشنگی در کنار رود خانه و بالای *tak tak qashhā-yi khūb va kūshkhā-yi buzurg u kūchik az rū-yi salīqa bā kamāl-i qashangī dar kinār-i rūd-khāna va*

<sup>1</sup> Should be آنها *ānhā rā*.

<sup>2</sup> i.e. "a certain youth"; the noun is hardly indefinite.



*bālā-yi kūhhā ki mushrif bi-rūdkhāna ast sākhta* and (Shah's Diary) "here and there on the banks of the river and on the sides of the hills, which (and they) overlook the river, are erected fine palaces and summer residences both large and small, all in good taste and of exquisite beauty." In the last example the restrictive ی is not added to *kūh-hā*, as the hills are not particularized; ی would signify "those hills that."

*Remark.*—The indefinite article *yak* will also make the noun indefinite, as: *yak naw' zirā'at-i ki ism-ash rāp ast* (Shah's Diary) "a kind of crop, which is called rape—."

However, a ی before *که* may represent an English indefinite article, as: *dar huzūr-i ū miḡl-i pisar-i ki dar huzūr-i pidar-i khud bi-istad istād* (m.c.) "he stood in his presence as a son stands in the presence of his father": *tamām-i lashkar miḡl-i gallā-i ki gurg dar ān uftāda bāshad az ham pāshīdand*<sup>1</sup> "the whole army scattered like a (that) flock of sheep attacked by a wolf—."

(s) *Chunān* چنان "like that, resembling that, to such a degree, in that manner, so"; and *chandān* چندان "as many as, how much soever, etc.", may, in India and Afghanistan but not in Persia, take the demonstrative ی with *که*, or omit it. Ex.: *du'ā-yi maḡlūmān mustajāb ast va nāla-yi sitam-dīdagān maḡbūl agarchi kāfir bāshand chunān-ki dar haqq-i ān maḡbūs* (m.c.) "the prayer of the oppressed is accepted and the cry of the distressed heard, even though they be infidels, as was the case of that prisoner (previously mentioned)"; here instead of چنانکه *chunān ki*, چنانیکه or چنانچه could be used: *chunān-i ki dar nazd-i shumā zirā'at ast pīsh-i mā nīz zirā'at mī-bāshad*<sup>2</sup> (Afghan) "we have just the same amount and quality of cultivation that you have": *tūfān-i āmad chunān-i-ki dīl-i mā-rā khushk kard*<sup>3</sup> (Afghan) "a storm came such as struck terror to our hearts (Afghan)": *chandān ki guftam qabūl na-kard* (m.c.) "howevermuch I said, he did not agree; in spite of all I said, no matter what I said, he—." An Afghan might here say *chandān-i ki*—.

*Hamchunān-i-ki* is, however, correct Persian.

For چنان *chunān* and چندان *chandān* qualifying an indefinite substantive with the ی of unity, vide § 41 (x).

<sup>1</sup> Note that a plural verb after a collective noun is necessary here to indicate scattered individuals.

<sup>2</sup> *Chunān-i-ki* چنانیکه class.; rarely used in modern Persian.

<sup>3</sup> In modern and classical Persian چنان طوفانی آمد *chunān tūfān-i āmad ki*— would be better.



(t) For remarks on the definite article, *vide* § 40.

(u) For the use of the demonstrative pronouns آن *ān*, as a definite article before a relative clause, *vide* § 40 (g).

(v) As with the ی of unity [*vide* § 41 (j) Remark], abstract nouns in the singular do not admit of the relative ی. Ex.: *Javān bi-ghurūr-i dilāvarī ki dar sar dārad* (Gul. Chap. III, St. 27).

The relative ی may, however, be used with plural abstract nouns, as: *nāfarmānīhā-i ki az mā sar zada ast* (m.c.); *khūbīhā-i ki shumā kardā id*.

Concrete nouns however in ی may take the relative ی, as: — *عابدی که دست بردارد به از عابدی که در سر دارد* (Gul.).

(w) When substantives are coupled together, the ی is added to the last only, as: *magar ikhtiyār u 'izzat-i-ki Khān hālā bi-ū dāda ast ki fāyat-ash namī-kunad?* (m.c.) “but the authority and importance that the Khan has already given him are they not sufficient for him?”

## CHAPTER V.

### § 43. The Adjective. *Ism-i šifat* (اسم صفت).

(a) The adjective is called *šifat* (صفت) and the substantive qualified *maṣṣūf* (موصوف).

Persian adjectives qualifying nouns are as a rule indeclinable. In construction, they usually follow and are coupled to their nouns by the *izāfat*, as: *asp-i qizil-i man* “my grey<sup>1</sup> horse.”

(b) In old Persian prose, the adjective preceded its substantive without the *izāfat*. In modern Persian, some few adjectives may precede their nouns, and in this case the *izāfat* is discarded. This construction is called the ‘inverted epithet’ *izāfat-i maqlūbī* (صفات منقلوبی).<sup>2</sup> The substantive has usually the “ی of unity.” Examples: *khūb mard-i* (m.c.) “a good man”; *‘ajab havā-i injā dārad* (m.c.) “this place has a fine air, a good climate.”

The adjectives نیک *nīk* “good” and بد *bad* “bad” frequently precede their substantives in this manner.

With the exception of the simple adjectives “good” and “bad”, the ‘inverted epithet’ is used only in poetry or in rhetorical language, or in modern colloquial for the sake of emphasis: in the last example above, عجب is by position emphatic and signifies “a really fine air.” *Darakhshanda zan-i* (m.c.) “a bright, cheerful, woman”; *sharīr mard-i* (m.c.)

<sup>1</sup> *Qizil*, T., “red.” Can this be a translation of the Arabic *rummānī* “scarlet like the flower of the pomegranate,” the epithet for a nutmeg grey, or is it applied to a grey horse because in Persia the tail and legs of a grey are usually dyed with henna?

<sup>2</sup> *Vide* § 117.

<sup>3</sup> m.c. for *durukhshanda*.



شربر مردی "a wicked man," etc., are used in modern Persian and are more emphatic than the ordinary collocation.

(c) Arabic adjectives and compound adjectives should follow the nouns they qualify, but *vide* § 117 II (e).

Turkish adjectives precede their Turkish substantives, as: قزل باش (m.c.) lit. "red-head," a name for Persian and also for certain other settlers in Afghanistan: قرآ قوش *qarā-qūsh* "the golden eagle" (lit. the black<sup>1</sup> bird of prey); قرآ کهر *qarā-kahar*, adj., "dark bay (horse)." In قرآ قارل *qarāqāval*, m.c. for *qarqāval* "a pheasant," the first word is perhaps not an adjective.

(d) The adjectives *khaylī* (mod.) and *bisyār* (class. and mod.) "much, many," take either a singular or plural, as: *khaylī* (or *bisyār*) zan (خیلی or بسیار) زن "a lot of women"; *khaylī* (or *bisyār*) zanhā (خیلی or بسیار) زن "many women"; also *zanhā-yi bisyār* زنهای بسیار, but not *zan-i bisyār*; *zan-i ziyād* is, however, used.

Note that خیلی unlike بسیار cannot follow its noun.

Note too that جهاز های بسیار بزرگ is ambiguous, for it may stand either for *jahāzhā-yi bisyār-i buzurğ* "many large ships," or for *jahāzhā-yi bisyār-buzurg* "ships very large, very large ships." For examples of *bisyār* as an adverb, *vide* § 89 (l) (2).

(e) *Chand* چند is followed by a noun in the singular, *vide* § 39 (g) (1) to (7).

(f) *Chandān* چندان has many meanings; "many, as much, how long, etc." When it signifies "much, many" it is followed by a singular noun and in Modern Persian always by a negative verb, as: *chandān sarbāz ānjā na-būd* (m.c.) "there was not a great amount of soldiery there": *chandān sar-rishta-ī dar zabān-i Fārsī na-dāram* چندان سر رشته در زبان فارسی ندارم (m.c.) "I don't know very much Persian."

*Remark.*—*Chandān sarbāz ānjā būdand* چندان سر باز آنجا بودند "there were many soldiers there", is old.

(g) In modern colloquial, one or two adjectives sometimes precede their substantives with the *izāfat*, as: *pīr-i mard* پیر مرد "the old man"; *pīr-i mard-ī*

<sup>1</sup> The young of the Golden Eagle is black.

<sup>2</sup> *Pir* is also a founder or a chief of any religious sect: *pīr-i tarīqat* پیر طریقت "a spiritual guide." *Sabza-Maydān*, a square in Tih-rān, is vulgar for *Sabz Maydān*. *Sabza* سبز is also used as an adjective, "dark-complexioned," of people: *rang-ash sabza ast* رنگش سبز است (m.c.); but *surat-ash sabz ast*: "he looks green, ill."

یک سبز بی نمک نبود در تمام هند گویا که هند را بنمک آفریده اند

"There was not a dark face, bad-looking, in the whole of Ind.

"Twas as though Ind were created of salt."

[The word "green," *sabza*, adj., is applied by the Persians to a dark complexion, while a pleasant or good-looking face is said to be "saltish" or "full of salt" علیح or

پیر علیح: the play on the words is lost in English.]

The Arabs, however, do not consider the word علیح "good-looking about the mouth" to be connected with علیح "salt."



پیر مردی "an old man"; *pīr-i zāl* پیر زال "the grey-headed old woman"; *pīr-i fartūt-i* (m.c. and class.) "a decrepit, worn-out old man"; but *pīr bāghbān*, or پیر باغبان *bāghbān-i pīr* (Afghan and m.c.) "the old gardener"; *pīr nā-khudā*,<sup>1</sup> or پیر ناخدای *nā-khudā-yi pīr* (Afghan and m.c.) "the old Captain."

*Pīr-sāl* پیر سال "aged" is an Afghan expression for *dirīna-sāl* دیرینه سال, or *dirīna-rūz* روز, or *sāl-khurda* سال خورده.

For the modern colloquialism *marhūm-i shāh* مرحوم شاه "the late Shah" and *bachcha Turk* بچه ترک, or *Turk bachcha* ترک بچه (for *bachcha-yi Turk*), vide § 117, III (b).

In classical Persian, the *iẓāfat* in the above cases is omitted, thus *pīr-mard-i* پیر مردی, etc.

(h) Adjectives, without an *iẓāfat*, may precede or follow nouns to form compounds, as: *khush-rang* خوش رنگ "of pleasing colour"; *dum-zada* دم زده "docked (of horses)"; *dum-darāz* دم دراز "long-tailed, i.e. donkey"; *gūsh-darāz* گوش دراز (m.c.), more commonly *darāz-gūsh* دراز گوش "donkey"; *gardan-kuluft* گردن کلفت (m.c.), more commonly *darāz-gūsh* "donkey"; *gardan-kuluft*, adj. "of strong-back (in a vulgar sense)"; also "a man of power, no weakling."

(i) When several adjectives are attributed to the same noun they may.—

(1) Be connected to their noun and to each other by the *iẓāfat*: this construction is called *tansīq-i ṣifāt* (تنسيق الصفات) "the stringing, or arranging, of the epithets." Examples: *kūh-i buland-i sangī-yi barf-dār* (m.c.) کوه بلند سنگی برف دار "the high rocky snow-covered mountain"; *yār-i gul-badan-i shīrīn-zabān* (class.) یار گل بدن شیرین زبان "the mistress with delicate body and honied speech."

(2) The adjectives may be coupled by the conjunction *vāw* و—a construction not common. Examples: *ba āyin ke qalb vā qawā'ir-e mard-jangī dāšt do vāq'at kam dāl* (Tr. H. B., Chap. XXXII) "though he was of a fine soldierly appearance, he was in reality the most timid and pusillanimous of men."

جوانی پاک ناز و پاک رو بود که با پاکیزه روی در گرو بود  
(Gul., Chap. V., St. 20.)

"A gallant youth there was and fair  
Pledged to a maid beyond compare."  
(East. Trans.)

"what (Afghan)<sup>2</sup> چه میبیند که اباز صندوقی را کشوده پارچه کهنه و غلیظ پوشیده است

<sup>1</sup> From *nā-khudā* ناو خدا.

<sup>2</sup> In modern Persian چه دید که اباز صندوقی را کشوده لباس کهنه کثیف برکرد



does he see but that Ayāz has opened a wooden chest and taken out some old and dirty clothes."

(3) The adjectives may follow the noun in apposition without the conjunction و, *vide* § 139 (b) (2) or with the conjunction و, *vide* § 90 (a) (5). Example: *shakhṣ-i dīd siyāh-fām ṣa'īf andām* (Sa'dī) شخصی دید سیاهفام ضعیف اندام "he saw a person dark-complexioned and feeble-looking": *ne gūftār āmdī dast javāni ma'jīb u khīrā rāi sūrtīz u sībīk pāi* "thou didst not fall into bondage to a youth, vain and foolish, hot-tempered and fickle" (Sa'dī).

*Remark 1.*—In modern Persian ۱ would be necessary after شخصی *shakhṣ-i*, otherwise it might be mistaken for the subject.

(j) If the noun is also qualified by an affixed pronoun, the pronoun is affixed to the adjective and not to the noun, as: *awqāt-i 'azīz-at* اوقات عزیزت [or *awqāt-i 'azīz-i tu*] "thy precious time."

The ۱ of the dative or of the accusative is added to the last adjective only, as: *asp-ārī rā dazd bud* اسب عربی را دزد برد "robbers carried off the Arab horse"; *qālī bزرگ khush rang bīd khordā fshārī rā fūroxtm* خوش رنگ بید خورده فشاری را فروختم "I sold the large finely-coloured moth-eaten Afshar<sup>1</sup> carpet."

(k) If an adjective is a predicate after the verb "to be" (in English), the *izāfat* is of course omitted, as: *barf sard ast va ātash garm* برف سرد است و آتش گرم.

For a predicate plural in English (substantive or adjective) and qualified by an epithet, *vide* § 119 (o).

(l) If the predicate is a noun qualified by an adjective of the class mentioned in (b), the adjective may, according to ordinary rule, either precede or follow its noun, as: *pidar-i tu mard-i khūb-īst* پدر تو مرد خوب است, or *pidar-i tu khūb mard-īst* پدر تو خوب مرد است. In such cases the noun of the predicate has usually the *yi* of unity.

(m) An adjective used substantively may be in the plural, as: *bزرگان میگویند* "the sages say": *az akābir-i Baghdād ast* از اکابر بغداد است "he is of the influential people of Baghdad." In such cases the plural in *ān* is usual; but this plural is not rigidly adhered to in speaking: *khush-gilhā-yi majlis* خوشگلهای مجلس is m.c. and incorrect: *buzurghā* بزرگها properly "big things" is sometimes in m.c. applied to persons for size (soldiers) as opposed to *kūchak-hā* کوچکها; but *buzurgān* بزرگان "the great in rank; forefathers."

In English, adjectives may occasionally take the place of nouns; *vide* (p) (3) and Remark.

<sup>1</sup> The singular *dazd* دزد gives an indefinite sense equal to the passive: either 'a thief or thieves stole—'; or 'the horse was stolen.'

<sup>2</sup> A scattered Turkoman tribe whose head-quarters are said to be in Azerbaijan. Many are nomadic and live on the produce of their camels and flocks. The men act as carriers and the women weave carpets. Nadir Shah was an Afshār.



(n) (1) In a few instances in classical Persian, sometimes imitated by modern writers, a plural substantive, Arabic or Persian, animate or inanimate, is qualified by a plural adjective, Arabic or Persian.

(2) The use of a plural *Persian* adjective to agree with a plural noun denoting rational beings is in imitation of the Arabic and should not be copied. For an exception *vide* p. 122, line 4.

(3) It must also be recollected that, in Arabic, all broken plurals are collective nouns, and may, therefore, be grammatically feminine singular, and that the commonest Arabic feminine termination is *ī* sing., and *āt* pl.

(4) and (5) Examples: مردان دلاوران<sup>1</sup> از کمین بدر جستاد (Sa'dī) "the brave men sprang out of their ambush"; غلیظان شداد را بر گمارند (Sa'dī) "they appoint coarse ruffians —."

*Bishtar-i ishān dilāvarān va bahādurān-i kār-āzmūda* بیشتر ایشان دلاوران و بهادران کار آزموده (Trans. H. B., Chap.): here *dilāvarān* and *bahādurān* are treated as substantives and predicates to *ishān*, and are qualified by the adjective *kār-āzmūda* کار آزموده.

*Ashkhāṣ-i akābir* اشخاص اکابر (mod.) "persons, grandees," *vide* (7): [*akābir-i ashkhāṣ* "the great ones of the people," would be an ordinary construction].

*Qasamhā-yi ghilāṣ* قسمهای غلاظ (m.c.) "solemn oaths"; سوگندهای غلاظ و شداد<sup>2</sup> بر زبان راندم (mod.) "I swore strong and mighty oaths." In the Quran occurs the phrase ملائكة غلاظ شداد "angels strong and harsh," and this probably accounts for the plural Arabic adjectives being (incorrectly) used after سوگندها and قسما.

Common in *farmāns* are, مستوفیان عظام and وزرای عظام.

*Shuhūd-i muvaṣṣaqa* (rare) شهود موثقہ (or شهود موثقیں) "trustworthy witnesses"; رجال اقویاء or رجال قویہ (but not in Pers. *rijāl-i aqwiyā*\* "strong men.")

(6) The regular Arabic masculine plural of adjectives is sometimes used for men, but always in the oblique case, as: *Ghuzāt-i mujāhidīn* غزاة مجاهدین "true warriors of the Faith"; *kubarā-i ārifīn* کبراء عارفین "great mystics."

A regular Arabic masculine plural substantive may be qualified either by a regular Arabic masculine plural or else, less frequently in Persian, by a masculine broken plural.

(7) A broken plural signifying rational beings *may*, as in Arabic, be

<sup>1</sup> In some copies of the *Gulistan dilāvar* occurs and not *dilāvarān*.

<sup>2</sup> Or بیشتر ایشان دلاور و بهادر کار آزموده, or بیشتر ابدان دلاور بهادر کار آزموده. *ishān dilāvar va bahādur-i kār-āzmūda* or *bishtar-i ishān dilāvar-i bahādur-i kār āzmūdā*.

<sup>3</sup> *Shidād* شداد plural of *Shadīd* شدید, and *ghilāṣ* غلاظ plural of *ghalīṣ* غلیظ.

\* But رجال کرام is used in Persian.

\* Not مجاهدون nom. pl.



qualified by an adjective in the masculine broken plural, as: *A'imma-yi athār* (or reg. pl. — *tāhirīn*) ائمة اطهار "the pure Imams."

(8) As stated in (3), Arabic broken plurals are collective nouns and grammatically feminine: it is therefore also correct to say *a'imma-yi tāhira* ائمة طاهرة; *hukkām-i 'azīma* حکام عظیمہ, etc.; but رجال قویہ, however, does not appear to be used in Persian, though correct Arabic. If, however, the broken plural is not applicable to rational beings, it is usually followed by a singular feminine, rarely by a broken plural, as: *asmā'-i husnā* اسماء حسنی = "the 99 attributes of God; کتب عديدة"; exception ایمان غلاظ شداد, *vide* (4).

(9) An Arabic regular inanimate feminine plural is usually qualified by a feminine singular, less often of a masculine singular, and very rarely by a feminine plural: *darajāt-i 'ālīya* درجات عالیہ "high ranks" is commoner than درجات عالی, while درجات عالیات is rarer still. However, in a few instances a regular Arabic feminine plural is qualified by a regular feminine plural, as باقیات صالحات "pious works that are permanent"; مقامات عالیات "high places": the first occurs in the Quran.

(10) A dual denoting rational beings may be qualified by a dual, as *wālidayn-i mājidayn* والدین ماجدین "noble parents."

A dual denoting irrational beings or neuters is rarely qualified by a masculine singular, as *ṭarafayn-i muqābil* طرفین مقابل, but generally by a dual.

(11) An Arabic feminine singular denoting a lifeless object is usually followed by an Arabic adjective agreeing with it, as *yad-i bayṣā* يد بیضاء "the white hand (of Moses), a miracle"; *rutba-yi 'ulyā* رتبه علیا "of highest rank." It does not, however, always agree, as *yad-i vāhīd* يد واحد "monopoly."

If the noun ends in ت, for the servile Arabic *ē*, the adjective is usually masculine; thus سمت عالی, *vide* (t) (3).

When, however, an Arabic feminine rational noun is followed by an adjective ending with the relative ی (*yā-yi nisbatī*), the adjective is feminine: if irrational it is masculine or feminine, as: کتب اشیرازی but دولت عثمانیه but حکمت عملی; کتب دینیہ

(12) If a singular Arabic substantive denotes a rational being, the Arabic adjective should always agree with it.

It will be seen that the concord of Arabic substantives and adjectives in Persian usually follows the rules of Arabic grammar.

(c) Summary of rules of concord of substantives and adjectives other than the ordinary Persian concord.

(1) A regular Arabic masculine plural denoting rational beings can be qualified either by a regular plural or rarely by a broken plural.

(2) A broken plural denoting male rational beings may be qualified by a broken plural, a regular masculine plural, or rarely a feminine singular.



(3) A broken plural *not* of rational beings is *usually* qualified by a feminine singular, rarely by a broken plural.

(4) A dual of rational beings is qualified by a dual agreeing with it.

A dual of irrational (or neuter) things is rarely qualified by a masculine singular, generally by a dual.

(5) A singular Arabic feminine of lifeless things *usually* has the adjective agreeing with it, but not always.

If the noun ends in ت for the servile ى, the adjective is *usually* masculine.

An adjective ending in the *yā-yi nisbatī* and qualifying a feminine rational Arabic noun is feminine in form; irrational, masc. or fem.

(6) If a singular Arabic substantive denotes a rational being, the adjective should always agree with it.

(7) Plural Persian nouns should not be qualified by a plural adjective, neither Persian nor Arabic.

(p) (1) A few Persian adjectives are also treated as substantives, as: *Sa'dī* (پخته و جهان دوده و گرم و سرد روزگار چشیده و نیک و بد ایام آزموده) " (thou wast most fortunate that thou fellest to the lot of an old man) experienced and travelled, one who had seen the ups and downs of life, and tried its good and bad." The adjectives پست و بلند, راست و دروغ, تلخ و شیرین, are often so used.

(2) Adjectives, Persian and Arabic, may stand for substantives, as:

(pl. of اموات) "the dead"; also مردگان and گذشتگان, *vide* (r) and § 115 (r).

(3) An adjective standing for a substantive may be qualified by another adjective, as: *Sa'dī* (توانگوی بخیل را پسری رنجور بود) "a certain rich miser had a sick son":

*Sa'dī* آن شنیدی که لاغر دانا گفت روزی بابلوی فرید.

*Remark.*—In English, adjectives occur as nouns, generally in poetry, as: "the past." George Eliot talks of the "painful right" and the "irreclaimable dead," but only a master of English prose can so introduce an adjective qualified by another adjective.

(4) Sometimes an adjective is better, or as well, known as the substantive it usually qualifies, and hence is used alone, as: چو هندی زنم بر سر زنده پدل.

*Hindī* here stands for *tigh-i Hindī*. Compare "my Toledo" for "my Toledo blade."

(q) A few substantives are in modern Persian treated as adjectives also, as: *kishti bisyār ārām būd* (Shah's Diary) "the boat was calm, did not roll": این صندلی بسیار راحت است (m.c.) "this chair is very comfortable." That *ārām* and *rāhat* are considered as adjectives and not as substantives forming a component part of a compound verb, is shown by their having in modern Persian a comparative form *ārām-tar* and *rāhat-tar*. *Tamīz* (تمیز judgment, discrimination) in m.c. signifies "clean."



(r) (1) The noun of agency, and—as in English—the present and past participles, are used as adjectives. With these must be classed the verbal adjectives in *ā*.

(2) The noun of agency is not much used. In modern Persian it is nearly always an adjective: *shakhṣ-i bakhshanda* (m.c.) شخص بخشنده “a liberal man”; *rū-yi darakhshanda* (m.c.) روی درخشنده “a bright-looking, cheerful face”; *mard-i atā-kunanda* (m.c.) مرد عطا کننده “a generous man.” Vide § 115 (r).

Even classically, the noun of agency was used as an adjective:—

در صومعه و مدرسه و دبر و کفشت      فرسوده ز دوزخ اند و جوانی بهشت

“In synagogue and cloister, mosque and school,

Hell's terrors and Heaven's lures men's bosoms rule.

O. K. Rub. 49 Whin.

*Remark.*—The adjective *sharmanda* شرمنده “ashamed” is from an obsolete verb *sharmidan* شرمیدن.

The adjective *farkhunda* فرخنده is connected with *farx* فرخ, Pers., from *far* فر, Pers., “beauty, lustre”, and *rukḥ* رخ, Pers., “cheek, face.”

In *charand u parand* چرند و پرند “grazing beasts, and birds,” the *z* is dropped. In m.c., *charand* چرند alone, is an adjective, meaning “bosh, rot” (چرند گفتن).

*Mānand*, prep., “like” (in India vulg. *mānind*), is from the verb *manān* مانستن “to be like, to resemble.”

A few other adjectives, possibly derived from obsolete verbs, have this agent form, as: *diranda* (m.c.) دیرنده “slow to act.”

(3) Present Participle:—گفتم حکایت آن روباه مناسب حال نست که دیده‌ش گریزان *(Sa'di)* “I said you are like the fox who was seen fleeing away and stumbling blindly in its haste.”

(4) Past Participle:—فی الجملة خانه او را کسی ندیدی در کشاده و سفره او را *(Sa'di)* “in short none had ever seen his house with open door or table spread”: *gīlās-hā ham rasīda va pur bār būd* (Shah's Diary) “the cherries too were ripe and (the trees) well laden with them”: *kār-i nā-pasandīda kard* (m.c.) “he committed a displeasing (or reprobated) act.”

(5) According to Platts, *maṣṭ*, *dūst*, and a few nouns and adjectives were once past participles.

(s) (1) The Persian adjective *pīr* پیر appears to have a feminine *pīra* پیره:—

*(Sa'di)* نکردی درین روز به من چفا که تو شیر مردی و من پیره زن

“—Thou wouldst not have treated me roughly in these days

When thou art a strapping youth and I a poor old woman.”

*Pīra-zan* پیره زن is also used in m.c.

It must be recollected that Persians sometimes express or emphasize an



*izāfat* by writing it as *z*. Possibly, therefore, this *z* may stand for an *izāfat*, *vide* (g).

(2) In modern Persian, کمینه is used by *women* for the pronoun "I" or "me" when writing to a superior, *vide* pages 51 (f) and 69 (e).

In classical Persian, کمینه *kamīna* is generally used as positive masculine, "mean, vile."

بگذار که بگذرد و بگذرد و بگذرد  
تا در صف بندگان نشینم  
(Sadi).

"Permit me—for I am just a humble person—  
To rank and sit amongst the slaves."

(t) (1) As stated in (n) (3), all broken plurals are grammatically feminine singular, and the Arabic feminine termination singular is *ṣ*.

(2) This feminine *ṣ* is frequently added to Arabic participles and adjectives even if the noun qualified is Persian. Examples: *mashā'ikh-i mazkūra* مشائخ مذکوره (class.) "the Shaykhs mentioned above"; زنان موصوفه "the women described"; تکلیفات مذکوره "the duties mentioned"; مکاتبات مکاتبه mukātaba-yi marqūma bi-dūstī (class.) "correspondence written in friendship."

(3) If the fem. noun is Persian or Arabic, singular or plural, and denotes rational beings, or if the qualifying Arabic adjective is of the form فاعل or فاعِل, the adjective is *usually* put in the feminine singular: حکمت کامله or (perhaps incorrectly) حکمت کامل "perfect wisdom," but قدرت کامل of man's power and قدرت کامله of divine power; *vide* (n) (11).

(4) If, however, the Arabic adjective is separated from the Persian noun it qualifies, or if it is a predicative adjective, it is preferably left in the masculine form, as: او زن خیلی عاقل است "she is a very intelligent woman." In این زن در شهر مشهور شد "this woman became famous in the town," it would be better to substitute مشهور.

(5) It appears that it is optional in *modern* Persian to add a *ṣ* to Arabic adjectives and participles: in speaking the *z* is generally omitted, but in writing it is generally inserted.<sup>1</sup> Examples: لباس فاخر (m.c.), or لباس فاخرة (in writing) "rich apparel"; همشیره عزیز (m.c.), or همشیره عزیزه (in writing). There seems no sufficient reason for adding the *z* to *fākhir* in the previous example, as *libās* is masc. in Arabic; in لباس مرمع the *ṣ* is never added; but in خلعت فاخره the *z* is correct, as *khil'at*. خلعت has itself the feminine termination.

As ضعیفه is used as a substantive signifying "a woman (in m.c. especially a married woman)," the feminine termination is only added to ضعیف when the qualified noun is a rational being: مادیان ضعیف mādiyān-i za'ī/ "the

<sup>1</sup> The author is of opinion that it is better to add the *z* to all Arabic participles and adjectives when they qualify a noun, Persian or Arabic, that is feminine either logically or grammatically.



weak mare," but *mādiyān-i za'īfa* "the mare of the woman": خانم ضعیف (m.c.) "the feeble lady" is commoner than خانم ضعیفه.

In مجلس عدلیه, generally translated "a court of justice," the second word is an Arabic abstract noun formed according to rule, from the relative adjective.

(6) The advantage of adding *z* to Arabic participles will be seen from the following:—

زن مرحومه "the deceased woman," but زن مردوم "the wife of the deceased": رود حائل بود "the river intervened," but رود حائل از پوشش بود (mod.) "the intervening river prevented an assault": here حائل could be substituted, but حائله clearly indicates that it is a qualifying adjective and not predicative, though رود is not feminine.

(7) Arabic adjectives or participles that are commonly used as adjectives in m.c., are seldom inflected for gender. There is, however, no rule; for Persians that pride themselves on their Arabic, will use Arabic constructions, even when contrary to Persian grammar and idiom. The Arabic past partic. مقبول in m.c. means "pretty," and hence is rarely inflected: however دختر مقبوله is used in m.c. for "pretty girl," as well as دختر مقبول.

(8) In گفت و گوی سبزه (m.c.), there appears to be no grammatical reason for the feminine termination. Possibly the explanation lies in the fact that most of the common words in Arabic for 'conversation' are feminine.

(9) *Musamma* مسمی "named" (in Persian written and pronounced مسما and مسمی *musammā*) has for its feminine *musammāt* مسمات:—

آنجا با زنی مسمات به حاجی بی بی نکاح<sup>1</sup> کرد (m.c.) "there he married a lady called Hājī Bibī"; but آنجا با شخصی مسمات بنصر الله خان نکاح<sup>1</sup> کرد.

In India, in written documents مسمات is prefixed to almost every woman's name and = Mrs., or Madame, or Miss.

(10) *Ālī-jāh* عالیجاه is used as a form of address for men, and *ulyā-jāh* علیا for women. *Ulyā* علیا is the feminine of *alī* العلی the elative of *alī* عالی. The construction appears to be Arabic, i.e. علیا جاهاً "high as to rank."

<sup>1</sup> *Nikāh* in its literal sense signifies 'conjunction', but in the language of the law it implies the marriage contract and its celebration. The past part. fem. *mankūhah* منکوحه "joined in legitimate wedlock" is applied to a woman married by the ceremony of نکاح as opposed to that of *متعه* (lit. usufruct, engagement), which is a marriage contracted for a fixed period and for a fixed sum—a kind of legal prostitution. In Persia the word *متعه* is used only by the learned, the term *ṣiḡha* صیغه being substituted both for the ceremony and for the temporary wife. The children of a *ṣiḡha* wife are legitimate, but do not rank equal with those of a *mankūhah* منکوحه wife, except in the eye of the law. Though the Prophet sanctioned 'temporary wives' as a preventive to vice and the Shi'as still practise such marriages, the Sunnis consider them unlawful. Kirmān, in Persia, is noted both for the number of its *ṣiḡha* صیغه women and of its prostitutes.



In India, and probably in Afghanistan, عالی جاہ is still an address for persons of position, but in Persia it is used for نائب وکیل *nā'ib vakīls*, etc.<sup>1</sup>

(11) An Arabic feminine elative is often used to qualify a feminine noun, Persian or Arabic, as: *dawlat-i 'uzmā* دولت عظمی "the most great empire"; آمد و سجدات شکر ابن موهبت عظمی و عطیة "the smallest sister"; Iq. *Nāma-yi J.*, Ed. Bib. Ind., As. Soc. Beng.

*Remark.*—If an Arabic adjective of the measure *أَفْعَل* has an elative signification, its feminine is on the measure *أَفْعَلِي*; but if it denotes colour or deformity its feminine is on the measure *أَفْعَلَاء*, as صفر "yellow," fem. صَفْرَاء; اعرج "lame," fem. عرجاء.

(u) Arabic participles used as substantives make their feminines in s according to rule, as: محبوب من "my friend (male)"; معبوءة من "my friend (female)"; مرحوم "deceased (male)"; مرحومة "deceased (female)"; معشوق and معشوقة; مطلقه "a divorcee."

In classical Persian and Arabic, عاشق is generally used for the male lover, while معشوق or محبوب "the beloved" is generally considered to be feminine of necessity, and hence it is not necessary to add an s to distinguish it as feminine.

In classical Arabic, it is a rule that "nouns" which by their nature can apply only to females do not take the feminine termination. Sa'di, neglecting this rule, writes حامله "pregnant," but observes it in the word معشوق "mistress." *Umar-i Khayyām*, however, uses *ma'shūqa* :—

گویند بهشت و حور و عین خواهد بود      و آنجا می ناب و انگبین خواهد بود  
گر ما کسی و معشوقه پرسنیم رواست      چه-ون عاقبت کار همین خواهد بود

"In Paradise, they tell us, Houris dwell  
And fountains run with wine and oxymel:  
If these be lawful in the world to come,  
Surely 'tis right to love them here as well."

O. K. 185 *Whin.*

(v) (1) *Mushkil* مشکل (pl. *mushkilāt*) is in classical Persian both a substantive and an adjective.

In modern Persian it is generally used as an adjective only, *ishkāl* شکل being usually used in writing and in m.c., for the substantive.

(2) *Umda* عمدة is both a substantive and an adjective: چیز عمدة "an excellent thing"; او از عمده مشقربانم بود (mod.) "he was one of my best

<sup>1</sup> Great offence was once given to a Persian Governor by the Afghan interpreter of a British official ignorantly writing to him as عالی جاہ *ālī-jāh*.



customers"; وزراء "of the best of the ministers"; از عمد مقصودم "my real object."

(w) (1) Two substantives are often substituted for an English substantive with its adjective, as: (ایمان بلند موصوف بود (or ببلندی همت موصوف بود "he was endowed with high aspirations, a noble ambition"; سابقه معرفتی که میان (Sa'dī) "by the previous acquaintance we had—"; بسوابق نعمت (Sa'dī) "by former beneficences, by previous favours"; (m.c.) سابق ایام "former days"; بدین صحبت<sup>2</sup> درویشان و صدق نفس ایشان ذمائم اخلاقیات<sup>3</sup> بمالد<sup>4</sup> مبدل گشت (Sa'dī) "by the felicity of the companionship<sup>2</sup> of dervishes and the purity of their nature, his evil qualities became changed to good ones"; لازمه سفر (m.c.) "what is necessary for a journey"; لازمه تدبیر (m.c.) "what planning is necessary, the right course to take"; لوازم صحبت (Sa'dī) "what is proper to good companionship"; این از عجائب کار (or کارها) است "this is a wonderful exploit"; (Shah's Diary) در کمال بقیه و قوت همدند "they are in perfect bodily health"; عین کمال "the highest perfection"; عین تباهی و محض گمراهی "complete error."

(2) *Kull* كُلّ Ar., and *کلی* Per., are substantives; while *کلی*, fem. *کلیه*, is an Ar. adjective. In sentences such as, — احتمال کلی میرود که (m.c.) "there is a every probability that—", *kullī* is sometimes mistaken for a substantive.

*Kulliyat* کلیه is also an Arabic abstract noun "totality"; the Persians also use *kullī* in the same sense.

(3) The Arabic substantive *حسن* and its antonym *سوء* are in classical and in modern Persian frequently used instead of adjectives: در حقّ بین طائفه "he entertained the very highest opinion of this sect"; حسن سلوک "upright conduct"; حسن ادب "good manners"; حسن انتظام "good administration, also good discipline, etc." A m.c. phrase is حسن خویش این است "the good thing about him is this—"; vulgarly also حسن بدیش is used.

<sup>1</sup> *masbūq* مسبوق بکار سابق "precedents" (سابق pl. of سابقه the fem. of سابق) "based on a precedent."

<sup>2</sup> In m.c. صحبت means "conversation, also "mention"; از او سخت صحبت داشت (m.c.) "he spoke in strong terms about him."

<sup>3</sup> *Zamā'im* (pl. of ذمیه) "misdeeds, reprehensible qualities"; *hamā'id* (pl. of حمید) "laudable actions or qualities."

<sup>4</sup> Note that the *hamza* in سوء distinguishes it from the Pers. *sū* "direction" or the Turki *sū* "water."



Similarly with سوء ظن "evil thought, suspicion"; سوء عمل "evil doing"; سوء حال "bad plight"; سوء هضم "indigestion"; سوء ادب, or سوء ادبی "rudeness"; سوء خاتمه "evil end"; سوء خلق "bad temper or nature."

(x) The classical سخن عام "a common or well-known matter" is not so common in modern Persian, as سخن عمومی, or سخن عام (m.c.). *Umūmī* is an Arabic adjective.

(y) A few Arabic adjectives and some Persian and Arabic participles are, before a substantive, followed by an *izāfat* instead of by a preposition: مخالف رایی ثابت (m.c.) *(Sa'dī)* "it is contrary to reason";

مخالف رای شماست (m.c.) "this is not like your usual good sense."

*Muḥāl-i mumkin* محال ممکن (m.c.) is a vulgarism, apparently for *muḥāl u nā-mumkin* محال و ناممکن.

(z) In m.c. پاک means "clean, and religiously pure," but صاف means "smooth, level"; صاف کردن, however, is "to strain liquid through cloth," and پاک و صاف is "clean."

Indians and Afghans use پاک in the sense of "pure" only, and صاف in the sense of "clean"; also "completely wholesale (of a thing)."

*Remark I.*—For the negative use of کم and تر *vide* § 121 (b).

(aa) The addition of *āna* آنه — to substantives forms adjectives, and to adjectives forms adverbs, as: مردانه "manly, virile"; ملوکانه "royal (from *mulūk*, pl. of *malik* "king"); دلیرانه "bravely, boldly"; لائقانه - احقرانه; *vide* also § 108 (a).

After a 'vowel,' the usual euphonic change is made, as: *dānāyāna* دانایانه, etc.

استادانه تر "in a more masterly way" seems to be an exception, as the adverb is here formed from a noun.

#### § 44. Compound Adjectives.

( اسم محفت مرکب ).

(a) Any noun with a particle prefixed may become an adjective, or a whole phrase may be an adjective: مرد ما مال "the man possessed of property"; ناچیزهمت *(Sa'dī)* "poor-spirited"; پا در گل *pā dar gil* (m.c.) = *dar mānda* در مانده "awkward, thoughtless"; سر بگردان *sar dar havā* (m.c.) "full of thought, anxious"; هیچ مدون "ignoramus"; سر بگردان *sar bi-giribān* "full of thought, anxious"; کن مکن *kun-ma-kun* "hesitating; also a command"; کسی مفرس *kas ma-tars* "fearing none"; کسی مفرس *kas ma-purs* "out of the way, outlandish"

"impossibility." چیز محال



= دور افتاده." In *sar-i dast* سر دست "ready at hand," *sar-i zabān* سر زبان "on the tip of one's tongue," *sar* is practically a preposition.

An epithet may consist of a whole clause, as: *banda-yi halqa* بندۀ حلقه گوش *bi-gūsh* (*Sa'dī*) "slave with a ring in his ear": *mulk-i dar jang girifta* (m.c.) "country taken in war": *ta-jirī keshī shakste* واونی بقلندران "a merchant whose ship has been wrecked and an heir who has associated with Kalendars—":

ای هذرها نهاده بر کف دست عیبها بر گرفته ز بر بغل  
(*Sa'dī*).

"Oh thou that displayest thy virtues, but concealest thy defects."

*marā bi-khalvat-i* مرا بخلوت کوچکی سه سوی بستۀ دوش سوی حرم کشاده بخواست *kūchak-i si sū-yi basta-yi dar-ash bi-sū-yi haram gushūda bi-khīwāst*—Tr. H. B. Chap. XVIII, "he called me into a private place, closed on three sides, with its door opening into the harem."

Note the position of را in: *am* مرا در کار نشده ام (m.c.) "I have never encountered such a difficult law-case as this."

(b) Compound adjectives are formed:—

(1) Of an adjective or participle prefixed to a noun:—

زشت روی of ugly face	} both elements, Persian.
شکسته دل broken-hearted	
لطیف طبع <sup>1</sup> of gentle disposition	} both elements, Arabic.
ضعیف حال <sup>1</sup> in wretched circumstances	
خوش الحان <sup>2</sup> of pleasant voice	} mixed elements.
بدم خلق <sup>3</sup> ill-tempered	
نوحه نو with moustache just coming	
صاف دل pure-hearted	
سلیم دل simple-minded, rather stupid	

*Remark I.*—Compounds with نیک and نیکو are rare in modern colloquial. The compound نیک نام is common.

*Remark II.*—The adjectival member can qualify two substantives, as: *chārwa dāw qawī bāl w bāl enī qāfir nām* (*H. B. Chap. VI*) "a muleteer stout and strong, 'Alī Qāfir by name'; here قوی بāl و قوی بāl stands for قوی بāl و قوی بāl. In modern Persian the former construction is preferred.

(2) Of a Persian noun prefixed to a Persian adjective:—

دل تنگ sad, bored.  
دست دراز oppressive.

<sup>1</sup> In modern Persian, both in writing and in speaking, لطیف الحال and لطیف الطبع; or حال لطیف and طبع لطیف.

<sup>2</sup> *Alhūn* (pl. of *lahn*) "notes"; *ilhūn* infin. "chanting."



دندان گرد (*lit.* round-toothed) 'one that drives hard bargains.'  
 : اخون دراز vulg., a thief.

*Vide* also adjectives of resemblance, No. (25).

*Remark.*—The members of the compound are frequently inverted, thus :  
 سفید ریش or ریش سفید "grey-beard, old man, etc."

(3) Two nouns; *vide* also (16):—

شیر دل lion-hearted	} both elements, Persian.
پری رخسار fairy-cheeked	
ملک منظر with the appearance of an angel.	} both Arabic.
شیطان خیال diabolical in thought	
لب لعل ruby-lipped	} Persian and Arabic.
گهر نثار scattering pearls	
دربا موج billowy as the ocean (of a large army).	
گرم پیشه munificent	} Arabic and Persian.
لب باقوت ruby-lipped	

*Remark.*—Rarely the compound consists of two Arabic broken plurals, as اشخاص معاصن آداب "people of exquisite manners": *vide* also (16).

(4) Of a substantive, Persian or Arabic, prefixed to a Persian verbal root:—

آتش نشان scattering fire.	} substantive Persian.
دل آزر heart-afflicting.	
جهان گیر world-conquering.	
خطا بخش fault-forgiving.	} substantive Arabic.
مجلس آرا assembly adorning.	

برپای خرابات رو من بخشای بردست پیاله گیر من رحمت کن

"Pardon these hands that ever grasp the cup,  
 These feet that to the tavern ever stray."

(O. K. 884 *Whin.*)

This compound has often a passive, not an active, sense, as: خدا بخش *khudā bakhsh* "given of God": رو شناس *rū shīnās* "known by face, i.e. acquaintance": دست آموز *dast-āmūz* "tamed (of wild birds, etc.)": پای مال *pāy-māl* "trampled under foot."

<sup>1</sup> In modern as well as classical Persian, *shīr* "lion" is often an adjective "brave."

<sup>2</sup> *Maḥāsīn* معاصن pl. of حسن, "beauty, any good quality; the moustache and beard": آداب *ādāb* pl. of *adab* ادب manners.



(5) Adjective (P. or A.) or adverb prefixed to a Persian verbal root :—

خوش خوان	sweetly-singing.	} prefix Persian.
نیک خوا	well-wishing.	
زود فهم <sup>1</sup>	of quick apprehension.	
پس اندیش	who thinks after the deed is done; imprudent.	
مقیر نما	mild looking, but not so in reality.	} prefix Arabic.
مظلوم نما	apparently oppressed, but in reality a tyrant.	

Some of these compounds have a passive signification, as نو آموز "in-experienced, a beginner" : کم یاب "difficult to be obtained, scarce."

(6) Of substantive (P. or A.) and past participle :—

جهان دیده	experienced.	} substantive Persian.
جنگ آزموده	tried in battle, proved.	
محنّت کشیده	one that has seen trouble.	} substantive Arabic.
خجلت <sup>2</sup> زده	shame-stricken.	
صاحب مرده	whose owner is dead (abuse to an animal).	

In a few words the final *z* is dropped, as سر آمد : زنگ "rusty" : "foremost, perfect; also subs. froth, scum; a chief" : خدا داد "given by God."

Compounds of Arabic nouns and past participles are rare : طالع منعوس "of ill-omened fate, unlucky."

(7) Of substantives with prepositions, با - به - بی - بر - زیر - etc. :—

بی دین	irreligious.
بی انصاف	unjust.
بی دل	cowardly.
بی خرد	unwise.
برقرار	lasting.
زیر دست	imperious, tyrannical.
زیر دست	subordinate, oppressed.
بکار	useful.
ناکار	useless; vide (10).
با بنیه	(m.c.) of robust frame.
با پول	wealthy.
با نمک	with salt; pleasant-featured; pleasant of conversation.
با عقل	possessed of sense.

<sup>1</sup> From فهمیدن a Persian verb from the Arabic root فهم

<sup>2</sup> Properly خجلت *khajlat*.



(8) Of a substantive, or a Persian verbal with the prefix هم :—

هم بستر	bed-fellow.	}	Persian substantive
هم راه	fellow-traveller.		
هم عمر	of the same age.	}	Arabic substantive.
هم مدرّس	school-fellow.		
هم رو	travelling together.	}	Persian verbal.
هم باز	playing together.		

(9) A substantive with the prefix کم<sup>1</sup> as a privative :—

کم بخت	unfortunate (contemptuous).	}	Persian substantive.
کم زور	weak.		
کم تجربه	inexperienced.	}	Arabic substantive.
کم بضاعت	possessed of little capital.		

(10) نا<sup>2</sup> prefixed to adjectives, substantives, Persian verbals and past participles (compare with 12) :—

نا خوش	displeased (class.); unwell (mod.).	}	adjective, Persian.
نا پاک	impure; in m.c. saucy, roguish (of a woman, in a good sense).		
نا پسند	not liked.		
نا بالغ	under age, immature.	}	adjective, Arabic.
نا ملائم	rough.		
نا پاک رای	of impure intent.	}	various compounds.
نا پایدار	inconstant; not durable.		
نا بکار	useless.		
نا برجا	out of place.		
نا چیز همت	of mean resolution or ambition.	}	
نا دان	ignorant.		
نا فهم	not understanding.		
نا تراشیده	rude; rough.		
نا ستوده	unpraised.		
نا اختصار یافته <sup>3</sup>	unabridged.	}	

نا کرده گناه در جهان کیست بگو

“ Was e'er man born that never went astray ? ”

O. K. 391 *Whin.*

نا مرد unmanly, coward.

نا چیز worthless.

نا امید hopeless.

<sup>1</sup> For the negative use of کم and کم تر, vide § 121 (b).

<sup>2</sup> In compounds usually nā and not na. Before an infinitive either نا or ا.

<sup>3</sup> Or غیر مختصر.



In modern Persian **نا** is frequently used instead of **نپخته**; as **گوشت نپخته** in modern Persian is preferred to **گوشت نا پخته**: **برنج دم نکشیده**: "rice not steamed (after cooking)."

In negative compounds, when part of the compound is a verbal root, the negative should immediately precede it, as **خدا ناترس** "Godless": **ناکرده خواب** "not having slept." **Sa'dī**, however, has **حق ناشناس** for **حق ناشناس**.

*Remark 1.*—In speaking, *nā-ghāfil* is often used for **غفلة** *ghaflat*<sup>2</sup>.

(11) The privative **غیر** *ghayr-i*<sup>1</sup> prefixed to Arabic nouns, participles, and phrases, and Persian adjectives:—

**غیر انصاف** *ghayr-i inṣāf* contrary to justice (not unjust).

**غیر تحقیق** *ghayr-i taḥqīq* "not verified."

**غیر حاضر** absent.

**غیر مشروط** unconditional.

**غیر مرتب** out of order or proper arrangement.

**غیر مستعمل** not in use, obsolete.

**غیر مذکوحه** (fem.) unmarried (wife).

**غیر آباد** uncultivated, etc.

**غیر اختیاری** involuntary.

**غیر تقسیم** not allotted.

**غیر تربیت یافته** uneducated, ill-bred.

**غیر رسمی** (m.o.) unofficial.

**غیر ممکن الزراعة** incapable of being cultivated.

**غیر ممکن الوصول** irrecoverable.

(Shah's Diary)—**مرد و زن الی غیر الذہابت همه جا در دو طرف راه صف کشیده بودند** "men and women without number were everywhere drawn up in lines on both sides of the way."

*Remark.*—In **غیر مقبوضه** "not taken possession of, unappropriated" and **غیر منقولہ** "immovable (property)," the participle is feminine to agree with a broken plural understood, viz.: **املاک**. In **غیر مملوئہ**, it is not clear why the feminine is used.

<sup>1</sup> In Persia, but not in India, the *izā/at* always follows **غیر**: the use of **غیر** is rare in modern Persian. In Arabic **غیر** is a substantive, and when privative is followed by the genitive, as: **غیر خالص** "impure." Possibly the *izā/at* of the **غیر** in Persian is a corruption of the **ی** of the Ar. nom. case.

<sup>2</sup> In Persian often incorrectly written and pronounced **آ** *alā*.



Sometimes the participle has the *ي* added to it, as: *غیر موروثی* "not inherited."

(12) Of a Persian or Arabic substantive or adjective prefixed by the Arabic *لا* "no, not"; [compare with (10)]:—

*لا وارث* belonging to no one.

*لا نانی* unique.

*لا چار* } helpless, without remedy (*چاره*).  
*نا چار* }

*Remark.*—*Lā-ubālī* *لا ابالی*, adj., "careless," is really an Arabic verb "I do not care," from *مبالاة* (root *بَلَو*), *vide* (15).

(13) Arabic substantives prefixed by the privatives, *عديم*, adj., "void of" and *معدوم*, past part. "non-existent"—

*عديم الوجود* non-existing.

*معدوم الاثر* (m.c.) lost to ken, disappeared (of a thief).

*موجود الاسم معدوم الجسم* "known by name but non-existent, i.e. fabulous" (as the *Simurgh*).

*Remark.*—The substantive *عدم* is used for forming substantives, as: *عدم الوفا*, Ar., and *عدم وفا*, Per., "want of fidelity."

(14) Compound Arabic adjectives, compounded of an adjective or a participle and a substantive in the genitive case<sup>1</sup>:—

*جليل القدر* (m.c.) of noble dignity.

*موجود الاسم* known by name only.

(15) Arabic phrases,<sup>2</sup> as *مشار إليه* "mentioned above"; *موصى إليه* "mentioned, hinted at"; *ما لا كلام* "beyond expression"; *لا يموت* "immortal" (lit. "he will not die"); *لم يزرع* "uncultivated" (lit. it was "not sown"); *لن تراني* "boasting" (lit. "you will not see me"); *لك* "possessions," subs. (lit. what he possesses); *لا ينقطع* "unceasingly, adv."; *كما في السابق* adv., "as formerly"; *مست لا يعقل* *mast-i lā ya'qil* "dead drunk [lit. drunk (and) he knows nothing"].

*Remark.*—When the phrase contains an Arabic verb, such as in *Allāh ta'ālā* *الله تعالى* "God, may He be exalted," the Persians, if the first word is

<sup>1</sup> The final short vowel of the genitive is omitted.

<sup>2</sup> Many of these are substantives as well as adjectives, *vide* § 116 (n).

<sup>3</sup> In m.c. *mūnī ilayh* *موصى إليه*. *Mushar* *مشار إليه* can be used alone, but *mumq ilayh* *موصى إليه* must qualify a noun.

<sup>4</sup> *Lam* in Arabic gives to the Aorist a preterite sense.



Persian, frequently but incorrectly insert an *izāfat*, as: *Khudāwand-i ta'āla* خداوند تعالی; *mast-i lā ya'qil* مست لا عقل.

(16) Adjectives of resemblance are formed by affixing to nouns certain words, chiefly substantives, *vide* (3):—

- فرشته صفت like an angel, angelic.  
 پری کوداوی<sup>1</sup> acting like a fairy.  
 زورق مثال shaped like a boat.  
 ملک اشتباه<sup>2</sup> (old) like the sky.  
 حوری<sup>3</sup> نظیر like a houri.  
 قمر طلعت with a face like the moon; beautiful.

*Mānand* مانند, adj., "like", is derived from ماندن; and, affixed to a substantive, forms an adjective, as: *daryā-mānand* دریا مانند "like the sea" (gen. to signify quantity).

Rarely, a broken plural is used, as: *ḥaṣṣā-ir-i falak-naṣṣā-ir* حظائر فلک نظائر "enclosures high and inaccessible as the heavens"; *ḥaṣṣā-ir-i falak-naṣṣā-ir* (or—*naṣṣā-ir*) would also be correct.

(17) In a few compounds, a numeral is prefixed to a noun:—

- چار چشم very alert.  
 چار گوشه four-cornered; square, oblong.  
 چار ساله four-year-old; *vide* § 98 (b) (4).

*Remark.*—Adverbs and substantives are also so formed, as: چار نعل رفتن "to go at full gallop"; چار زانو نشستن "to sit tailor-fashion"; چار سو "a market-place."

(c) The following words, chiefly Arabic, are frequently attached to substantives and adjectives to form compound adjectives:—

(1) پذیر "receiving," as: حاصل پذیر "possible"; تعمیر پذیر (m.c.) "can be mended" (prop. of buildings).

(2) پناه *panāh* "asylum, refuge, shelter," as: مغفرت پناه "asylum of pardon" (an epithet for kings, governors or *mujtahids*); جهان پناه (for kings).

(3) مآب *ma-āb* lit. "place of return"; فرنگی مآب (mod.) "Europeanized."

(4) شعار *shi'ār*, lit. "outer garment; anything that envelops the body"; عدالت شعار "clothed with justice."

<sup>1</sup> *Kirdār* کردار from *kardan* کردن, when one would expect *kardār* کردار.

<sup>2</sup> In mod. Pers. *ishtibāh* اشتباه means "doubt, error."

<sup>3</sup> *Hūrī* حوری Pers. *Hūr* حور, Ar., is pl. of حوراء, fem. of احور. In Persian حورية *hūrīyya* is used as a singular; though Ar. pl. in form, this word is not used in Arabic.

<sup>4</sup> From *pazīruftan* پذیرفتن or *pizruftan* پذیرفتن "to receive."

<sup>5</sup> From رَوْب — اَب "to return"



- (5) اثر *aṣṣar* "trace, sign" : مهابت اثر "inspiring awe, majestic."  
 آغار *āḡār*, pl. of اثر : مودت آغار "friendly" (of people).  
 (6) نشان *nishān* "sign, mark" : عزت نشان = صاحب عزت.  
 (7) اسلوب *uslūb* "arrangement, manner" : کفر اسلوب = کفر آمیز  
 خوش اسلوب "well-shaped" (of things).  
 (8) قرار *qarār* "dwelling, fixed abode" : دوزخ قرار "dwelling in Hell."  
 (9) مشحون *mash, ḥūn* "filled" : خبیث مشحون "wicked."  
 (10) ماصیر *maṣīr* (rare in mod. Pers.) "place of returning, going" :  
 شقارت ماصیر "unfortunate."  
 (11) مدار *madār* "centre, pivot" : عزت مدار "centre of respect."  
 (12) مکان *makān* "place" : جنت مکان "dwelling in Paradise (of Muslims only)."  
 (13) نصیب *naṣīb* "portion, fate" : جنت نصیب "having received the award of Paradise."  
 (14) پیشه *pīshā* "trade" : جفا کار = جفا پیشه "tyrannous."  
 (15) قرین *qarīn* adj. "joined, contiguous" and مقرون *maqrūn* past. part.  
 "joined, contiguous" : عزت قرین = صاحب حشمت = حشمت قرین.  
 با سعادت = سعادت مقرون ; دولت مقرون  
 Note also the following *qarīn-i maṣlahat* قرین مصلحت "advisable" :  
 مقرون بصحت "healthful, etc., etc."

(16) The verbal adjective in *aliḥ* is very rare in compounds: جادو کُنا *jādu-kunā* (obs.) "practising-magic" : پویا بدایان (old) "wandering in the desert."

#### § 45. Intensive Adjectives.

(a) (1) An intensive adjective is formed by adding to the simple adjective a final *aliḥ*,<sup>2</sup> called *aliḥ-i kaṣrat* الف کثرة, or *aliḥ-i mubālagha* الف مبالغه, or *aliḥ-i ta'ajjub* الف تعجب, as: *Khushā bi-ḥāl-i ṣulḥ-kunandagān* خوشا بحال صلح کنندگان "Blessed are the peace-makers."

This intensive *aliḥ*, which is probably the vocative *aliḥ* and is of rare occurrence, except after the adjectives بد - خوش and بس, usually precedes the noun it qualifies; but 'vide' *basā* Adverbs of Quantity (l) 3.

(2) In old Persian, the substantive so qualified has often a final *aliḥ* as well, as: *khushā Shīrāzā* "oh delightful is Shiraz!" : بدای درویشا کورا بود فکر تن : (Sa'di).

(b) (1) The adjective may be intensified by adding an adverb or adjeo-

<sup>1</sup> شدن = صار - بصیر.

<sup>2</sup> There are several final *aliḥ*s, as: الف زائد, نده, —, تعین کلام, —, یدا, —, vide p. 12.



tive, as: *خیلی خوشگل* (m.c.) "very pretty"; *بسیار بد* "very bad"; *پُر خور* "a great eater, glutton"; *پر بی عقل* "a perfect fool"; *بسیار ناگوار* "very unpalatable"; *بسیار آسان* (class.) "quite easy"; *شد* *u sakht shād* (m.c.) "he became very delighted"; *ورطه‌های هول انگیز* "the precipices appeared in my eyes extremely terrifying"; *vide* § 45: *حربا تشدید* (m.c.) "an accentuated ass, an ass and an ass again."

*خوش مینا شدم به بلاهای بیکی ای وای بیکی من و وای بیکی*

For *bas, az baz, etc.*, *vide* Adverbs of Quantity (l) (3).

(2) It may be intensified by the *ی* of unity, as: *این گل خوش رنگی دارد* "this is a very beautiful flower" = *in gul chi rang-i khūb-i dārad* "what a very fine colour this flower has."

(c) (1) Repetition<sup>2</sup> may give a continuative or intensive signification, as: *پاک و پاکیزه* *pāk u pākizā* "very clean"; *دور و دراز* *dūr u darāz* "very far away"; *رفت و شست* *rufta shusta* "tidied and cleaned (lit. swept and washed)."

(2) Sometimes the meaningless appositive gives this meaning, *vide* § 140 (a) and Remark.

(3) The repeated adjective may be in the plural, as: *mast-i mastān* "dead drunk"; *فقیر و فقیران* *faqīr-i faqīrān*, or *فقیر الفقراء* *faqīr<sup>3</sup>-l-fuqarā<sup>4</sup>* "a pauper of paupers, very very poor."

In the title *خانخانان* modern Persians and Indians insert the *izāfat*. Mons. Raymond, the translator of the "*Seir Mutaqherin*," who knew at least one Indian holder of the title, used the *izāfat*.<sup>5</sup>

In Turkish, *Mir Mirān* *میرو میرن* is a title equivalent to *Amīr<sup>6</sup>-l-Umarā<sup>7</sup>* *امیرالامرا*.

(d) For *sar mast, sar sabz, etc.*, *vide* § 117 (j) (4) Remark.

(e) (1) The prefixes *شا* - *خَر* - *دِو* to a substantive form an *ism-i mukabbar* (اسم مکبر), giving the idea of size or fineness, etc., as: *شاه راه* "main-road"; *شاه کاسه* "a big cup or pot"; *شاه پر* "flight-feather (of wing)"; *شاه بیت*, *شاه دارو*, *شاه سوار* "a large variety of mulberry"; *شاه توت*, etc.

*Khar-magas* *خرمگیس* "horse-fly"; *خرچنگ* "crab"; *خَرگَلاه* "large tent, pavilion"; *خرسنگ* "a large stone"; *خرپشه* "a species of large mosquito"; *خرپه*, *خرخیار*, *خربوزه*.

<sup>1</sup> The comparative and superlative can also be so intensified, as: *خیلی خوشگل تر* "much prettier."

<sup>2</sup> *Vide* Repetition of words § 140.

<sup>3</sup> He however writes *Rāy-Rāyan* (an Indian title).

<sup>4</sup> *Khar* *خر* in Pahlavi means "big, ugly."



*Div-savār* دیوسوار "bold horse-man" دیو گندم "a large kind of wheat": دیو کلوخ "large clod": دیو باد "whirlwind, frenzy": دیو جان "brave, hard-hearted."

(2) In the following compounds, خر signifies "ass" and not "large":  
*khar-ās* خر آس "ass-mill": خر پشته "hog-backed, a tomb": خر دماغ "asinine": خر مست "stupidly drunk": خر نفس vulg. "having an ass-like or very large penis."

(3) Whether خر گوش means "big-eared" or "ass-eared" is a disputed point.

#### § 46. Degrees of Comparison and Comparative Clauses.

##### ( درجات صفات )

(a) (1) The Persian comparative is formed by adding تر to the positive, as: *pur jam'iiyyat-tar* پُر جمعیت تر (m.c.) "more populous": *Sa'dī* سعادت تر, in Mod. Pers. با عزت تر, "more honoured": لذت تر (Sa'dī), in Mod. Pers. با لذت تر, "more delicious."

(2) The superlative, which is not much used in Modern Persian [*vide* (r) (3)], is formed by adding *tarīn* ترین to the positive, sometimes contracted to *-īn*, *vide* (b) (6).

(3) The comparative can be used in the plural, as: بزرگ ترهای ما (m.c.) "those greater than us."

(4) The superlative has no plural.

*Remark.*—Note that the comparatives of the past participles آسوده تر "more comfortable"; فهیمه تر "more intelligent"; افتاده تر "more humble" are in common use: but not خوانده تر, جهاندیده تر, تعلیم یافته تر, which are not in use.

(b) (1) Arabic adjectives, in Arabic, form both the comparative and superlative on the measure *أَفْعَل* for the masculine, and *فَعْلَى* for the superlative<sup>1</sup> feminine, as: *kabīr* كبير "great," comparative and superlative كبير masc., and *kubrā* كبرى fem.

When comparative, the elative is followed by من "than," when superlative by the genitive.

(2) The Arabic elative (so called because it includes both comparative and superlative), when it is a comparative makes no change in Arabic for gender or number. The Arabic elative is used in Persian.<sup>2</sup>

(3) Note the superlatives in: *dar vaqt-i aḥsan* در وقت احسن "in the most

<sup>1</sup> The Arabic comparative has no feminine nor plural.

<sup>2</sup> Both as a comparative and a superlative.



propitious time": *dar as'ad zamān-i* "in a very fortunate time": *as'ad-i zamān* "the most fortunate of the age."

(4) Sometimes a cognate Arabic noun follows an Arabic superlative:—

*ni ni* اینگونه مباحث مرا شاید که اطیب طبیبانم<sup>1</sup> (Tr. H. B., Chap. XXI) "no, no, such an honour is fit for me who am the most skilled of physicians": *ashar shu'arāim* (Tr. H. B., Chap. VII) "I am the most poetical of poets."

(5) Generally speaking, Arabic adjectives in Persian form their degrees of comparison in the Persian manner: *فاضل تر* — *فاضل*.

(6) The affix *ترین* *tarīn* is sometimes contracted to *īn*, as: *بهین* or *بهترین* "the best": *کمین* or *کمترین* "the least": *مهمین* or *مهمترین* "the greatest": *ببین* or *بوترین* "the highest": these words are classical or poetical only.

(c) A double comparative is sometimes formed by adding the Persian affixes to the Arabic elative: *پرسید از عبادتها کدام افضل تر است* (*Sa'dī*) "he asked what is the best kind of worship": *افضل ترین* (m.c.) "the most excellent": *nasl u tabār-i īshān munqaṭi' kardan aulā-tar<sup>2</sup> ast*—(*Sa'dī*) "it is better to destroy their stock, and root it out."

(d) *Than* with the comparative is expressed by:—

(1) The preposition *از*, as: *از این راست تر سخن در عمر خود نگفتد* (*Sa'dī*) "you have never in your life spoken a truer word *than* this": *az īn chī bihtar* (m.c.) = *از این چه بهتر* *az īn chī aulā-tar<sup>3</sup> m.c.* "what better than this?"

*Remark.*—Note the signification of *از* "one of—" in the following:—

*از اعظم<sup>4</sup> رجال است* [Tr. H. B., Chap. VII] "it became known to me that he was a man of the greatest consequence": *marā az guzīdagān-i shu'arā<sup>5</sup> sākh<sup>6</sup>t* (Tr. H. B., Chap. VII) "he made me one of the chiefest of poets": *vide* (e) (4).

(2) *Nisbat* نسبت, or *bi-nisbat* نسبت به "in comparison with," as: *nisbat bi-dīgarān* (or *nisbat-i dīgarān*) *ū bihtar-ast* (m.c.) (نسبت بدیگران or نسبت دیگران) "in comparison with the rest he is good": *bi-nisbat-i ū bihtar ast* (class.) "she is better than he"; *vide* (w) (6).

(3) In classical Persian, *که* is sometimes substituted for *از*: *گفت معزولی*—*از* (*Sa'dī*) "he said, 'dismissal from office is better than employ-"

<sup>1</sup> The plural *اطیب* could be substituted for the Pers. pl. *طبیبان*, here.

<sup>2</sup> *Mihtar*, the comparative, also means, "prince, lord," and is the title of the ruler of Chitral. In India a sweeper is by a euphemism styled *Mih-tar*, just as a tailor, etc., is called *Khalīfā*, and a water-carrier *Jama'dūr*. In Afghanistan and Persia *mihtar* means "a groom."

<sup>3</sup> *اولی* *aulq* "more or most deserving" is an elative without a positive, and must not be confused with *اولی* *ūlq* the feminine of *اول* "first." *Aulq ān kī dīgar guft u gū, na-kunīm* (m.c.) "it's best for us to hold our tongue."

<sup>4</sup> Plural of *اعظم*, elative of *عظیم*.



ment' " : مردان-آزادی *murdan-at bih ki mardum-āzārī* (Sa'dī) "thy death is better than thy afflicting of mankind" :

(Sa'dī). — راست خواهی هزار چشم چنان کور بهتر که آفتاب سیاه

"If thou desirest the truth, then it were better that a thousand eyes should be blind (like the bat<sup>1</sup>) than that the sun should be darkened."

For the use of the positive for the comparative, *vide* (i).

(4) Occasionally the comparative is followed by an *izāfat*, as: *bihtar-i bihtarīn guzīn-i hama* بهترین گزین همه (Nām-i Haqq of Shāh Sharaf<sup>2</sup> d-Dīn, Bukhārī—the Prophet) "better than the best and chosen of all" : = *az bihtarīn bihtar*, *vide* (n) (4).

(e) (1) The superlative, Persian or Arabic, is followed by the genitive, and generally by the plural:—نابخشم بن مملکت را مگر بکمترین بندگان (Sa'dī) "I will not grant the rule over this country except to the meanest of the slaves" : جَلّ کائنات (Sa'dī) "the most illustrious of the prophets" : اشرف نبیاء "the most noble of created things" : اذل موجودات (Sa'dī) "the meanest of existing things."

In احسن الاشکال "the best of shapes, the best shape" and like constructions, the second noun is in the Arabic genitive plural.

In احسن خلقت *aḥsan-i khilqat*<sup>3</sup> "the best of creation," the singular is correct.

For the superlative followed by همه *hama* and for its substitution for a comparative, *vide* (l).

(2) When the superlative qualifies a noun absolutely, it is treated as an ordinary adjective, as: دکن عظم "the greatest support" : صدر اعظم "the Prime Minister" : *ū bihtarīn mard ast*, or *mard-i bihtarīn ast* او بهترین مرد است "he is the best man."

سهمگین آبی که صوف آبی درو یمن نبود

(Sa'dī). — کمترین - موج آسیا سنگ از کنارش در ریود

"Such a terrible water that the water-bird was not safe in it,

Its least wave would sweep a mill-stone from its shore."

In old poetry and prose it is sometimes merely intensive:—

نگویم گواهی توین گوهری سپردم بفامی توین شوهری

"I will not say I have given a most noble pearl (lady) to a most renowned husband."

(3) Such sentences as "go to the nearest village" may be rendered, مردهی که نزدیک تر باشد (class.); but more usual آنجا برو (m.c.).

<sup>1</sup> *Mūsh-i kūr* کور موش is "the bat" and not the "mole"

<sup>2</sup> But *khilqat-i aḥsan* خلقت احسن "the best creation."

<sup>3</sup> This construction is not used in this sense in Modern Persian.



"This is the largest house in Kirman" may be rendered in five ways:—

(i) *Buzurg-tar 'imārat-i ki dar Kirmān ast īn ast* بزرگتر عمارتی که در کرمان است این است.

(ii) *Buzurgtarīn-i makānāt-i ki dar Kirmān ast īn ast* بزرگترین مکاناتی که در کرمان است این است.

(iii) *Buzurgtarīn makān-i ki*—بزرگترین مکانیکه.

(iv) *Makān-i buzurgtarīn-i ki*—مکان بزرگترینی که.

(v) *Īn makān-i buzurgtarīn-i Kirmān ast* این مکان بزرگترین کرمان است.

(4) "One of the most—" is expressed by یکی از : *Rustam yak-i az dilā var-tarīn-i Irāniyān būd* رستم یکی از دلاور ترین ایرانیان بود vide (d) (1) Remark.

(f) The comparative can be strengthened by prefixing the adverbs *هلمو* بسیار اعلیٰ : vide Intensive Adjectives, § 45 (b) (1) : *Shah's Diary* "peaches of a very excellent kind" : "this is much more fitting" (m.c.) : *in khaylī bihtar ast* (m.c.) "this is much better."

(g) The comparative can stand alone, as : *همین اولیٰ است* or *همین انسب است* (m.c.) "this is better, this is the better course : *aulā ān ast ki* (m.c.) = *hamān bihtar ast ki* "the better course is—."

(h) The Persian comparative and superlative of کامل "perfect" (a superlative in itself) are vulgar or poetical, and correspond to the incorrect English expressions "more perfect, most complete, more unique, etc." The Persians also say *farīd-tar*, but not *yaktā-tar*.

(i) (1) The positives *به* - *که* - *مه* - and *کم* are sometimes used for the comparative : *در شهر از برای تو مقامی سازیم که فراغت عبادت از این به میسر<sup>1</sup> شود* (Sa'dī) "we [the king] will make ready accommodation for you in the city, so that leisure for worship better than this may be obtained<sup>1</sup> by you" : *in bih az ān ast* (m.c.) این به از آن است "this is better than that" : *andak-i jamāl bih az bisyārī-yi<sup>2</sup> māl* (Sa'dī) "a little beauty is better than much wealth" : *bāzū-yi bakht bih ki bāzū-yi sakht* (Sa'dī). Vide also (d) (3).

(2) *Bih* *به* is also a comparative or optative in poetry:—

لشکر بد عهد پراگنده به رخنه گر ملک سرافکنده<sup>3</sup> به

"A traitorous army, let it be disbanded,

One that seeks the ruin of his country, let his head be cut off."

(3) The positive can also be used in such sentences as, "come nearer," *نزدیک (or nazdik-tar) biyā* (or نزدیکتر) بیا.

(4) *Ziyād* زیاد is a positive, and *ziyāda* زیاده is a comparative for زیاد تر.

<sup>1</sup> *Muyassar* میسر properly means "facilitated."

<sup>2</sup> Here *بسیاری* might be either an adjective with the *ی* of unity, or a noun; but for the sake of euphony (number of syllables) Persians make it a noun and say *bisyārī-yi māl*.

<sup>3</sup> In Modern Persian *sar afganda* سر افکنده means "ashamed."



*ziyād-tar*: زیاده or زیاد تر "give me more," *nutq-i ziyād-i* نطق زیادی (m.c.) "a long speech"; but زیاده از حد جمعیت "an excessive concourse of people." *Ziyād az hadd* زیاد از حد is a modern vulgarism for *ziyāda* (or *ziyād-tar*) از حد زیادتر (or) زیاده.

(5) *Afzūn* افزون and *bīsh* بیش "more" are practically comparatives. *Pīsh* پیش "before (of time)," has also a comparative sense. However *افزون تر* and *پیش تر* are also used.

(6) The comparative "more" can also be expressed by the words *mutajāviz az*, دیگر از, *dīgar az*, علاوه بر, *alāva bar*; من یک حرف دیگر ندارم *man yak harf-i dīgar na-dāram ki bi-gūyam* (m.c.) "I have not a single word more to say."

(7) An English adjective qualified by "too" is expressed by the positive (as in Urdu):—"This tea is too weak" این چای سبک (or کم رنگ) است *īn chāy subak* (or *kam-rang*) *ast* (m.c.): این چای سنگین است (m.c.) "this tea is too strong."

(8) In m.c., the adverb *bāz* باز is used in the sense of "better," as: این قالیها خیلی بد است باز این یکی *īn qālī-hā khaylī bad ast, bāz īn yak-i* (m.c.) "these carpets are bad—but this one is somewhat better (but still not good)."

(9) When a comparison is drawn between a person or thing and the rest of the class, either the comparative or the superlative may be used, as follows: "They say the ass is the meanest of animals" گویند که خر از همه *gūyand ki khar az hama-yi jānvarhā past-tar<sup>1</sup> ast* (m.c.). This could also be rendered by: گویند که پست ترین<sup>2</sup> جانور خراست *or* گویند که خور پست ترین همه جانورها است.

(10) The following is a vulgarism:—سه دختر داشت - یکی بزرگ - یکی کوچک - *si dukhtar dāsh, yak-i buzur, yak-i kūchak, yak-i kūchak-i kūchah-tar*.—Prof. S. T. "he had three daughters, one big, one little, one smaller than the little one." The third term should be *az hama kūchak-tar* کوچکترین همه, *or kūchak-tarīn-i hama* از همه کوچکتر.

(11) The superlative can also be expressed as follows:—

(1) *Har chī tamām-tar* هرچه تمامتر "as complete as possible": نا ندانم (m.c.) "I came out with feelings of the greatest regret in my mind."

(2) —*ki az ān buzur-tar* (or *kamtar*, etc., etc.) *nīst* (or *namī-shavad*): اینجا دایه الماسی پیدا شده است که در عالم از آن بزرگ تر نیست (m.c.) "a diamond has been found here, the largest in the world (lit. as large as any in the world)" خطاب رام راج که در ملک دکن بالاتر از این خطاب نمی باشد عنایت فرمودند: *khitāb-i Rāmraj, ki dar mulk-i Dakan bālā-tar az īn khitāb namībāshad* 'ināyat farmūdand.—(Iq. Nāma-yi Jah., p. 244, Bib. Ind. Ed. of As. Soc.

<sup>1</sup> Adjectives ending in ت are sometimes incorrectly written as پستتر, etc. *Batar* بدتر is classically and colloquially used for بدتر.

<sup>2</sup> No *izāfat*.



(3) By an intensive word signifying "extremely, perfectly, unique," etc., as: *بی‌غایت زشت روی* *bī-ghāyat zisht-rūy* "extremely ugly": *در غایت حسن* "of extreme beauty": *با کمال تغیر* (m.c.) "in a perfect rage": *بلا بهات خوشگل* *ilā ghayrī' n nihāyat khush-gil* "of utmost prettiness" = *bilā nihāyat khushgil*: *در عدل از سلاطین عصر ممتاز بود* "he excelled all the sovereigns of the age in justice": *در اسلام گوی سبقت ربود* "he was most the pious of the Muslims": *dar 'ilm yagāna (or bī-nazir or bī-qarīna) ast* "he is unique, or alone, in knowledge": *یکتای عصر است* *yaktā-yi 'aṣr ast* "he is unique in his age": *بهرچه نا بد ترش بکن* (vulg., m.c., abuse) = *بکون او بگداور*.

*Az hadd* از حد, *az bas* از بی, *bi-shiddat* بشدت, *dar kamāl-i martaba* در کمال مرتبه, or *dar nihāyat-i martaba* در نهایت مرتبه are similarly used.

(4) *Az bihtarīn bihtar* از بهترین بهتر "better than the best" (or *bihtar-i bihtarīn*, بهترِ بهترین), vide (d) (4) etc.

(5) By the positive, as: دانای شهر است "he is *the* clever man of the city":  
 دلاور قوم است = "he is *the* bravest of his tribe."

(6) In classical Persian *bar* بار is sometimes prefixed to an adjective to give it a superlative idea, as: *bar buland* بلند بار (class. and rare) "very high."

(o) The comparative or superlative suffix is also added :—

(1) To participles, as: معصیت از هر که صادر شود ناپسند است و از علماء (Sa'dī) "sin, by whomsoever it may be committed, is objectionable, but from the learned it is especially objectionable" : مذهب ترین (m.c.) "the prettiest" : سابق ترین sābiq-tarīn "the most ancient" : مستعمل ترین musta'mal-tarīn "the most used."

*Remark.*—The superlative suffix *ترین* is seldom added to Persian participles. The comparative takes its place, as : *īn rang az hama girifta-tar ast* این رنگ از همه گرفته تر است (m.c.) "this shade is the darkest." *Āsūda-tarīn* آسوده ترین, *mahbūb-tarīn* محبوب ترین are m.c. only.

(2) To a few prepositions and adverbs: *bar* بر "upon," *yūqū* "higher": *yūqūn* (or *yūqūn*) "highest": *zīr* "below," *zīr* and *zīr* or *zīr*: *yūqūn*, *yūqūn*, *yūqūn*, etc.

(3) To—in modern Persian—a few substantives:—*āsūdagi-tar* آسودگی تر (m.c. and vulg.) “more comfortable” for *āsūdatar*: آسوداتر *āšūdar* آسودار (m.c. and vulg.) “more comfortable” for *āsūdār*: آسودار.

<sup>1</sup> *Dam-i dar* در دم (m.c.) "threshold of the door." "*Radd mi-shavad* does not mean that he went *through* the door." *Radd*, Ar. "driving back, repulsion": رد جواب "a retort, repartee." In m.c. رد شدن means "to pass, pass by, miss the mark," and *radd-i pū* رد پا is a "foot-print."



رد میشد (*Vazir-i Lankurān*, stage direction). "Taymur Aghā crosses at back on the further side of the door": قدری این طرف تر: "a little more this way": "more comfortable": راحت تر: "a little more that way": از شیر شیو تر است (m.c.) "he is more of a lion (braver) than a lion": *dushman-tarīn-i dushmanān* (m.c.) "the most inimical of one's enemies": *dūst-tarīn-i dūstān* (m.c.) "the most friendlike of all one's friends."

(p) To compounds of an adjective and substantive, the comparative suffix may sometimes optionally be added, either to the end of the whole compound or to its first member, as:—حاتم طائی<sup>۱</sup> را گفتند بز خود بزرگ تر هست در جهان دید: (*Sa'dī*) "they asked Hātim-i Tā'i if he had ever seen anyone with a more generous nature than himself." In this example *buzurg himmat-tar* بزرگ تر هست could be substituted for *buzurg-tar himmat* بزرگ تر هست, and this latter reading, more pleasing to the modern Persian ear, occurs in some editions of the *Gulistan*.

It is more usual to add the suffix at the end of the compound.

*Remark.*—The superlative is *buzurg-tarīn himmat* بزرگترین هست (and not *buzurg himmat-tarīn* بزرگ تر هست): but *'ālī-himmat-tarīn* عالی هست ترین is correct.

(q) (1) The comparative sometimes gives the meaning of the superlative:—(Sa'dī) "the greatest regret on the Day of Resurrection will be this, that—" (lit. a regret greater than others: <sup>۲</sup>بزرگ تر عیب است) (*Sa'dī*) "in the sight of enmity excellence is the greatest blemish": "which of these is the best?" <sup>۳</sup>از اینها کدام بهتر است: (m.c.) "the biggest and strongest horse in the stable": *buzurg-tar mard-i dar shahr kas-i hast ki* بزرگ تر مردی در شهر کسی هست که: (m.c.) "the greatest man in the city is that man who—."

In all these examples there is an ellipsis of *az hama* از همه, or *az digarān* از دیگران. Note the ی of unity.

(2) *Buzurg-tar az buzurgtarīn* بزرگ تر از بزرگترین "higher than the highest": *vide* (d) (4).

(3) As already stated in (a) (2) the superlative is rarely used in modern Persian. In compound adjectives, the comparative with *az hama* از همه is usually substituted as: این بلبل از همه بلبلهای دیگر خوشتر است (m.c.) "this nightingale has the best note of all."

<sup>۱</sup> *Hātīm* is in Persian usually *Hātam*. In India the *izā* at is omitted after *Hātīm*, as

*Hātīm Tā'i* حاتم طائی.

<sup>۲</sup> Or *'ayb-i 'st*.

<sup>۳</sup> Or *kudām yak bih-tar* (not *bihtarīn*) است.

<sup>۴</sup> Or *bزرگ و قوی تر* *vide* (t).



(r) The phrase "and what was stranger still, etc." is rendered: *ترند تر* (class.), and *غریب تر آنکه* (mod.).

(s) The progressive double positive in English is rendered as follows:—"He got worse and worse" *روز بروز بدتر است* (m.c.), or more correctly *هر روز بدتر میشود*.

(t) (1) If two or more comparatives or superlatives occur together, the suffixes can be added to each, or to the last only; in the latter case the clause may sometimes be ambiguous:—*او از آفتاب و مهتاب هم سابق تر است و نیز از آنها* (m.c.) "he (the king of the gods) is more ancient even than the sun and the moon, and is more lasting and enduring than they." In *khāna buzurg va vasi-tar ast* *این خانه بزرگ و وسیع تر است* may mean either "this house is large and more spacious" or "this house is larger and more spacious": *این خانه بزرگ و وسیع ترین همه خانهها است* (m.c.) "this is the largest and most spacious of all the houses," is open to the same criticism.

Note that in *این دیو بزرگ و سابق ترین همه دیوهای دیگر است* (m.c.), *dīgar* should be omitted.

(2) In the case of superlatives, the first may take the comparative instead of the superlative suffix, as: *در ایام سابقه کرمان یکی از معتبر ترین و پر جمعیت ترین شهرهای ایران بود* (m.c.) "formerly Kirman was one of the most important and most populated cities of Persia:" in this example *معتبر ترین*, or *معتبر ترین*, could be substituted, but in all three cases the adjective is regarded as a superlative.

(u) Locutions like "the quicker the better" are rendered as follows: "the farther you go, the deeper the water becomes" *هر چه دور تر بروی آب زیاد تر است* (m.c.): "the nearer we approached the shore the rougher the sea became" (m.c.): *zīrā har ki nazdik-tar ast parishān-tar ast* (m.c.) *زیرا هر که نزدیک تر می آیدم آن قدر زور دریا بیشتر میشود* "because the nearer one<sup>2</sup> is the more is one<sup>2</sup> distracted."

(v) Comparisons between clauses are illustrated in the following examples:—

(1) *Sa'dī* *پادشاهان انصیحت خردمندان محتاج ترند که خردمندان بنقرب پادشاهان* "kings are more in need of the advice of wise men, than wise men of association with kings" (Sa'dī) *ادای چنین خدمتی در غیبت<sup>3</sup> اولیتر است که در حضور* "the performance of such a service is better in their absence than in their presence" (Sa'dī) *ای یاران! من از این بدرقه شما اندیشناکترم که از دزدان* "O friends! I'm more afraid of this escort<sup>4</sup> of yours than I am of the robbers":

<sup>1</sup> *is a construction to be avoided though occasionally heard in m.c.*

<sup>2</sup> Note that *هر که* "whoever" takes the place of the indefinite pronoun "one."

<sup>3</sup> *Ghaybat* غیبت absence, but *ghibat* غیبت "back-biting."

<sup>4</sup> In Mod. Pers., *بدرقه کردن* means speeding a friend on a journey by accompanying him a mile or so on his journey = *مشاهدت کردن*.



<sup>7</sup> *Khōnadan* : for *khāndān*.



In this example *ā* may be translated "such as", or it may be considered merely as the 'connective' of a relative sentence.

(*Sa'dī*) — اگر من از خدای تعالی چنین فرسیدمی که تو از سلطان از جمله صدیقان بودمی  
 "had I but feared God as you do the king I would have been one of the Faithful Witnesses."<sup>1</sup>

(6) "Compared to"; *vide* also (d) (2):— گفتم سخاوت سلطان محمود نسبت — (*Tr. H. B., Chap. VII*) "I said, 'compared to the generosity of our king the generosity of Sultān Maḥmūd is as a drop to the ocean.'"

(*ic*) "How much the more," and "how much the less":—

(1) "If Arabs die of eating dates, how much the more must Englishmen,"  
 اگر عربها از خوردن خرما بمیوند البته صد مرتبه بیشتر فرنگیها or] بچندین<sup>2</sup> مرتبه  
 (m.c.).

(2) "If you fear your Mulla like this, how much the more ought you to fear God"  
 اگر تو این قدر از ملا میترسی چه قدر باید از خدا ترسی or *tu ki az Mullā mī-tarsī bāyad az tarīq-i awlā az Khudā bi-tarsī*.

(3) "—then how much the more with regard to me who am seated in chief seat of—"  
 فکیف<sup>3</sup> مرا که در صدر عروست نشسته‌ام

(4) "If coffee intoxicates you how much the more must opium do so"  
 اگر قهوه سگرمی آرد ترپاک<sup>4</sup> معرکه خواهد کرد or] چه قدر بیشتر اثر می کند ؟

(5) "If Persians can't pronounce the letter 'ayn, how much less can Englishmen"  
 اگر ایرانی عین را تلفظ نمی تواند بکند فرنگی بطریق اولی<sup>5</sup> نمیتواند

(6) "If opium will not intoxicate you then how much the less will coffee"  
 اگر ترپاک تو امت نمی کند قهوه که هیچ اثر نخواهد داشت (m.c.), or *agar tiryāk turā mast na-kunad (or namī-kunad) qahwa bi-tarīq-i awlā mast namī-kunad*.

(7) "It has been said that there is no reliance on the friendship of friends, how much the less then on the flattery of enemies"  
 و گفته اند بر دوستی (Sa'dī). In m.c. this would be تا چه رسد بتملق دشمنان

(8) "If Rustam could not kill the father how much the less could he kill the son"  
 (m.c.). اگر رستم نتوانست پدر را بکشد چه رسد که پسر را بکشد

<sup>1</sup> There are four grades in Paradise; the first for the انبیاء; the second for the صالحین; the third for the شهداء; and the fourth for the صدیقین.

<sup>2</sup> Or *bi-chand* چند

<sup>3</sup> *Fa-kayf* is only exceptionally used in Persian.

<sup>4</sup> *Tiryāq-i Fārsī* "the bezoar stone" (also called *pūd-zahr* پاد زهر, from *pūd* پاد "protection" and *zahr* زهر "poison"), a stone found in the stomach of certain ruminants. *Tiryāq-i fārūq* is the best kind of antidote, or "discriminator" between health and disease. In Mod. Pers. "opium" is generally ترپاک, and antidote ترپاق.

<sup>5</sup> *Awlā* اولی "worthier, better" Ar. relative of ولی; not to be confused with ولی *ūlā* the fem. of اول.



(9) "I was unable to move it even; how much the less could it be transported to the sea" آن را چنانیدن<sup>۱</sup> نتوانستم چه جای آن که بدريا رسانیده میشد (Afghan).

In Mod. Pers. this sentence could be, آنرا نتوانستم حرکت بدهم چه جای آنکه *ān rā na-tavānistam ḥarakat bi-diham chi jā-yi ān ki bi-daryā bi-rasūnam* (or *rasānīda shavad*)?

(10) روز دیگر ده بیست آن که هشتاد مثقال باشد خورنیدند - لیش بقسم ونگین (Iq. Nāma-yi Jah., Bid. Ind., As. Soc. Beng., p. ۲۴۳).

(11) In Indian and Afghan writings, کجا مانده is sometimes used for 'how much the less.'

"He doesn't smoke, much less drink." (Indian).  
کجا شراب حقّه نک نهین پینا This is perhaps a translation of the Urdu

<sup>۱</sup> In m.c. *jumbānīdan* چنبايندن is a word to be avoided; it signifies a kind of posturing in dancing and also *gādan* گادن.



## CHAPTER VI.

### THE NUMERALS *Ism-i 'adad* ( اسم عدد ).

(a) The numerals, *ism-i 'adad*, are divided into cardinal numbers ( اسم عدد ) or *ذاتی* or *مطلق* ( اسم عدد مطلق ) and ordinal numbers ( اسم عدد صفاتی ).

The thing numbered is called *معدود* "numbered."

The cardinals consist of *āhād* ( آحاد ) "units"; *'asharāt* ( عشرات ) "tens"; *mi'āt* ( مئات ) "hundreds"; *ulūf* ( ألوف ) "thousands."

#### § 47. Cardinal Numbers ( اعداد *a'dād* ).

صفر .. <i>ṣifr</i> <sup>1</sup>	..	0	br. pl. صفار <i>aṣfār</i> .
یک .. <i>yak</i>	..	1	
دو .. <i>du</i>	..	2	
سه .. <i>si</i>	..	3	
چهار .. <i>chahār</i>	..	4	also چار <i>chār</i> .
پنج or پندج .. <i>panj</i>	..	5	
شش .. <i>shash</i>	..	6	classically <i>shash</i> , vulg. <i>shish</i> .
هفت .. <i>haft</i>	..	7	vulg. <i>haf</i> .
هشت .. <i>hasht</i>	..	8	.. <i>hash</i> .
نه .. <i>nuh</i>	..	9	
ده .. <i>dah</i>	..	10	
یازده ( or یازده ) .. <i>yāzdah</i> (or <i>yānzdah</i> )	..	11	
دوازده ( or دوازده ) .. <i>davāzda</i> (or <i>davānzdah</i> )	..	12	<sup>2</sup>
سیزده ( or سیزده ) .. <i>sīzdah</i> (or <i>sīnzdah</i> )	..	13	
چهارده .. <i>chahārdah</i>	..	14	vulg. <i>chārdah</i> .
پانزده .. <i>pānzdah</i>	..	15	in m.c. usually <i>pūnzdah</i> .
شانزده .. <i>shānzdah</i>	..	16	in m.c. usually <i>shūnzdah</i> .

<sup>1</sup> *Ṣifr* in Arabic is not a numeral as it represents naught, and not a number.

<sup>2</sup> For *ی* *i*, obsolete. The article is added to *yak* (*yak-i* "a certain one") but to no other of the cardinals. In *yak-hazārī* "a *krūn*," *hazār* is a noun.

<sup>3</sup> In the *Shahnameh* *dah u du* occurs for "twelve."

<sup>4</sup> *Thirteen* is an unlucky number amongst Muslims and Zardushtis, as amongst Christians, though for a different reason. The Muslims believe that the twelfth Imam is alive, but concealed, and that the thirteenth will be a false one. Hence the Persians generally avoid saying *sīzdah*: instead they say *هیچ* *hich* "nothing," or *زیاده* *ziyāda* "more." The Zardushtis consider the fifth, thirteenth and seventeenth of every month unlucky.



(هفتاد or) هفتاد ..	haftdah (or haft-dah)	۱۷	17	haftdah or hivdah	Per.
(هشتاد or) هشتاد ..	hashdah (or hasht dah)	۱۸	18	hashdah or hivdah	Mod.
(نوزده or) نوزده ..	nūzdah (or nu-vānzdah).	۱۹	19	Mod. Pers. nūzdah, vulg. nūnzdah.	
بیست ..	bīst	۲۰	20	sometimes incorrectly	
بیست و یک ..	bīst u yak	۲۱	21	بیست bīst.	
سی ..	sī	۳۰	30		
چهل ..	chihil	۴۰	40	sometimes contracted into chil چل.	
پنجاه ..	panjāh	۵۰	50	colloquially pinjāh.	
شصت ..	shast	۶۰	60	Sometimes correctly	
				شست shast, ع not being a Persian letter.	
هفتاد ..	haftād	۷۰	70		
هشتاد ..	hashtād	۸۰	80		
نود ..	navad	۹۰	90		
صد ..	ṣad	۱۰۰	100	in dictionaries, also correctly صد	
(دویست or) دویست ..	duvīst (or in writing only du ṣad)	۲۰۰	200	du ṣad in prose and poetry, not in m.c.	
سیصد ..	sī-ṣad	۳۰۰	300		
چهارصد ..	chahār-ṣad	۴۰۰	400		
پانصد ..	pān-ṣad	۵۰۰	500	in m.c. usually pūn-ṣad.	
ششصد ..	shish-ṣad	۶۰۰	600	classically shash-ṣad.	
هفتصد ..	haft-ṣad	۷۰۰	700	vulgarly in m.c. haf-ṣad.	
هشتصد ..	hasht ṣad	۸۰۰	800	vulg. in m.c. hash ṣad.	
نیمصد ..	nuh ṣad	۹۰۰	900		
هزار ..	hazār	۱۰۰۰	1,000		
دو هزار ..	du hazār	۲۰۰۰	2,000		
سه هزار ..	sī hazār	۳۰۰۰	3,000		
ده هزار ..	dah hazār	۱۰۰۰۰	10,000		

<sup>1</sup> Also هیزده hīzdah (old).

<sup>2</sup> Notice that سه sī is "three" and سی sī "thirty"; care must be taken in the pronunciation of these two. Though sī is "thirty" sī-ṣad is "three hundred"; an expression like "thirty hundred" cannot be used in Persian. Classically صد sī-ṣad is met with, but this form is not used in modern Persian.

<sup>3</sup> To be distinguished from the Arabic word ṣadd "prohibiting, checking."



صد هزار <sup>1</sup> ... <i>ṣad hazār</i>	.. ۱۰۰۰ 100,000, in India the word لک <i>lak</i> (for <i>lākh</i> <sup>2</sup> ) is also used.
کرور ... <i>kurūr</i>	.. ۵۰۰۰۰۰ 500,000 in India a <i>karor</i> = 100 <i>lākh</i> = ten millions.
میلیون (or) مایون ... <i>milyūn</i> (or <i>mīlyun</i> )	۱۰۰۰۰۰۰ 1,000,000 modern only, from the French.

*Remark I.*—The masculine Arabic numbers from 1 to 10 are, *واحد* or *أحد*, *ثان*, *ثلاثة*, *أربعة*, *خمسة*, *سبعة*, *ثمانية*, *تسعة*, *عشرة*.<sup>4</sup> From 3 to 9 inclusive these Arabic numerals (masculine) are used in Persian as adjectives to qualify a plural noun, as: *‘anāṣir-i arba’ah* عناصر أربعة “the four elements”; *awqāt-i khamṣa* اوقات خمسة “the five times of prayer”; *havāss-i khamṣa* حواس خمسة “the five senses”; *kawākib-i sab’ah* کواکب سبعة “the seven stationary planets”; *jannāt-i ṣamāniya* جنات دانیة “the eight Paradises”; *aflāk-i tis’ah* فلک تسعة “the nine heavens”; *uqūl-i ‘ashara* عقول عشرة “the ten angels (of philosophers)”; *mavālid-i ṣalāṣa* موالید ثلاثة “the three kingdoms (animal, vegetable and mineral)”; *anājil-i arba’h* “the four Gospels”; *ayyām-i sitta* ایام ستة “the six days in which God created the world.”

The Arabic ordinals up to 20 have been employed by some Persian writers, but the use of these ordinals beyond 10 is by some considered inadmissible.

*Remark II.*—The word for 100 is written صد instead of سد to avoid any confusion between it and the common Arabic word *sadd* “boundary.” Similarly, شصت 60 is written for شست which means “thumb; fish-hook.” In grammar, this is called دفع لتباس *daf’-i iltibās* “removing the confusion, or obscurity.”

*Remark III.*—The vulgar say *yeg*, and more commonly *ye* or *yey* for “one”; *shish* and *shisht* for “six”; *haf*, *hash* for “seven and eight”; *yazza*, *duvāzza*, *ṣizza*, *pūnza*, *shūnza* and *nūnza*.

(b) The Persian system of counting ceases at five hundred thousand, i.e. at half a million or one *kurūr* کرور.<sup>5</sup> To express ‘one million, five hundred thousand’ they say *si kurūr* صد کرور, and so on.

<sup>1</sup> Also تومان *tūmān* (obsolete) and لک *lak*, vide (b) and (c).

<sup>2</sup> The words *lākh* (in Persian *lāk*) and *karor* (in Persian *kurūr*) are of Sanskrit origin, and have been borrowed by the Persians from the Indian system of calculation. They are terms to be avoided in Persian, as the ideas as to their values differ. In Persian *lak* (pl. *lakūk*) is correctly a hundred thousand.

<sup>3</sup> I.e., in Persia, a *kurūr* is only half a million.

<sup>4</sup> From 3 to 10 the numerals assume the feminine form for the masculine, and vice versa.

<sup>5</sup> I.e. half million according to the Persian calculation.



While in Persia, a *kurūr* کورو equals only half a million, in India it equals ten millions. This must be remembered when reading Persian works written in India.

The word *lak* لک is rarely used by Persians. In India it signifies a hundred thousand, but according to Dr. Rosen it signifies only ten thousand in Persia. The Zardushtis and merchants trading with Bombay give the word its Indian value.<sup>1</sup>

(c) *Tūmān* تومان, T., signifies a myriad (10,000), or a sum of money equal to 10,000 Arabic silver *dirham*; hence, also a district supposed to furnish 10,000 fightingmen.<sup>2</sup>

The chief of a Baluch tribe is still called a *Tuman-dār*, corruption of *tūmān-dār* توماندار.

In Persia, the word *tūmān* تومان is only used for a gold coin, or its equivalent of ten *qirān*, or = the word *Amīr tūmān* امیر تومان "commander of (a nominal) ten thousand."

(d) From twenty upwards the numbers are arranged by having the greatest number expressed first, and the lesser added by the conjunction و. [Though deviations from this rule may occur, they should not be copied]. Example: "eleven hundred and ninety-nine (1199)" is *hazār u šad<sup>3</sup> u navad u nuh* هزار و صد و نود و نه (1199). Such expressions as "eleven hundred" are never used. The use of the conjunction و is obligatory.

*Remark.*—In the *Tūzūk-i Jahāngīrī* (Jahāngīr's Memoirs) the following occurs:—چهار صد و پانزده توله که یک هزار سی و هفت و نیم مثقال میباشد بوزن برآمد *chahār šad u pānzdah tola ki yak hazār sī u haft u nīm mišqāl mī-bāšad ba-wazn bar āmad*: in Modern Persian this would be *chahār šad u pānzdah tola ki hazār u sī u haft mišqāl u nīm<sup>4</sup>* چهار صد و پانزده توله که یک هزار و سی و هفت و نیم مثقال و نیم—

(e) A cardinal number precedes its noun (without the *iṣṭāfat*) and the noun is in the singular, as: *hazār mard* هزار مرد "one thousand men", but *dah nafar ashkhūš* ده نفر اشخاص "ten individuals." *Ān hazār mard* "the thousand men."

Very rarely the *ma'dūd* معدود precedes the *adad* عدد: in this case the former has usually the indefinite *yā*, as: *sāl-i du bar īn bar āmad* سالى دو برین بر آمد "about two years, a two years or so, elapsed."

<sup>1</sup> Vide note 2, p. 184.

<sup>2</sup> *Amīr-tūmān* امیرتومان (without *iṣṭāfat*) is a Persian title.

<sup>3</sup> *Yak hazār u yak šad* یک هزار و یک صد is also used for emphasis, but ordinarily the numeral *yak* is omitted except in Indian Persian.

<sup>4</sup> Notice the position of *nīm* in the second instance and the insertion of و between *hazār* and *sī*.



In poetry the cardinal sometimes follows for poetical license, as:—

بی دنج بودم دوش سال می عجم زنده کردم بدین پاریسی  
and

شدیم که دو صرزی از باختر برادر دو بودند از یک پدر

The *ma'dūd* is occasionally understood, also by poetical license:—

ایک پندجاه رفت و در خواستی که و این پندج روز دو بابی

In Modern Persian at any rate, an Arabic plural, or Persian imitation broken plural, is sometimes employed, as: *dah fa'ala*<sup>1</sup> “ten workmen”; *nuh 'amala-jāt* “nine workmen” or “artificers”; *si qal'a-jāt* “three forts”; *chahār atrāf* (m.c.) “on all sides,” for *chahār tarāf*; *bi-ṣad mushkilāt* (Afghan) for *bi-ṣad mushkil*, or *bi-ṣad ishkāl* (m.c.).

In the rare instances where the numeral stands as a predicate to a definite noun, the noun is in the plural, as: “the men were two thousand” *mardān du hazār būdand*.

The noun may be in the plural after *ṣadhā* “hundreds”; *hazārān* “thousands,” as: *hazārā ham-jins-i* (or better *ham-jins-hā-yi*<sup>2</sup>) *khud rā khwāhand āward* (m.c.) “they will bring thousands of their own people”; *ṣadhā fīl*<sup>3</sup> (or incorrectly *fīl-hā*); *hazārān* (or *hazarhā*) *fīl* (or *fīl-hā*). The plural after *ṣadhā*, etc., is probably incorrect, for, as already stated, *ṣadhā* is rarely used in m.c., *hazārān* or *hazārān* being substituted: *hazārān kurūr* (m.c.) “thousands of *krores*”; *hazārān hazār* (m.c.), or *hazār hazār* (m.c.) “many thousands” (lit. “thousands of a thousand” and “a thousand thousand”): *chandān hazār* “several thousand.”

(f) A substantive preceded by a cardinal number does not admit of the *ra* of the *accusative* unless specially definite, as: “I shot two and a half brace of partridges to-day” *imrūz panj dān kabk shikār kardam*, but *har du mān rā firistād* (m.c.) “he sent both of us (def.); *har si rā firistādām* “I sent all three” (def.).

[The dative, however, can be expressed either by *ra* or by the preposition *be*, as: *ān du mard rā bigū*, or *ba ān du mard bigū*

<sup>1</sup> There is a tendency in m.c. to treat some of the commoner Arabic broken plurals as singular; *asbāb*, for instance, is sometimes treated as a singular: vide also § 29 (c) Remark and footnote (1).

<sup>2</sup> But *ā hazār ham-jins dārad* (not *ham-jins-hā*).

<sup>3</sup> Here the plural *ham-jins-hā* sounds better; also it conveys the idea of *hazārān* or *ham-jins-hā-yi khud*.

<sup>4</sup> The word *hazārān* or *hazarhā* is used in m.c. and *ṣadhā* rarely.

<sup>5</sup> Or *kabg* m.c.

<sup>6</sup> Or *har du-yi mān rā*, or *har du tā mān rā*, or *mā har du tā rā*.



"tell those two men"; *ān dah mard rā bigū* آن ده مرد را بگو "tell those ten men," etc.].

*Ṣad tūmān rā ki az man duzdīdīd pas namī dihīd* (m.c.) صد تومان را که از من دزدیدید پس نمی دهید "won't you return me the 100 tumans that you stole from me?"

*Remark.*—*Har du, har si*, etc., may be considered as pronouns.

(g) The Persians have several qualifying or determining words for various objects when used with numerals, like the English "twelve head of cattle," etc. These are placed before the substantive, which is in the singular without the '*izāfat*' (vide § 117), as: *duwīst bāb khāna*, 200 houses; *bīst nafar sarbāz* "twenty rank and file"; *du farsakh rāh* "two farsakh's distance."

Such words are especially common in writing. The following are those principally employed:—

Persons	.. نفر .. <i>nafar</i>	.. دو نفر فرّاش <i>du nafar farrāsh</i> .
Horses	..	
Mules	.. راس .. <i>ra's</i>	.. سی راس اسپ <i>si ra's asp</i> ,
Donkeys	..	applied to single animals.
Mules	.. کماند .. <i>kamand</i>	.. <i>kamand</i> "a slip knot; lasso; scaling ladder."
Camels	.. قطار .. <i>mahār</i>	.. چهار (نفر) شتر <i>chahār mahār</i> (or <i>nafar</i> ) <i>shutur</i> .
Men or camels	.. نفر .. <i>nafar</i>	..
Mules and camels.	.. قطار .. <i>qitār</i>	.. <i>qitār</i> "a line, string," is a string of camels under one leader (of usually seven camels).
Elephants	.. زنجیر - مربوط .. <i>zanjīr; mirbat</i>	.. <i>zanjīr</i> = "chain"; <i>mirbat</i> "anything for tying or binding such as halter, etc."

<sup>1</sup> Also 'twelve brace of partridges'; 'six pair,' 'ten sail'; a thousand horse 'or foot,' etc.

<sup>2</sup> Colloquially *diwīst*. Derived from *bīst* (بیست) *dah* (ده) *bīst* "ten twenties." *yak dast khāna* means one house with a complete set of rooms; *yak khāna* might consist of only one room.

<sup>3</sup> *Farrāsh* فرّاش lit. "carpet spreader"; a servant whose functions are to pitch tents, sweep out the room, walk before his master, carry messages, apply the bastinado, and bring tea. This functionary has been aptly described as "anything from a housemaid to an executioner."

<sup>4</sup> Also used colloquially



Sheep, goats ..	شاخ - دانه - عدد <sup>1</sup> - رأس	<i>shākh; dāna; 'adad; ras.</i>	<i>shākh</i> = "horn"; <i>dāna</i> = "a grain"; <i>'adad</i> = "a number"; <i>ras</i> = "a head."
Fowls ..	دانه ..	<i>dāna</i> ..	..
Dogs ..	قلاده ..	<i>qilāda</i> ..	.. "a collar."
Hawks ..	دست - بهله ..	<i>dast; bahla</i> ..	.. <i>dast</i> = "hand"; <i>bahla</i> <sup>2</sup> (classical) "a falconer's glove."
Falconer ..	بازو ..	<i>bāzū</i> ..	.. (classical); <i>bāzū</i> = "arm."
Guns (cannon) ..	عوراده ..	<i>'arrāda</i> ..	.. "a kind of small balista; a cart (modern)."
Sails ..	فروند ..	<i>farvand</i> ..	.. "a sail"; vulg. <i>farūd</i> .
Money ..	دانه <sup>1</sup> ..	<i>dāna</i> ..	.. صد دانه تومانی <i>ṣad dāna tū-mānī</i> (m.c.) 100 gold tu-man <sup>3</sup> pieces.
Jewels, fruit ..	دانه <sup>1</sup> ..	<i>dāna</i> ..	..
Clothes ..	توب ..	<i>ṣaub</i> ..	.. یک توب سرداری <i>yak ṣaub sardārī</i> (also less correctly <i>yak dāna sardārī</i> ).
Guns, etc. ..	قبضه - لوله - میل ..	<i>mīl, lūla, qabza</i> ..	.. <i>mīl</i> "a bodkin for applying collyrium; an obelisk; a milestone; probe, etc."; <i>lūla</i> "a pipe; a barrel."
Swords and daggers.	قبضه <sup>1</sup> ..	<i>qabza</i> ..	.. <i>qabza</i> "hilt of a sword; a handle."
Books ..	جلد ..	<i>jild</i> ..	.. "volume."
Shawls or piece-goods.	طاقه ..	<i>fāqa</i> ..	.. corresponds to the Hindustani word <i>thān</i> .
Carpets <sup>4</sup> or ..	فرد ..	<i>fard</i> ..	.. "a unit; one person."
Felt ..	تخته ..	<i>takhta</i> ..	.. "a board."

For *mablagħ* "sum (of money)" and *muwāzī* "equal to, etc.," vide § 139 (h).

<sup>1</sup> Also used colloquially.

<sup>2</sup> In m.c. *dast-kash* دست کش is used for a falconer's or any other glove. In India this word signifies "an assistant falconer," i.e., "one who strokes" the hawk.

<sup>3</sup> *Panj hazār* پنج هزار = "five qirāns, but *panj hazārī* هزارانی "a gold five qirān, bit" (value now nine qirāns).

<sup>4</sup> Carpets in Persia are woven and sold by the pair, each pair being identical in pattern. Persian taste requires everything in a room to be in pairs: the same pictures even (coloured prints of European women of ample charms only partially concealed), repeat themselves on both sides of a doorway or arch. *Fard* also means "an account" or "a list."



*Remark I.*—A phrase like, “I struck him three blows with a sword” is rendered “*ū rā si shamshār zadam* او را سه شمشیر زدم, or *si zakhm-i* (or *zarb-i*) *shamshār zadam* سه زخم (ضرب) شمشیر زدم (m.c.).<sup>1</sup>

*Remark II.*—In ordinary conversation, *nafar* نفر is used for persons and *tā* or *dāna* دان for things.

*Tā* is also used in forming nouns of number, as : *yak bistā'i* یک بیستائی (m.c.) “a score”; *yak davāzda tā'i* یک دوازده تائی (m.c.) “a dozen”; *yak dah tā'i*, etc.

In classical Persian, the *y* of unity was sometimes added to form nouns of number, as : *davāzdah-i* (in speaking *duvāza-i*) “a dozen”; *duv-i* (class.) “two and two”; *yak-i* is a pronoun “one, some one.”

*Remark III.*—It will be noticed that, as in the case of the cardinal numbers, these determining numbers are usually followed by a singular noun.

(h) *Juft*² جفت or زوج *zauj* is a pair; *linga* لنگه is the odd one of a pair, or the load of one side of a transport animal; *yak darzhan* (or *dajan*) (m.c.) is “a dozen” (applied to things generally sold by the dozen); *yak dast libās* یک دست لباس “a suit of clothes”; *yak dast kard u chāngāl* یک دست کارد و چنگال “one set consisting of 2 knives, 2 forks and 2 spoons” (or “one place at table”); *yak dast zarf* یک دست ظرف “one set consisting of six plates and six cups”; *yak dast finjān n'alnaki* یک دست فنجان نعلبکی “a set of six cups and six saucers”; *muqāmīr rā si shash mī-bāyad va līkin si yak mī-āyad* (Sa'dī) “the gambler wants three sixes, but three one's keep coming up.”

(i) The emphatic phrase *man yaka va tanhā* من بکه و تنها signifies “I single and alone; quite by myself; unaided.”

(j) The phrase *du chār shudan* دو چار شدن signifies to encounter unexpectedly.” Ex. : *bā ham du chār shudīm* با هم دو چار شدیم “we met each other”; *du chār-i ū shudam*, or *ū rā du chār shudam* (m.c. only) “I met him.”

(k) *Ṣadhā*³ صدها; *hazārān* هزاران, *hazārā* هزارا signify “hundreds of; thousands of.” Ex. : *ṣadhā sāl ast inja mānda ast* صد سال است اینجا مانده است (m.c.) “it has lain here for hundreds of years”; *ṣadhā kuroh* صد هزاره (Afghan) “hundreds of kos.”⁴

<sup>1</sup> In India *si shamshār zadam*, *si chūb zadam*, etc.

<sup>2</sup> *Juft namī-khwāham*; *linga mī-khwāham* میخواستم لنگه میخواستم “I want a single (odd) carpet, not a pair.”

<sup>3</sup> The plural *-ān* of this word not used.

<sup>4</sup> *Hazārān* would be more usually substituted in colloquial idiom :—*na dah nah sad hazārā* (Qā'ānī).

<sup>5</sup> A *kos* is an Indian measure of distance supposed to be about two miles : it however, varies in districts and may be anything from 1½ to 4 miles.



اگر چنین عمل میکردم هزارها دفعه بهتر میشد *agar chunīn 'amal mī-kardam hazār-hā daḡ'ah bihtar mī-shud* (m.c.) "had I done so, it would have been thousands of times better for me" (better *hazār chandān*, "a thousand-fold"): صد بیمار از لب گور بر گشت *ṣad bīmār az lab-i gūr bar gash* "a hundred sick have (many a sick person has) returned from the brink of death (recovered when given up)," but *ṣadhā bīmār* "hundreds of sick—."

The Afghans sometimes (incorrectly) say *ṣadhā-yi mardumān* صدای مردمان instead of *ṣadhā mard* صد مرد.

(l) For the expression "we two, both," etc., vide § 39 (f) (3), *mā du naḡar* ما دو نفر, or *mā har du* ما هر دو, or *har du-yi mān* هر دوی من.

(m) The cardinals are used to express the year, vide § 48 (i).<sup>1</sup>

<sup>1</sup> This life is often, especially in poetry, referred to as *īn panj rūz* این پنج روز, or *īn du rūz-i 'umr* این دو روز عمر. *Dar du dūnyā* در دو دنیا means "in this world and in the next": *haft qalam* هفت قلم "is the seven styles of writing"; *haft iqlīm* هفت اقلیم "the seven climes of the world"; *haft daryā* هفت دریا "the seven seas"; *haft jahannam* هفت جهنم "the seven divisions of the Muslim Hell (each of which has a separate name)"; *haft bihišt* هفت بهشت "the seven Paradises of Islam (exclusive of the *Kursiy* or *Falak*<sup>u</sup>-*L-Burūj*, and the '*Arsh* or *Falak*<sup>u</sup>-*L-Aflāk*).'" According to the vulgar there are eight.

*Haftūd u du* هفتاد و دو occurs in poetry for the seventy-two religions of the world:—

چون ندیدند حقیقت را انما زده

Jang-i haftūd u du millat hamā rū 'uzr bi-nih

Chūn na-dīdand haqīqat rah-i aḡsūna zadand.

(Hāfiz.)

*Haftūd u si firqā* هفتاد و سه is the seventy-three sects of Islam. Muhammad is reported to have said that there were 71 sects of the Jews, 72 of the Christians, but that there would be 73 of Muslims. There are five more.

There are ninety-nine attributes of God called *al-asḡā*<sup>u</sup>-*L-ḡusnā* or "the excellent names," but commonly Persians talk of the thousand and one names of God. *Allāh* is called the *Ism*<sup>u</sup>-*L-ḡūt* or 'essential name of God' and, with the ninety-nine attributes, completes the one hundred names recited by means of the rosary in the exercise of *ḡikr*. The *Ism*<sup>u</sup>-*L-Aḡam*, or "Greatname of God," is supposed to be known only to saintly persons. 'Ali is supposed to have one less, i.e. 1,000 names.

There are supposed to be 1,24,000 Prophets.

The world it is supposed is 8,000 years old, and will reach the age of 50,000 years:—

فردا که ازین دورگین در گزرم

Fardā ki az īn dayr-i kuhn darguzarīm

Bā haft hazār-sūlagūn ham saḡar-īm.

"To-morrow we shall quit this inn, and march

With comrades who have marched seven thousand years."

(O. K. 312 *Whin*.)



§ 48. The Ordinals.

( اسمای اعداد وصفیه )

(a) The Persian ordinals are formed by adding the termination *um* to the cardinals. This termination is turned by Grammarians *mīm-i šijālī* (میم صفاتی) or *mīm-i ta'yīn-i ta'dād* (میم تعیین تعداد). They are treated as adjectives and as such can precede or follow their substantives :—

1st	.. اول	or نخست <sup>1</sup>	.. <i>avval</i> (Ar.); <i>yakum</i> , or <i>nukhust</i> .
2nd	.. دوم	or دوم	.. <i>duvvum</i> or <i>dūyum</i> .
3rd	.. سوم	or سیم <sup>2</sup>	.. <i>sivvum</i> or <i>siyyum</i> .
4th	.. چهارم		.. <i>chahārum</i> .
5th	.. پنجم		.. <i>panjum</i> .
6th	.. ششم		.. <i>shishum</i> , classically <i>shashum</i> .
7th	.. هفتم		.. <i>haftum</i> .
8th	.. هشتم		.. <i>hashtum</i> .
9th	.. نهم		.. <i>nuhum</i> .
10th	.. دهم		.. <i>dahum</i> .
30th	.. سیام <sup>3</sup>		.. <i>sī-um</i> .

(b) When there is more than one number, the formative affix is added to the last only, as : *sad u chihāl u chahārum* “the hundred and forty-fourth (144th).”

(c) The Persian ordinals can in addition take the affix *in* *بین*, sometimes contracted to *ی*, as : *nukhustīn* نخستین, *dūyyumīn* دویمین, etc. Ex. رونق اولین *raunaq-i avvalīn* (Sa'dī) “former brightness (or splendour).”

*Remark.*—In poetry a cardinal number sometimes takes the place of an ordinal, as : اندر شش مکرّم زاد آن شه مکرّم.

(d) The ordinals may be followed by the *rā* of the accusative, as : Question :—کدام یکی را میخواهی *kudām yakī-rā mī-khūyāhī* “which one

Inn, as we stay only a short time. *Haft-hazār sūlagān*, “all the dead who have preceded us.”

*May khur ki 'z dīl kagrat u qillat bi-barad*

*V' andisha-yi haftād u du millat bi-barad.*

“Drink wine to root up with a metaphysic's weeds

And tangle of the two-and-seventy creeds.”

(O. K. 194 *Whin.*)

<sup>1</sup> *Yakum* یکم is much less used in Persia than *avval* اول. In India and Afghanistan *yakum* is generally used instead of *avval* for the 1st of the month. *Nukhust* نخست and *nukhustīn* نخستین are classical, and only used in writing *nukhust zād* “first born.”

<sup>2</sup> Note the distinction in writing between “3rd and 30th” in Persian.

<sup>3</sup> Here *avval* اول could be substituted for *avvalīn* اولین. In *avvalīn u ākhīrīn* اولین و آخرین “ancients and moderns” the terminations are the oblique case of the regular (classical) Arabic masculine plural.



do you want?" Answer: *bīst u yakum rā* "the twenty-first": *چهارم را بده* *chahārumī<sup>1</sup> rā bidih* (m.c.) "give me the fourth."

(e) The Arabic ordinals, which are also adjectives, are to a certain extent used up to "the tenth."<sup>2</sup> These are formed on the 'measure' of the agent *فَاعِلٌ* (masc.), and *فَاعِلَةٌ* (fem.),—the first excepted.

MASCULINE.				FEMININE.			
1st	أَوَّل ..	<i>avval</i> ..		أَوَّلَى ..	<i>ulā</i> (rare in Persian; vide (g).		
2nd	ثَانِي or ثَانِي ..	<i>ṣānī<sup>3</sup></i> ..		ثَانِيَةٌ ..	<i>ṣāniya.<sup>4</sup></i>		
3rd	ثَالِث ..	<i>ṣālīs</i> ..		ثَالِثَةٌ ..	<i>ṣālisa.</i>		
4th	رَابِع ..	<i>rābi<sup>4</sup></i> ..		رَابِعَةٌ ..	<i>rābi'a.</i>		
5th	خَامِس ..	<i>khāmis</i> ..		خَامِسَةٌ ..	<i>khāmisa.</i>		
6th	سَادِس ..	<i>sādis</i> ..		سَادِسَةٌ ..	<i>sādisa.</i>		
7th	سَابِع ..	<i>sābi<sup>4</sup></i> ..		سَابِعَةٌ ..	<i>sābi'a.</i>		
8th	ثَامِن ..	<i>ṣāmin</i> ..		ثَامِنَةٌ ..	<i>ṣāmīna.</i>		
9th	تَاسِع ..	<i>tāsi<sup>4</sup></i> ..		تَاسِعَةٌ ..	<i>tāsi'a.</i>		
10th	عَاشِر <sup>5</sup> ..	<i>'āshir</i> ..		عَاشِرَةٌ ..	<i>'āshira.</i>		

*Remark I.*—The Arabic numbers 20, 30, etc., up to 90, and the numbers 100 and 1000 are the same for both cardinal and ordinal.

*Remark II.*—An Arabic ordinal may be employed even with a Persian substantive, as: *چرخ ثامن* *charkh-i ṣāmin* "the eighth heaven."

(f) Sovereigns bearing the same name are distinguished by the Arabic ordinals, as: *شاه طهماسب ثانی* *Shāh Tahmāsp-i ṣānī* "King Tahmāsp the Second" (who lost Persia to the Afghans).

<sup>1</sup> For *chahārumīn rā* چهارمین را.

<sup>2</sup> In speaking up to "the third" only.

<sup>3</sup> In Persian always ثانی *ṣānī*.

<sup>4</sup> In Pers. generally only used for "a second of time."

<sup>5</sup> *عاشوراء* *'āshūrū* is the tenth day of the first Muhammadan month *Muharram*, when the miracle play is performed by Shī'as. It must be recollected that in Muslim calculation the night precedes the day.



(g) The Arabic ordinal *أول* *avval* "the first" is generally used in dates, as *أول* *avval-i māh-i Ramaẓān*<sup>1</sup> "the first of *Ramaẓān*."

The feminine *أولى* is rarely used in Persian even in the names of the Arabic months; thus *جمادى الأولى* is less used than *أول* *avval-i jamādī*.

*Avval* *اول* is an adjective and is coupled by the *izāfat* when it follows its substantive. When however it precedes a substantive it is generally to be considered a substantive, and is followed by a genitive, as: *در اول خای کرمان* *dar avval-i khāk-i Kirmān* (m.c.) "at the commencement of the district of Kirmān."

The plural of *اول* *avval* is *اوائل* *avā'il* signifying "the beginning; the first part; the first ten days of every month," as opposed to *واخر* *avākhir* the plural of *آخرة* *ākhirā* (and *آخر* *ākhir*) "ends, latter parts; the last ten days of each month." Ex.: *در اوائل سلطنت و* *dar avā'il-i saltanat-i ū* "in the beginning of his reign"; *در واکھر زندگی* *dar avākhir-i zindagī* "at the close of his life," *avval shab* "the first night," but *avval-i shab* *اول شب* "the beginning of the night." *از تاریخ سوم جنوری لغایت چهاردهم پریل* *az tārikh-i siyūm-i Janvarī ti-ghāyat-i chahārdahum-i Aprīl* (m.c.) "from the 3rd of January to the end of the 14th of April."

*Remark.*—*اولی* *ūlā*, the Ar. fem. of *avval* *اول*, must not be confused with *اولی* *awlā* "more or most excellent" which is the elative form from *والی* *walī* and has no connection with *avval*, *ūlā*.

(h) The first of the month is also called *غرة* *ghurra*, Ar., which properly signifies a "blaze on a horse's forehead," or a "star too large to be covered by the thumb-top, the new moon," etc., etc.<sup>2</sup> The last of the months is also *سلك* *salkh*, Ar., which has for its original meanings "to skin, flay; to shed the skin (snake); to shed foliage and grow green again." Not an uncommon phrase in writings is: *ماه عمر او از غرة سلك رسيد* *māh-i 'umr-i ū az ghurra bi-salkh rasīd* "his days drew to a close," lit. "the month of his life-time travelled from its *ghurra* to its *salkh*."

The first of the month is also called *اول* *avval-i māh*, or *سرمه* *sar-i māh*, and the last *آخر* *ākhir-i māh*.

(i) The ordinals are used in computing "the year of the reign of a sovereign, but the cardinals are used in expressing the date of an era.

(j) The ordinals are sometimes vulgarly formed by adding *dīgar* to a cardinal, without an *izāfat*, as: *دیگر تن و مند و توانا* *si-dīgar tanūmand u tawānā*—(Tr. H. B., Chap. VI) "the third was a man robust and strong."

<sup>1</sup> *Ramaẓān*, the ninth month of the Muslim year and the month of fasting.

<sup>2</sup> The new moon is *hilāl* *هلال*, and *badr* *بدر* the full moon; in speaking *māh-i shab-i chahārdah* *ماه شب چهارده* is generally used for the "full moon."



### OTHER CLASSES OF NUMERALS.

§ 49. Fractions *kusūr* (کسور) <sup>1</sup> pl. of *kasr*; (عدد مکسور).

(a) Persian fractions are usually formed by placing the denominator after the numerator, as: دو هفت *haft du* "two-sevenths" ( $\frac{2}{7}$ ). In mixed numbers, the whole number precedes the fraction as in English. Examples:—

$\frac{1}{2}$	نیم	<i>nīm</i>	..	in m.c. only used in compounds.
$\frac{1}{4}$	چهار یک	<i>chahār yak</i>	..	vulg. چارک <i>chārak</i> (used in weights and measures).
$\frac{3}{4}$	چهار سه	<i>chahār si</i>	..	not used in Modern Persian:
$\frac{3}{4}$	سه یک	<i>si yak</i>	..	seldom used in m.c.
$\frac{1}{5}$	پنج یک	<i>panj yak</i>	..	used in m.c.
$\frac{1}{6}$	شش یک	<i>shash yak</i>	..	used in m.c.
$\frac{1}{7}$	هفت یک	<i>haft yak</i>	..	..
$\frac{1}{8}$	هشت یک	<i>hasht yak</i>	..	..
$\frac{9}{10}$	ده نه	<i>dah nuh</i>	..	not used in m.c.
$\frac{9}{10}$	صد یک	<i>sad yak</i>	..	used in m.c.
$\frac{99}{100}$	نوی صد نود و نه	<i>fī sad navad u nuh</i>	..	"in a hundred, ninety and nine."
$\frac{1}{1000}$	هزار یک	<i>hazār yak</i>	..	m.c.
	ده دو	<i>dah du</i>	..	m.c.
$\frac{1}{10}$	ده نیم	<i>dah nīm</i>	..	not m.c.
	بیس یک	<i>bīst yak</i>	..	m.c.

*Remark I.*—For  $\frac{2}{3}$ , etc., the Arabic fraction *du gūl*,  $\frac{3}{4}$  *sih gumn*, etc., must be used; *si hasht yak* or *hasht si* would be wrong.

*Remark II.*—The fractions are followed by the *izāfat*, as: خمس این را بمن بده *khums-i īn rā bi-man bi-dih* "give me a fifth of this": ده یک این حق من است *dah yak-i īn haqq-i man ast* (m.c.) "a tenth belongs by right to me." The Persian fraction  $\frac{1}{5}$  *si yak* is not used, and  $\frac{1}{4}$  *chahār yak* is only used for weights and measures; for "give me a fourth of this" the Arabic fraction and not the Persian would be used: similarly 'half of this' نصف این *nisf-i īn*, but "1½ yards broad cloth" یک گاز و نیم مافوت *yak gaz u nīm māhūt*.

<sup>1</sup> *Kusūr-i 'āmm* "vulgar fractions": *kusūr-i a'shārīyyah* "decimal fractions."

<sup>2</sup> *Nīm* نیم is generally used in compounds: in speaking نصف *nisf* is preferred. *Nīma* نیمه is also used as *nīma-yi rāh* (m.c.) نیمه راه "half way": *nīma-yi māh* نیمه ماه (m.c.) "the fifteenth of the month": *nīma* alone is used in m.c. for "half a brick": vide § 117 (f).

کتابت نیمه دیدن *kiābat nīma-yi dīdār* = کتابت نصف الملاقات *kitābat nisf-ul-mulāqāt* Ar., "writing (a letter) is equal to half a visit," i.e. correspondence with friends does away with half the pain of separation.



(b) The Arabic fractional terms are sometimes used even in speaking. In the singular, they are generally of the measure *فعل* (e.g. *ثُلُث* "a third") and in the plural *أَفْعَال*. Examples:—

$\frac{1}{2}$	..	نصف	..	<i>nisf</i> <sup>1</sup>	..	Used in speaking instead of <i>nīm</i> .
$\frac{1}{4}$	..	رُبْع	..	<i>rub'</i> or <i>rubā'</i>	..	Pl. <i>أرباع</i> <i>arbā'</i> (rare).
$\frac{3}{4}$	..	سَهْ رُبْع	..	<i>si rub'</i> (or <i>rubā'</i> )	..	
$\frac{2}{3}$	..	ثُلُث	..	<i>ṡulṡ</i>	..	Pl. <i>اثلثات</i> <i>athlās</i> (rare) (= also the three-thirds).
$\frac{2}{3}$	..	ثُلَاثَيْنِ - دُو ثُلُث	..	<i>ṡulṡayn</i> <sup>2</sup>	..	Dual; (the dependent case in the classical language); <i>du ṡulṡ</i> in Persian.
$\frac{1}{5}$	..	خُمْس	..	<i>khums</i>	..	Pl. <i>أخماس</i> <i>akhmās</i> (not used).
$\frac{4}{5}$	..	أَرْبَعُ خُمْسٍ	..	<i>suds</i>	..	Pl. <i>أرباع</i> <i>asṡās</i> (not used).
$\frac{1}{3}$	..	رُبْع	..	<i>sub'</i>	..	Pl. <i>أرباع</i> <i>asbā'</i> (not used).
$\frac{1}{5}$	..	خُمْس	..	<i>ṡumn</i>	..	Pl. <i>أخماس</i> <i>aṡmān</i> (not used).
$\frac{1}{6}$	..	سِتّ	..	<i>tus'</i>	..	Pl. <i>أستاع</i> <i>atsā'</i> (rare).
$\frac{1}{10}$	..	عَشْر	..	<i>'ushr</i>	..	Pl. <i>عشور</i> <i>'ushūr</i> <sup>3</sup> and <i>عشار</i> <i>'āshār</i> .

The duals and plurals are very rarely used except by Mullas in writing.<sup>4</sup>

*Remark.*—“A quarter to” is sometimes expressed, thus: *chahār illā rub'* “four minus a quarter,” etc., but the expression is perhaps incorrect.

(c) In m.c. *نصف زیادتیش* *nisf-i ziyād-tar-ash*, or better *نصف زیادتیش* *az nisf ziyād-tar-ash* signifies “more than half.”

(d) In Modern Persian, *نصف* *nisf* is generally used for the substantive “half” while *نیم* *nīm* is preferred for compounds, as: *نصف قطر* *nisf-i qutr* “radius of a circle (lit. half the diameter),” but *نیم خواب* *nīm-khūpāb* “half asleep.”

However, in m.c., *nīm-shab* is occasionally used for “midnight,” as well as *nisf-i shab* and *nīma-yi shab*: *nīm-rūz* (class.) “midday.”

<sup>1</sup> *Bil-munāṡafa* *بالمناصفة* “in halves, equally” between two”: *dar nisf-i tariq* “half way.”

<sup>2</sup> In Arabic the forms *رُبْع* and *رُبْع* (and similar measures) are found, but in Persian the measure *فعل* only is used.

<sup>3</sup> In speaking *du ṡulṡ*, *du khums*, *si khums*, etc.,  $\frac{2}{3}$ ,  $\frac{1}{3}$ ,  $\frac{1}{5}$ .

<sup>4</sup> In Persian, the pl. *عشور* is used for the singular  $\frac{1}{10}$ th.

<sup>5</sup> In Arabic, the fractions above a tenth are expressed by a paraphrase “so many parts out of so many parts (جزء).”



(e) Such expressions as "5%" are rendered by صد پنچ *ṣad panj*, or فی صد پنچ *fī ṣad panj*. *Yak bar dah* یک بار ده "ten to one (in betting)."<sup>1</sup>

(f) Decimal fractions are rendered by a paraphrase, thus .75 = صد هفتاد و پنج *ṣad ḥaṭṭād u panj* *ṣad ḥaṭṭād u panj-i inch*, or هفتاد و پنج قسمت از صد قسمت *ḥaṭṭād u panj qismat az ṣad qismat-i inch*.

(g) Fractions may also be expressed as follows: یکی از ده *yak-i az dah* "one out of ten, or one-tenth"; دو از سه *du az si* "two out of three, or two-thirds."

### § 50. Adverbial Numerals (عدد ظرف).

(a) The ordinals can be used as adverbial numerals. Ex.: یکی آنکه گرمی *yak-i ānki garمی-yi āftāb būd*; *duyym ānki tufang u bārūd u gulūla yak bār bar man būd*, "firstly, there was the heat of the sun; and, secondly, the rifle with powder and bullets was quite a load for me"; in this sentence *avval* could be substituted for *yak-i*.

(b) The Arabic ordinals in the accusative case are also used in Persian as adverbs:—

اول *avval*., "firstly, in the first place."

ثانی *ṣāniy*., "secondly, in the second place."

ثالث *ṣālīṣ*., etc., etc.

(c) The Persian ordinals, with the exception of *yakum*<sup>2</sup> added to مرتبه *martaba*, دفعه *daf'ah*, or بار *bār* "time," etc., etc., signify "first time, second time," etc., as: اول مرتبه *avval martaba* or *martaba-yi avval* "the first time," etc., دوم دفعه *daf'a-yi duvvum* (or *daf'a-yi ṣānī*), سوم دفعه *daf'ah-yi siyyum*.

*Remark.*—*Bār-hā* بارها (pl. of *bār*) means "oft-times." For *du-chandān*, etc. "twice as much," vide Multiplicative Numerals.

(d) The cardinals prefixed to the same substantives signify "once, twice," etc. Ex.: سه بار *si bār* "thrice"; کم بار *kam-bār* (classical only)<sup>4</sup> "seldom." Ex.: روزی سه بار خوردی *rūz-i si bār khurdī* (Sa'dī) "he used to eat three times a day."

<sup>1</sup> The expressions found in old Persian *fī dah bis 200* <sup>2</sup>/<sub>10</sub>: and *fī dah yak*, or *yak dah* are not used in modern Persian.

<sup>2</sup> *Ṣad* صد, i.e. per 100. [As .75 is singular, it is wrong to say .75 inches.]

<sup>3</sup> The Arabic ordinal *avval* supplies the place of *yakum*.

<sup>4</sup> In modern Persian کم بار *kam-bār* is an adjective signifying "of light weight or load."





(e) "Once again" is *yak daf'a-yi dīgar*, or *بیکر بار bi-takrār*<sup>2</sup> ("by repetition"), or *mukarrar*, or *دو بار du bāra*.

(f) Such expressions as "twice two makes four," etc. are rendered as follows:—

$2 \times 2 =$  *du martaba du chahār ast* دو مرتبه دو چهار است, or *du bar du chahār ast* دو بار دو چهار است, or *du du tā chahār tā* دو دو تا چهار تا

$5 + 5$  *panj u panj dah mī shavad* پنج و پنج ده می شود, or *panj tā u panj tā dah* پنج تا و پنج تا ده.

$5 - 5$  *panj az panj, hīch* پنج از پنج هیچ

$5 \div 5$  *panj dar panj, yak* پنج در پنج یک

### § 51. Multiplicative Numerals.

(a) The multiplicative or reduplicative numerals are as follows:—

"Single" *mufrad*, *yaktā*, *yagāna*.

"Double" *muḡā'af*, *du chand*, *du chandān*, *dugāna*, *du tā*, *du lā*.<sup>3</sup>

"Treble" *muḡallas*; *si tā*; *si chand*; *si chandān*; *si gāna*; *si lā*.<sup>3</sup>

"Quadruple" *murabba'*, *arba'a aḡāf*, *chahār chand*, etc.

"Twenty-fold" *bīst chandān*, *bīst tā*, *bīst muḡābil*, *bīst muḡābala*.

"A hundred-fold" *ṣad chandān*, *ṣad muḡābil*, etc.

Examples: "this is twice as much water as that": *īn āb dū tā ī ān ast* (m.c.) "our alarm was increased four-fold": *īn si barābar-i ān ast* (m.c.)

"this is three times as much as that": *īn ṣe barābar-i ān ast* (m.c.) "I have given him three times (or twelve times) as much as the Ḥakīm gave": *man bi-ū si barābar-i ḥakīm* (or *duwārda barābar-i ḥakīm*) *dāda am* (m.c.) "I gave him more than three times what he asked": *man si muḡābil-i ānchi khwāsta būd* (m.c.) "I have given him three times what he asked."

(b) Of the above, the Arabic multiplicatives are seldom used. In ordinary use are the compounds of *tā*, *lā*, *chand*, *chandān* and *muḡābila*.

<sup>1</sup> Or *bār* بار or *martaba* مرتبه.

<sup>2</sup> In India the word *takrār* is also used for "altercation, dispute."

<sup>3</sup> Colloquially *dullā*, *sillā*.



## § 52. Distributive Numerals.

The distributive numerals are: *yakāyak* یکایک, or *yak yak* یک یک, or *yak-ī yak-ī* یکی یکی (m.c.), or *yagān yagān* یگان یگان (obsolete) "one by one"; also *huva bi-huva* (m.c.) هو بهو, or *du badu* دو بدو, or *du du* دو دو, or *du tā* دو تا, or *dugān* "by twos"; *si si* سی سی "three by three, by threes"; *chahārān chahārān* (old) "four at a time"; *dah dah* ده ده "by tens"; *yagān u dūgān* (old) "by ones and twos." Examples:—*bi-naubat jihat-i shikā du du ādam me-raftem chunānchi du me-āmadem wa du-yi dīgar me-raftem* (Afghan) "we\* used to go out shooting by turns, two of us at a time, viz. when two of us returned two others from amongst us started in their place."

The Afghan idiom *من نیم نیم سیر یا سیر سیر بارود در تفنگها کردم* *man nīm nīm sīr, yā sīr sīr bārūd, dar tufangha kardam* (Afghan) "I loaded the guns with half a *seer* or a *seer* each" would in m.c. be expressed *nīm sīr yā yak sīr yak sīr bārūd dar tufang-hā kardam* (m.c.).

(2) Adverbs and Adjectives such as تَخْمِين *takhmīn* "about," etc. are also used to express approximation, as :—*takhmīn* *bīst sāl shuda ki*—

پنج تومان که موازی " about 20 years have elapsed since :— " تخمیدایست - سال شده که  
 پنجاه تومان کی موازی-ی پنجاه روپیہ می باشد *panj tūmān ki muwāzī-yi pānzdah rūpiya mī-bāshad*  
 (m.c.) " five tuman which is equal to fifteen rupees—" ; *qarīb-i šad* (or *bi-šad*)  
*nafar shutur ānjā būd* (m.c.) صد نفر شتر آنجا بود (صد or ) قریب "there were  
 about 100 camels there."

(3) And *د* (connected with *اندک andak* and *چند chand*), corresponds to English "odd," as: *سی تومان و اند* - *sī tumān va and* (class.) "thirty odd tumans."

### § 53. Recurring Numerals.

The recurring numerals are :—“ alternately ” *yak dar miyān* ;  
“ once every ten days ” *har dah rūz yak marṭaba*, etc.

Examples:—روز در میان یک *yak rûz dar miyân biyâ* "come every other day"; "cut down every third tree" *du biguzâr siyumin râ bi-bur*

<sup>1</sup> Also means "suddenly."

<sup>1</sup> Some Afghans still say *yagūn yagūn* یگان یگان. The termination *ūn* appears to be adverbial rather than a plural: *haftagūn* هفتگان "by sevens" (obs.); *bāmdūdūn* بامدودان "in the morning" (Sa'dī); the Afghans say *rāstān* راستان for the adverb "straight."

<sup>2</sup> Means "in detail or exactly." In Indian pronounced हूँ हा-हूँ.

و نه نیت جهت شکار دو بدو (or دو نفر بدو نفر) میرفتیم یعنی  
*bi-naubat jihat-i shikār du bi-du (or du nafar bi du nafar) mi raftim ya'nī du nafar mi āmadim va du nafar-i digar mi-raftim (m.e.).*

عَبَا *ghibbān*, "at intervals, occasionally," is also sometimes used in writing for "alternate days": from a saying of the Prophet who was somewhat bored by the daily visits of a friend. The Prophet suggested to his friend that he should visit him *ghhibbān*.



هر سه ساعت یک خوراک بخور or *du dar miyān yak-ī rā bi-bur*; "take one dose every three hours."

### § 54. Approximate Numbers.

(a) Approximate numbers are expressed as follows:—*du si*, or *du si tā* (m.c.) "two or three"; *chahār panj*, or *chahār panj tā* (m.c.) "four or five"; *shash haft*, "six or seven," etc., etc. Ex:—*chahār panj angusht*, "four or five fingers' breadth"; *du si musht-ī bar kalla-yi ū zadam* (m.c.) "I boxed his ears once or twice for him."

*Remark.*—In *du si bār-ī* دوسه باری = "a two or three times or so," the *ī* is the indefinite ی.

(b) In the m.c. phrase *haft hasht dah tā* هفت هشت ده تا, "some seven or ten," the number *nuh* is invariably omitted.

(c) For *chand*, "a few," vide § 39 (g): *qarīb-i bīst nafar*, "about 20 persons,"<sup>1</sup> or *taqrīb<sup>2</sup>* or *tākhmīn<sup>3</sup>* *bīst nafar*.

### § 55. Numeral Adjectives.

(a) Many numeral adjectives are formed by means of the silent *h*:—*shash-sāla*, "of six years old"; *pīr-i sad u panjāh sāla*, "an old man of 150 years"; *haft ranga*, "seven coloured" (the rainbow); *sang-i chahār-rūya*, "a square<sup>2</sup> stone." In *tufang-i du-lūla*, "double-barrelled gun," the *s* is already a portion of the word *lūla*, "a spout, etc."; *har māha*, "of every month."

The adjectives *du-bāra* دوباره and *si-bāra* سه باره can also be used as adverbs, vide § 50 (d).

(b) Professional story-tellers (*ma'rika-gir*, or *naqqāl*)<sup>3</sup> often express "everybody old and young" by the phrases *hama kas az haft-sāla tā haftād-sāla*, or *az panj-sāla tā panjāh-sāla*, or *az shash sāla tā shašt sāla*.

The following idioms (obsolete) occur in the *Tūzūk-i Jahāngirī* (the Memoirs of the Emperor Jahangir):—*az kibrītrān mahrūmī de pānzehī klān tr hāzād*; "they are somewhat larger than the common wild pigeon"; *dr jūdeh az bījē klāz*; "they (i.e. a pair of

<sup>1</sup> *Taqrīb<sup>2</sup>*, adv., means "at an estimate."

<sup>2</sup> The Arabic adjective *murabba'* مربع "square" is also used, particularly in mathematics.

<sup>3</sup> The term *qissa-khūn* is seldom used in Persia.



newly-hatched *sarus* cranes) are somewhat larger than the young of a goose, or about the same size as pea-chicks a month old": possibly these idioms arose from the everyday Urdu idiom *ikkīs bīs kā farq hai*, "the difference between them is very slight (lit. the difference of 20 and 21).

(c) Arabic numeral adjectives are ثلاثي *ṭalāṭī*, "triliteral, triangular, treble" رباعي *rubā'i*, "a four-lettered word; a quatrain; "quadruple" and so on.

## CHAPTER VII.

### § 56. Arabian Months.

(a) The *Muslim* lunar months<sup>1</sup> are arranged to consist of 30 and 29 days (usually alternately), so the whole year consists of 354 days (and 9 hours). In a period of thirty years an intercalary day is added eleven times, i.e. the last month is eleven times in thirty years made to consist of 30 days instead of 29. (Hence the *Naw Rūz* would fall every year about 11 days earlier than the previous year and not, as it does, on 21st March.)

As with the Jews, the civil day commences at sunset, and the month commences on that evening when the new moon<sup>2</sup> is visible. [Hence the early Arab writers reckon not by the day but by the night.]

The ordinal numbers are used to express the day of the month.

(b) The following are the names of the months, which do not in any way correspond with the English months:—

### ARABIAN MONTHS.

1	محرم الحرام or محرم	..	<i>Muharram</i>	..	..
2	صفر or صفر المظفر	..	<i>Ṣafar</i>	..	..
3	ربيع الأول	..	<i>Rabī' "l-awwal</i> or <i>Rabī' "al- "l-Awwal.</i>		
4	ربيع الآخر	..	<i>Rabī' "l-Ākhir</i> or <i>Rabī' "al- "l-Ākhir.</i>		

<sup>1</sup> The ancient Arabian year<sup>•</sup> is supposed to have consisted of 12 lunar months as now, but about A.D. 412 a system of intercalation was introduced, one month being intercalated into every three years. It is, however, related that the Prophet on a certain occasion said, "A year is twelve months only as at the time of the creation," and by this saying reintroduced the old lunar year. There also existed amongst the Arabs a system of commutation by which *Muharram*, the last of the three continuous sacred months, became secular and war lawful in it, and *Ṣafar* sacred.

<sup>2</sup> *Hilal* هلال is "the new moon" and *badr* بدر the "full moon."

<sup>3</sup> These second forms with the adjectives are used in writing and occasionally in speaking by the Persians.

<sup>4</sup> Or 'ayn-i-yak عین یک 'ayn-i du دو عین دو.



5	جمادى الأولى <sup>1</sup>	.. <i>Jumādā'l-Ūlā</i> ..
6	جمادى الآخرة <sup>1</sup>	.. <i>Jumādā'l-Ākhir</i> ..
7	رجب المرجب <sup>2</sup> , or رجب	.. <i>Rajab</i> ..
8	شعبان المعظم <sup>2</sup> , or شعبان	.. <i>Sha'bān</i> ..
9	رمضان المبارك <sup>2</sup> , or رمضان	.. <i>Ramazān</i> ..
10	شوال الحرام <sup>2</sup> , or شوال	.. <i>Shavvāl</i> ..
11	ذو القعدة <sup>2</sup>	<i>Zu'l-qā'da</i>
	or	or
12	ذى القعدة <sup>2</sup> , or ذى قعدة	<i>Zī qā'dah</i>
	or	or
12	ذو الحجة <sup>2</sup>	<i>Zu'l-hijjah</i>
	or	or
12	ذى الحجة <sup>2</sup>	<i>Zī-hajjah</i>
	or	or

*Remark.*—The fourth month is also called ربيع الثاني, and the fifth and sixth ungrammatically جمادى الأولى *jamādī'l-avval*, and جمادى الثاني *jamādī'l-gānī* or جمادى الآخرة *jamādī'l-ākhir*.

(c) The Arabic word for "month" is شهر *shahr*<sup>3</sup> and the plural is شهور *shuhūr* or أشهر *ashhur*.

(d) Four of the above months are held sacred, *Muharram*, *Rajab*, *Zu'l Qa'da*, and *Zu'l-Hijja*.

(e) (1) *Muharram* محرم is the first month of the Muslim calendar and is so called because both in the 'days of ignorance' and in the time of Muhammad it was unlawful (حرام *ḥarām*) to go to war during this month. The first ten days of this month are observed in commemoration of the martyrdom of Husayn,<sup>4</sup> and the tenth day is called عاشورا *āshurā*; some very strict Sunnis fast on this day.

(2) *Ṣafar* صفر is said to be derived from *ṣafar*<sup>5</sup>, "to be empty," either because the Arabs left their homes *empty* by going to war, or because they left those whom they attacked *empty*. Another derivation is from *ṣufār*, "yellowness," or the tint of the autumn leaves when the month first got its name.

<sup>1</sup> Or *jīm-i-yak* جيم يك and *jīm-i-du* جيم دو. The Arabs say ربيع الأول و ربيع الآخر and جمادى الأولى و جمادى الآخرة.

<sup>2</sup> These second forms with the adjectives are used in writing and occasionally in speaking by the Persians.

<sup>3</sup> In Persian the forms with ذى are usually used. *Jamādī* incorrect for *Jamāda*.

<sup>4</sup> Not to be confused with the Persian word *shahr*, "a city." The Persian word for month is ماه, *māh*, which also signifies "moon." *Māh-i-qamarī*, "a lunar month" also *shahr-i-hilālī*; *māh-i-shamsī*, "a solar month."

<sup>5</sup> Husayn is called *Sayyid*<sup>6</sup> 'sh-Shuhadā. The descendants of Ali by wives other than Fātima 'Alavī.



It was in this month that Adam was turned out of Eden, and it was during this month that the Prophet was taken ill: it is the most inauspicious month in the calendar. Hence the month is superstitiously called *صفر الخير* or the lucky month.

(3 & 4) *Rabī'ūnī 'L-avval* ربيع الأول and *Rabī'ūnī 'L-ākhir* ربيع الآخر, the first and second *spring* months were so named when the calendar was first formed. The Prophet died on the 12th day of *Rabī'ūnī 'L-avval*.

(5 & 6) *Jamāda 'l-ūlā* جمادى الأولى and *Jamāda 'l-ākhir* جمادى الآخرة are probably derived from *jāmād*, "a dry year or season" or "dry and on which no rain has fallen."

(7) *Rajab* رجب, the *honoured* month, the root-meaning signifying 'veneration with fear.' Good Muslims spend the first Friday night (the English Thursday night) in prayer.

(8) *Sha'bān* شعبان, the month of *disbanding* or *separation*, is so called because the ancient Arabs *dispersed* at this time in search of water. The Arabs call the middle or fifteenth of this month, "the night of the middle of Sha'ban," but the Persians شب بروت *Shab-i Barāt* "the Night of Registration," for Allah on this night records the actions of men to be performed during the coming year, and those who are to be born and to die. Strict Muslims pray all night.

(9) *Ramāṣun* رمضان, the month of the annual fast, is said to be derived from a root-meaning "to be very hot." During this month the gates of Heaven are opened and the gates of Hell shut.

In Persia, night is more or less turned into day and a great portion of the day is spent in sleep: the bazars are barely stirring before noon. The most irreligious become devout and read holy books aloud. Even those who make a pretence only of keeping the fast will not touch wine,<sup>1</sup> perhaps through the fear of being detected by the smell. Some Persians who secretly break the fast, cover their lips with dust when they go abroad, to give them the dried-up appearance of hunger and thirst.

(10) *Shawwāl* شَوَّال lit. "a tail." The *Id' 'L-Fitr* عيد الفطر is on the first of this month.

(11) *Zu 'L-Qa'da* ذُو الْقَعْدَةِ the month of "session" was a time of truce and peaceful occupations.

(12) *Zu 'L-Hijjah* ذُو الْحِجَّةِ is the month of the *Hajj* or Pilgrimage to Makkah, which is made in the 8th to 10th of this month.

The عيد الأضحي *'id' 'L-qzḥā* (vulgarly *zuḥā*) "the feast of sacrifice," called

<sup>1</sup> The Persians maintain that the custom of drinking wine has come down from *Gabr* times.

<sup>2</sup> Called also the "minor festival"; *fiṭr* signifies "cleaving; breaking a fast."



also "the great 'id," is celebrated on the 10th of this month.<sup>1</sup> Muslims are of opinion that it was instituted to commemorate Abraham's willingness to offer up *Ismā'il*.

(f) The Muslim era dates from the morning after the *hijrah* or "flight" of the Prophet from Makkah to Madinah, which occurred according to most on the 16th July<sup>2</sup> A.D. 622. Each succeeding year begins earlier than the preceding, and an anniversary, occurring one year in the hot weather, will, sixteen years later, fall in the cold. Thirty-two English years are nearly equal to thirty-three Muslim years.

(g) The 1st May A.D. 1900 corresponds to A.H. 1318.

(h) (1) The number of solar years that have elapsed since any given Muslim date = (current year of Hijra - the given year) - 3% of the remainder = answer. For example, to find the number of years that have elapsed since A.H. 800.

The current Hijra year is 1330 [=1912 A.D.]. Thus according to the formula (1330 - 800) - 3% of (1330 - 800) = answer or 530 - 15 = answer, i.e. 515 years have elapsed since 800 A.H. or 1912 - 515, i.e. 1397 A.D. = 800 A.H.

(2) To find the equivalent A.H. year of an A.D. year:—(A.D. - 621·54) ÷ 3% of A.H. = A.H. or (A.D. - 621·54) ÷ ·970225 = answer. For example, 1330 is the current Hijra year. According to the formula it will be equal to (the current A.D. - 621·54) ÷ ·970225, i.e.  $\frac{1912 - 621·54}{·970225}$ , which is evident.

(3) To find the equivalent A.D. of an A.H. date, vide § 13.

## § 57 The Turki Year-Cycle.

### سنوات ترکی *Sanawāt-i Turkī*.

(a) This consists of twelve solar years each named after some animal in a fixed order. The following old Turkish terms are the names of these years:—

1	سچقان ایل	..	<i>sīchqān-īl</i>	..	"The mouse year."
2	اود ایل	..	<i>ūd-īl</i>	..	"The cow year."
3	بارس ایل	..	<i>bārs-īl</i>	..	"The leopard year."
4	توشقان ایل	..	<i>tanishqān-īl</i>	..	"The hare year."

<sup>1</sup> This feast is known by various other names. In India it is generally called *عید باقرا* *Baqara' Id* "the cow 'id," and in Persia *عید قربان* *'id-i qurbān*. In 1902 the *'Id-i qurbān* and the *عید نوروز* *'id-i naw rūz* fell on the same Friday, which day is called *عید محمد* *'id-i Muhammad*: this concurrence of three 'ids is considered very fortunate. *عید الاضحی* or *يوم الاضحی* "The Day of Victims": *الاضحی* being a collective noun of which the noun of unity is *اضحاة* "a sacrificial animal."

<sup>2</sup> Another date is 20th June, vide Hughe's Dictionary of Islam.



5	لوى ايل	..	luī-īl	..	"The crocodile year."
6	ايلان ايل	..	īlān-īl	..	"The snake year."
7	بوت ايل	..	yūnt-īl	..	"The horse year."
8	قوي ايل	..	qūī-īl	..	"The sheep year."
9	بيچي ايل	..	bīchī-īl	..	"The monkey year."
10	تخا قوي ايل	..	takhāqūī-īl	..	"The fowl year."
11	ايت ايل	..	it-īl	..	"The dog year."
12	تنگوز ايل	..	tangūz-īl	..	"The hog year."

(b) In Shaw's "Grammar of the Language of Eastern Turkishtan" the names are as follows :—

(1) *Sachqān*, (2) *Ui*, (3) *Bārs*,<sup>1</sup> (4) *Tausqān*, (5) *Balik* [The Fish or Dragon], (6) *Īlān*, (7) *At* ["The Horse"], (8) *Qoi*, (9) *Maimūn* ["The Ape"], (10) *Tokhī* ["The Cock"], (11) *It*, (12) *Tungħuz*.

(c) Each entire cycle is called a *muchal* in Uighur, but by the Persians *davāzda sāl-i Turkī*.

(d) The year begins and ends in the Spring, when the sun first enters Aries.

When the cycle of twelve years is completed, it commences again.

(e) A.D. 1851 = A.H. 1267-8 "the Hog year."

The *Bārs-īl* بارس ايل commenced with the Persian نوزد new rūz of March 21st, 1902.

### § 58. The Zodiac.

(a) منطقة البروج *minṭaqat al-burūj* (or *منطق البروج*).

"The Celestial Girdle," the Zodiac, is a belt of twelve constellations extending about 8° on each side of the ecliptic.

A single sign is called برج *burj* (Ar. pl. *burūj*) "tower or bastion."

(b) The names of the signs or constellations are :—

1	حمل	..	<i>Hamal</i> <sup>2</sup>	..	"Ram"	..	Aries ( <i>Nawrūz</i> ).
2	ثور	..	<i>Saur</i>	..	"Bull"	..	Taurus.
3	حوزء	..	<i>Jauzā</i> <sup>3</sup>	..	"Twins"	..	Gemini.
4	سرطان	..	<i>Saratān</i>	..	"Crab"	..	Cancer (1st of تابستان or گرما Summer).
5	اسد	..	<i>Asad</i>	..	"Lion"	..	Leo.
6	سنبله	..	<i>Sumbula</i>	..	"Ear of Corn"	..	Virgo.
7	میزان	..	<i>Mizān</i>	..	"Scales"	..	Libra (1st of پاییز Autumn).
8	عقرب	..	<i>Agrab</i>	..	"Scorpion"	..	Scorpio.
9	قوس	..	<i>Qaws</i>	..	"Bow"	..	Saggitarius (1st of زمستان Winter).
10	جدی	..	<i>Jady</i>	..	"He-goat"	..	Capricornis.

<sup>1</sup> This dialect of Turkish is called also *Uighur*.

<sup>2</sup> *Bārs* is properly the white leopard.

<sup>3</sup> اول میزان اول حمل are used in speaking, but all are used in writing.



11	دلو	..	<i>Dalv</i>	..	"Bucket"	..	Aquarius.
12	حوت	..	<i>Hāt</i>	..	"Fish"	..	Pisces.

(c) In addition to the Arabic names, the Persians make use of the following Persian names:—

1	بَره	..	<i>barra</i>	..	The lamb.
2	گاو	..	<i>gāv</i>	..	The ox or bull.
3	دو پیکر	..	<i>du-paykar</i>	..	"The two-faced" or "two-figured."
4	خر چنگ	..	<i>khar-chang</i>	..	"The crab."
5	شیر	..	<i>shīr</i>	..	"The lion."
6	خوشه	..	<i>khūsha</i> <sup>1</sup>	..	"The ear of wheat or barley."
7	ترازو	..	<i>tarāzū</i>	..	"The scales."
8	گُردم	..	<i>gazh-dum</i> <sup>2</sup>	..	"The scorpion."
9	کمان	..	<i>kamān</i>	..	"The bow."
10	بُز کوهی	..	<i>buz-i kūhī</i>	..	"The wild goat."
11	دول آسیاب	..	<i>dūl-i-āsiyāb</i>	..	"The feeder of the hopper of a water-mill; bucket."
12	ماهی	..	<i>māhī</i>	..	"The fish."

(d) The Zodiac is divided into twelve equal parts called *signs* and named after the constellations, and the first point of Aries begins at the vernal equinox, which is the Persian *Naw-Rūz* or New Year's Day, about 21st March. The Sun spends a month in each of the above 'mansions.'<sup>3</sup>

(e) It is supposed that the Zodiac was formed about 2000 B.C.

### § 59. The Seasons.

(a) The seasons are "Spring" (بهار *bahār*) commencing with the *Naw-Rūz* or "New Year's Day"; "Summer" (تابستان *tābistān* or *garmā* گرما) commencing when the sun enters 'Cancer'; "Autumn" (پائیز *pā'iz* or *khazān* or *khizān*) ; and "Winter" (زمستان *zamistān* or سرما *sarmā*<sup>4</sup>).

(b) *Chillā* چله or چلّه is a vague period properly of 'forty days.' The *chillā-yi kūchak* چله کوچک or "small *chillā*" is a period of twenty days of slight cold just after the *chillā-yi buzurg* چله بزرگ, which latter is the forty days of greatest cold preceding the "*chillā-yi kūchak*." The *chillā-yi*

<sup>1</sup> *Khūsha* also = "a bunch of grapes"

<sup>2</sup> Or *kaj-dum* کجدم.

<sup>3</sup> A season is occasionally dated from the appearance of *Suhayl* or "Canopus," which in Persia occurs about the beginning of *Mizān*.

<sup>4</sup> In writing also شتا *shitā* and صيف *seyf* for Winter and Summer: صيفي and شتوي Adj. are applied to the Winter and Summer crops. The words صيف and شتا are not used in speaking; they are often used in poetry.

<sup>5</sup> *Garmā* and *sarmā* mean "heat" and "cold."



*tābistān* is the forty days of greatest heat in summer, and commences when the sun enters *Saratān*.

(c) *Yilāq*, T. بلاق ( or بلاق ), and *qishlāq*, T. قشلاق ( or قشلاق ), are "summer quarters" and "winter quarters,"<sup>1</sup> especially of the wandering tribes, Turkish and others.

(d) The times of obligatory prayer<sup>2</sup> are:—

- |   |                             |    |      |   |
|---|-----------------------------|----|------|---|
| 1 | <i>Subh</i>                 | .. | صبح  | Dawn.   |
| 2 | <i>Zuhr</i>                 | .. | ظهر  | Noon [less common <i>nīm-rūz</i> <sup>3</sup> or <i>nīma-yi rūz</i> ; or <i>nīmāz-i peshīn</i> Afghan]. |
| 3 | <i>Asr</i>                  | .. | عصر  | Between noon and sunset; [ <i>namāz-i dīgar</i> <sup>4</sup> Afghan].                                   |
| 4 | <i>Maghrib</i> <sup>5</sup> | .. | مغرب | "Sunset": <i>namāz-i shām</i> .   |
| 5 | <i>Ishā</i> <sup>6</sup>    | .. | عشاء | "About one-and-a-half hours after sunset": ( <i>namāz-i khuftan</i> ).                                  |

The three periods of voluntary prayer are:—

- |   |                         |    |            |  |
|---|-------------------------|----|------------|--|
| 1 | <i>Namāz-i ishrāq</i>   | .. | نماز اشراق | When the sun has well risen, i.e. about 9 A.M. (Sunni prayer). |
| 2 | <i>Namāz-i chāshṭ</i>   | .. | نماز چاشت  | About 11 A.M. (Sunni).   |
| 3 | <i>Namāz-i tahajjud</i> | .. | نماز تهجد  | "After midnight" (Shi'a or Sunni).                             |

The Shi'as, however, say the *Zuhr* and *Asr* prayer together at either of the two times, and name them *namāz-i Zuhrayn* نماز ظهرين. Similarly, with the *maghrib* and *ishā*, which they name *namāz-i maghribayn* نماز مغربين. They thus pray three times a day and not five.

## § 60. Ancient Persian Year.

(a) The ancient Persian year was Solar<sup>6</sup> and consisted of twelve months, each of thirty days. Five days<sup>7</sup> were added to complete the year, and, as

<sup>1</sup> بلاق و قشلاق *bilāq wa qishlāq* means "to migrate" (of birds).

<sup>2</sup> Arabic *ṣalāt*, Persian نماز *namāz*. *Namāz-i panjgāna* or *namāz-i panj-waqtī* is a sort of liturgical service repeated in Arabic. Prayer according to the Christian idea is best rendered by the word دعا *du'ā*. In addition to the daily prayers there are special services for special occasions. Shi'as usually pray only three times a day but perform the same amount of prayer; they can combine the noon and evening prayer which is then performed any time between noon and sunset, and in the *maghrib* they include the *ishā* prayer which is then performed any time between *maghrib* and midnight.

<sup>3</sup> The Afghans often say *nīm-i roz*.

<sup>4</sup> This is, perhaps, the Panjabi word *dīgar* meaning evening, and not the Persian word *dīgar* "another."

<sup>5</sup> *Maghrib* is  $\frac{1}{2}$  hour after *sharīb*.

<sup>6</sup> *Sāl-i shamsī* سال شمسی "Solar Year": it was bi-sextile and *faslī*.

<sup>7</sup> *Panja-yi duzdida* پنجه دزدیده now also called *khaṁsū-yi mustariqa* خمسہ مسترقه.



with us, a leap year occurred every four years.<sup>1</sup> The new year commenced when the Sun entered Aries; i.e. about 21st March. The *عید نوروز* 'id-i naw-rūz, or "New Year's festival," is still the great day in Persia, though the above solar year has been superseded: the Persians changed their calendar and their written character, with their religion.

It is supposed to have commenced with the mission of Zoroaster. Some Avesta Scholars maintain that Zoroaster flourished 12,000 years before Christ: others 8000 years, and others later still. None, however, places him less than 4000 years ago.

Some modern Zardushtis maintain that *دی* Day and not *فروردین* Farvardīn was originally the first month, but all agree that the year began at *نوروز* Nawrūz.

(b) The following are the Persian solar months, each month being the name of an angel, who presides over the month:—

1	فروردین	..	Farvardīn	..	March and April. The 1st of this month (21st March) is the Persian 'id-i naw-rūz.
2	اردیبهشت	..	Ardī-bihisht, or Urdī-bihisht	..	April and May.
3	خورداد	..	Khur-dād	..	May and June.
4	تیر	..	Tir	..	June and July.
5	مرداد	..	Murdād <sup>2</sup>	..	July and August.
6	شهریور	..	Shahrivar	..	August and September.
7	مهر	..	Mihr	..	September and October.
8	آبان	..	Ābān	..	October and November. The five <sup>3</sup> —in leap-year six—in-tercalary days were inserted at the end of this month.
9	آذر	..	Āzar	..	November and December.
10	دی	..	Day	..	December and January.
11	بهمن	..	Bahman	..	January and February.
12	اسفندارمذ	..	Isfandārmuz or (colloquially) Isfand.	..	February and March.

(c) The following are the names of the days of the month as now pronounced by the Zardushtis of Persia:—

1	اورمزد	..	Urmīzd or Hurmuz	..	
2	بهمن	..	Bahman	..	also 11th month.
3	اردیبهشت	..	Irdībihisht	..	also the 2nd month.
4	شهریور	..	Shahrivar	..	also the 6th month.

<sup>1</sup> Kabisa کبیسه "Leap Year."

<sup>2</sup> Amardād امرداد, or murdād مرداد: former more common.

<sup>3</sup> Vide note 6, p. 206.



5	اسفندار صد	..	<i>Isfandārmuz</i>	..	also 12th month.
6	خرداد	..	<i>Khurdād</i>	..	also the 3rd month.
7	امرداد	..	<i>Amurdād</i>	..	also the 5th month.
8	دی	..	<i>Day</i>	..	also 10th month.
9	آذر or آذر	..	<i>Ādar</i>	..	also 9th month.
10	آبان	..	<i>Ābān</i>	..	also 8th month.
11	خبر - خورشید	..	<i>Khīr or Khūrshīd</i>	..	
12	ماه	..	<i>Māh</i>	..	
13	تیر or تیشتر	..	<i>Tīr or Tishtar</i>	..	also the 4th month.
14	گوش	..	<i>Gūsh</i>	..	
15	دی	..	<i>Day</i>	..	also 10th month.
16	مهر	..	<i>Mīhr</i>	..	also the 7th month.
17	سروش	..	<i>Surūsh</i>	..	
18	رشن	..	<i>Rashn</i>	..	
19	فروردین	..	<i>Farvardīn</i>	..	also the 1st month.
20	بهرم or ویرهرام	..	<i>Bahrām or Virahrām</i>	..	
21	رام	..	<i>Rām</i>	..	
22	باد	..	<i>Bād</i>	..	
23	دی	..	<i>Day</i>	..	also 10th month.
24	دین	..	<i>Dīn</i>	..	
25	ارد or ارشوانگ	..	<i>Ird or Arashvāng</i>	..	
26	اشقاد	..	<i>Ashtād</i>	..	
27	آسمان	..	<i>Āsmān</i>	..	
28	زامیاد	..	<i>Zāmyād</i>	..	
29	مانتارسفند	..	<i>Māntarasfind</i>	..	
30	انارام	..	<i>Anārām</i>	..	

*Urmuz* or *Hurmuz*, etc., the name of the 1st of the month, is the principle of Good, as opposed to *Ahrīman* the principle of Evil; all the remaining names are the names of Angels who preside over the days named after them. It will be noticed that *three* days in the month are called *Day*, distinguished as *Day-ba-ādar*, *Day-ba-mīhr* and *Day-ba-dīn*.

**SYRIAN MONTHS.** Christians of the Eastern church use the modern European calendar, but they call their months by Syrian names. Their ecclesiastical year still begins, as formerly, on the 1st October. The names of their months are:—

<i>Kānūn</i> or <i>Sānī</i>	..	كانون الثاني	..	January.
<i>Shubāt</i>	..	شباط	..	February.
<i>Āzār</i>	..	اذار	..	March.
<i>Naysān</i> or <i>Nīsān</i>	..	نيسان	..	April.
<i>Ayyār</i>	..	ايار	..	May.
<i>Hazirān</i>	..	حزيران	..	June.



<i>Tamūz</i>	..	..	تموز	..	July.
<i>Āb</i>	..	..	آب	..	August.
<i>Aylūl</i>	..	..	ایلول	..	September.
<i>Tishrīn*-l-Aiwal</i>	..	..	تشرین الاول	..	October.
<i>Tishrīn*-g-Sānī</i>	..	..	تشرین ثانی	..	November.
<i>Kānun*-l-Aiwal</i>	..	..	کانون الاول	..	December.

(d) The Jalālī year<sup>1</sup> (سال جلالی), also called *Malakī* and *Malak Shāhī*, is reckoned from Jalāl-ud-dīn Malik Shāh, son of Alp Arslān-i Saljūqī, and begins A.D. 1079. The year begins with the Vernal Equinox, i.e. with the Persian Naw-rūz, and consists of 365 days, 5 hours, 49 min., 15 seconds, and a fraction. The names of the months are the same as in the ancient Persian solar year, but the intercalary days are added after the end of the 12th month. The Jalālī year is entered in Indian, Persian, and Turkish almanacs.

### § 61. Yazd-Gardi year.

(a) The Zardushtis of Persia and the Parsis of India have gone astray in their calendar: they reckon by the *Yazd-Gardī* year (سال یزد گردی). Yazdajird<sup>2</sup> or Yazdagird (یزد گرد یا یزد جرد) was the name of several kings of Persia of the Sassānian race, but the name is specially applied to the grandson of Nawahīrwān (the Just) the last of the Kayānī kings of Persia. The era commences from his death at the hands of a Khurāsānī miller (he was treacherously killed while asleep) about A.D. 631; but, the leap-year being omitted, their calendar has fallen into confusion.

(b) The names of their months are practically the same as the ancient Persian year,<sup>3</sup> but their year commences five months later than the Naw-rūz.<sup>4</sup> The year consists of 365 days only. The last five days of the year are not included in any month but are added on to the end of the twelfth month<sup>5</sup> and distinguished by a special name. The following are the names of these "stolen days" (خمس متروکه) *khamṣa-yi mustarīqa*, or پنجاه دزدیده *panja-yi duzdīda* (P.):—

(1) *ahnawad*, (2) *ushtawad*, (3) *safantamad* (or *safāntaman*), (4) *wuhukh-shatr*, (5) *wahashtu'ush* (or *wahista-wisht*) (Bir, p. 34).

<sup>1</sup> One of the astronomers who assisted in reforming this calendar was 'Umar-i Khayyām.

<sup>2</sup> *معرب*.

<sup>3</sup> They, however, call the second month *Iridibihisht*; the fifth *Amurdād*; the ninth *Āzar* or *Ādar*; the twelfth *Isfand*. *Āzar* means fire and is supposed to have been the name of the father of Abraham. The Parsis consider it to be the name of an angel.

<sup>4</sup> The Persians, both Muslim and Zardushtis, however, keep the festival of Naw-rūz at the Vernal Equinox, but not so the Indian Parsis: their festival lasts 20 days, commencing 5 days before the *khamṣa-yi mustarīqa*.

<sup>5</sup> i.e., after *Isfand* (*Isfandārmuz*).



## § 62. Days of the Week.

(a) The days of the week are :—

شنبه	..	Shamba	..	Saturday	..	1st day of the Week.	
یک شنبه	..	Yak-Shamba	..	Sunday	..		
دو شنبه	..	Du-Shamba	..	Monday	..		
سه شنبه	..	Si-Shamba	..	Tuesday	..		
چهار شنبه	..	Chahār-Shamba	..	Wednesday	..		
پنج شنبه	..	Panj-Shamba	..	Thursday	..		
{ جمعه	..	Jum'a <sup>1</sup>	{	..	Friday	..	The Muslim Sabbath.
or	..	or		..	..	..	
{ آدینه	..	Ādīna		..	..	..	

(b) As already stated, the day begins at sunset : the night precedes the day. Thus, if an Englishman wishes to say "Sunday night" in Persian, he must say "Monday night" instead.<sup>2</sup>

(c) A week is هفته *hafta*, from *haft* "seven" : in Arabic أُسْبُوع *usbū'*<sup>3</sup> from سبع *sab'* and سبعة *sab'ah* "seven."

(d) *Rūz* روز in Persian and نهار *nahār* (pl. نهر *nuhur*) in Arabic mean "day" as opposed to night : شب *shab*<sup>4</sup> P. and ليل *layl* "night time."

(e) *Yāum* يوم Ar., a day, has for its plural أيام *ayyām* "days, time, season."

(f) *Shabāna-rūz* شبانه روز is the civil day consisting of 24 hours ; "forty-eight hours' journey (by rail)"<sup>5</sup> would be "*du shabāna rūz rāh ast.*"

(c) The longest night is called شب یلدا *shab-i yaldā*, and the longest day روز جزاء *rūz-i jawzā*.

In Kirman, the shortest day is called روز اشکامبه شوی *rūz-i ishkaṃba-shūy*, i.e., the day is so short that while one is washing a sheep's tripe (*shikaṃba*), the day is gone.

(d) The last six or ten days of cold before the نوروز *Naw-rūz* are called in the almanacs بردالعبوز *bard\* 'l-ajūz*, Ar., and by the people سرمای پیرزال *sarmā-yi pir-zāl*,<sup>6</sup> from a popular legend.

<sup>1</sup> The Zardushtis generally use آدینه *Ādīna* (old Pers.) in preference to جمعه *Jum'a*, the Muslim name.

<sup>2</sup> Though the Muslims of India reckon in the same manner, many of them have also adopted the English idiom for speaking to English people : vide Phillott's *Hind. Man.*, p. 225. This sometimes causes confusion. The Muslim world was dark before it was light ; therefore the night precedes the day. The Zardushtis, however, say the world "with God was from all time and has no beginning." With them the day precedes the night.

<sup>3</sup> Used in writing.

<sup>4</sup> Plural *shab-hā* and *shabān* : ليلة Ar. 'a night' has for its pl. ليلالي.

<sup>5</sup> It is hardly necessary to remark that there are no railways nor even roads in Persia. The toy railway at Tehran, about 4 miles in length, can scarcely be counted.

<sup>6</sup> The Persian Almanac of 1902 gives the period of the *bard\* 'l-ajūz* from 11th to 17th March.



(ε) In m.c., for Tuesday, Friday, and Saturday, the phrases شب چهارشنبه *shab-i chahār-shāmbā*, شب جمعه *shab-i jam'a*, and شب یکشنبه *shab-i yak shāmba* are used. Superstitious people do not commence a journey on these three days. Should a guest sleep at the house of a friend on the night of any one of the above days (English computation), he ought for luck's sake to sleep the night following as well. This superstition has nearly died out.



## CHAPTER VIII.

### § 63. Money.

(a) The following are the moneys now current in Persia.—*Dīnār* دينار an imaginary and infinitesimal coin, used in accounts: there are 1000 in a *qirānī* or *qirān*.

1 شاهی *Shāhī* = 50 *dīnār*.

20 " " = 1 *qirān* قران (or قرانی), or يك هزار *yak hazār*.

10 قرانی *Qirānī* = 1 *tūmān* تومان.

The *tūmān* is a gold coin (rarely met with). The *qirān*, and half *qirān* (د شاهی *dah-shāhī*), and the دو هزاری *du hazārī* or "two *qirān* bit," are silver.<sup>1</sup>

(b) *Pūl-i safīd* پول سفید "white money" is silver money,<sup>2</sup> and *pūl-i siyāh* پول سیاه "black money" is copper money or the nickel coins that have taken its place. *Ṣannār*, a corruption of صد دينار, is a two-*shāhī* nickel coin (formerly copper).

(c) The following terms are occasionally used, though the values are not now represented by actual coins:—

۵ غار *Ghāz* = 5 *dīnār*.

محمدی *Muhammadi* = 100 *dīnār* = 2 *shāhī*.

عباسی *Abbāsī* = 200 " = 4 ".

The پناهباد (or پناهبادی) *panāhbād*<sup>3</sup> = rather less than half a *qirān*; 23 = 1 *tūmān* (10 *qirān*).

چهار عباسی *chahār abbāsī* = a depreciated *qirān* = 16 instead of 20 *shāhī*.

ریال *riyāl* = 1½ *qirān*: originally the name of the Spanish dollar.

قروش or غروش *qurūsh* or *ghurūsh*, the Turkish piaster, value about 2d. of English money or 17½ *shāhīs*: the term is used in certain places though the coin may not be current.<sup>4</sup> European gold ducats, called ماجر *majar* and

<sup>1</sup> Also called صاحب قران *ṣāhib qirān*.

<sup>2</sup> The gold *du hazārī* is now worth 4½ *qirāns*.

<sup>3</sup> This term was also applied to the nickel coins (introduced by Muzaffar-ud-dīn Shāh).

<sup>4</sup> *Yak ghūz bi-shumū namī-diham* "I will give you not a farthing," the speaker probably not knowing the real signification of the word *ghūz*.

<sup>5</sup> Properly *panūh-bād* but pronounced and sometimes is incorrectly written with or without ۛ. In Kerman and Tehran *panāh bād* is five *shāhīs*, but in Yazd the term *panāhbādī* is used for ten *shāhīs*.

<sup>6</sup> Probably an Ar. pl. of قروش, the German groshen.

<sup>7</sup> The term is used in Kerman but the coin is not seen. Piasters are said to be current in Beluchistan.





باجغلی *bājughlī*, are worth a little more or a little less than the *tūmān*: they are rarely met with.

لیبره انگلیسی *līra-yi Inglisī*, and لیبره عثمانلی *līra-yi Uṣmānlī*, are the English and Turkish pound: the former (in 1901) = 51 to 53 *qirān*.

روپیہ *rupiya*, "the rupee,"<sup>2</sup> fluctuates from  $3\frac{1}{2}$  to  $3\frac{1}{2}$  *qirān*.

(d) اسکفاس *Askinās*, a Russian bank note; also any cheque.

برات *Barāt*, a cheque or bill of exchange.

امپیریال *Impiriyāl*, "a Russian imperial (gold), present value 28 to 33 *qirān*.

منات *Manāt*, "a rouble" = five *qirān*.

The above terms are not all current in every district.

(e) There is no postal money-order system in Persia. Money can be sent by post, insured, in a sealed bag<sup>3</sup> for 10%. Registered articles by post are called سفارشی *siḡārishī*. Insured articles are sent only within Persian territory. A parcel is called امانت, *amānat* or *basta*: بیمه کردن *bīmā kardan*<sup>4</sup> "to insure": قبض رسید *qabz-i rasīd* is "a receipt."

صد تومانى حق اضمانه دادم *yak kīsa-yi (or ṣurra-yi) sad tūmānī bīmā kardan*, "I sent 100 *tūmāns* by insured post."

(f) For the system of keeping accounts by میاق, *vide* Woll. Eng.-Per. Dict. and also § 14.

## § 64. Measures of Length.

(a) یک جیق *yak jīq*, "the distance a shout can be heard."<sup>5</sup>

موی شتر *mū-yi shutur* (rare) "the breadth of a camel's hair."

جو *jaw*, "a barley-corn's length."

انگشت *angusht*, "a finger's breadth."

بهر *bahar*, length of one joint of the thumb (about  $1\frac{1}{2}$  inch), or the thirty-second part of a *zar*.

یک بند انگشت *yak band angusht* (about  $1\frac{1}{2}$  inch) "the length of a finger joint."

گره *girah* = 2 *bahar* (or about  $2\frac{1}{2}$  inches).

ذرع *zar* or گز *gaz*, the Persian yard (of about 40 inches): 16 *girah* = 1 *zar*.

وَجَب *vajab*, "a span."

<sup>1</sup> *Khīyāl mi-kunī ki yak bājughlī bi-man dādī* (m.c.) خیال میکنی که یک باجغلی بمن دادی "do you think you have given me a vast sum for this?"

<sup>2</sup> The revenue of Beluchistan is paid to Kirman in rupees at the rate of  $2\frac{1}{2}$  *qirān* a rupee, the merchant exchange being  $3\frac{1}{2}$  in 1902.

<sup>3</sup> The insurance fee is called حق اضمانه *haqq-i ṣ-ṣamāna*.

<sup>4</sup> This term is only used in Persia for insuring within Persian limits to a foreign country این بسته را حق اضمانه میدهم *in basta rā haqq-i ṣ-ṣamāna mi-diham*. "I'll insure this."

<sup>5</sup> This term is much used by the black-tent folk: *yak jīq-i rāh ast*.

<sup>6</sup> Also colloquially *yak band nākhun*: by the vulgar the word *nākhun*, "nail," is used for "finger."



$\left\{ \begin{array}{l} \text{ارچ } araj \text{ (or ارش } arash) \\ \text{دست } dast \\ \text{از راع } irā' \end{array} \right\}$  a cubit, from point of the elbow to the tip of the middle finger.

گام or قدم *qadam* a short pace.

بغل *baghal*, 'the space between the tips of the fingers of both hands when the arms are extended to form a cross with the body.'

یک سر *yak sar*, or یک قد *yak qad* (or کلاه *kallāh*), the ordinary stature of a man.

فرسنگ *farsang* or فرسخ *farsakh* = 6,000 *gaz* = 12,000 *qadam* =  $3\frac{1}{2}$  English miles.

میدان اسپ *maydān-i asp* = a vague distance, about half a mile.

In addition, there is the Turkish ell, ارشین *arshīn*, much the same as the Persian yard.

*Remark.*—In Baluchistan, distance is estimated by the numbers of pairs of sandals made of the dwarf palm (*phīs*) that will wear out in traversing the distance: they say *yak phīs rāh-āst*, *du phīs rāh-ast* etc.

(b) *Tasū* تاسو<sup>2</sup> is a word much used by the Afghans for a measure equal to about the joint of a finger. According to the dictionary it is a weight of 2 or of 4 barley corns; or the twenty-fourth part of any weight or measure, *vide* § 65 (d). [Ar.  $\frac{1}{4}$  طسوج of a *dānaq*, the latter being  $\frac{1}{2}$  of a *dirham* and having the weight of a *habbah*.]

(c) 'Arz عرض and طول *tūl* are the two words commonly used for "breadth" and "length": عرضاً *'arzān* (adv.) "by breadth" and طولاً *tūlān* (adv.) "by length."

(d) *Shash gaz dar shash gaz* شش گز در شش گز "measuring six *gaz* each way (square), six yards square" (not six square yards); but *shash gaz, murabba* شش گز مربع "six square yards."

## § 65. Weights.

(a) In Persia, as in India and Afghanistan, everything, liquids included, is sold by weight and not by measure.

گندم *gandum*, "a grain of wheat"; about 3 go to 1 *nukhūd*<sup>3</sup> weight.

<sup>1</sup> Care must be taken to distinguish the difference in pronunciation between these two: in ارچ, the ع is not sounded, and the د is pointed by *fatha*. This measure is roughly taken to be the distance from the tip of the fingers of the left hand when the arm is extended to the tip of the nose when the head is turned to the right.

<sup>2</sup> In the *Anjuman-ārā-yi Nāṣirī*, a dictionary of old Persian (*Furs-i qadīm*), *tasū* is given as the equivalent of *sā'at*.

<sup>3</sup> In India, grains of rice are sometimes used for weighing minute quantities of drugs. The lowest standard weight, however, in India is the *ratī*, the seed of *abrus precatorius*, which in appearance resembles a small scarlet bean with a black spot on the end: it is used by goldsmiths, and weighs about 2 grains. In Persian works written in India the *ratī* is called سركه *sarkh*.





نخود *nukhud*, a small chick pea or grain of *gram*, said to weigh about  $\frac{1}{14}$  of an ounce = 3 *gandum*.

مِثْقَال *misqāl* = 24 *nukhūd*.

سِر *sir* = 16 *misqāl*.

أَقِيَّة *ūqiyya* (abbrev. رَقِيَّة *wuqiyyah* or وَاقِيَّة *waqiyyah*) = 90 *misqāl* (about 14 oz. avoirdupois).

من تبریزی *man-i Tabrizī* "a Tabriz maund" = 8 "vaqqa" = 720 *misqāl* (about  $7\frac{1}{2}$  to  $7\frac{1}{2}$  lb. av.).

من شاهي *man-i shāhī* or "Royal maund" = nearly 2 Tabriz maunds (14½ to 15 lb.).

من ري *man-i Ray* or "maund of Rai" = 4 Tabriz maunds (about 30 lb.).

من هاشمي *man-i Hāshimī* = 16 Tabriz maunds (about 116 lb.); this weight is only used in the South.

خروار *kharvār* or "donkey load" = 100 Tabriz maunds (725 lb.).

چارک *chārak* is the quarter either of a Tabriz or of a Royal maund.

The carat, قيراط *qīrāt* (br. pl. قيراريط *qarārīt*) originally قيراط *qīrrāt*, is an Arab weight and equals about 4 grains or  $\frac{1}{24}$  of a *misqāl*: it is used for weighing jewels. The Arabs sometimes apply the word *qīrāt* to the  $\frac{1}{24}$  of anything; and colloquially they apply it to a measure of about an inch.

In Kerman—

*Nisf-i haft dirham* .. نصف هفت درهم = 10½ *misqāl* in weight.

*Haft dirham* .. هفت درهم = 21 "

*Pānzdah sang* .. پانزده سنگ = 42 "

*Sī-sang* .. دوسي سنگ = 84 "

*Chārak* .. چارک = 2 *Sī-sang* دوسي سنگ.

*Nīm-man* .. نیم من = 2 *Chārak* دو چارک.

*Si-chārak* .. سه چارک = 3 *Chārak* سه چارک.

*Yak-man (Tabrizī)* .. یک من (تبریزی) = 4 *Chārak* چهار چارک.

In Yezd, نیم من تبریزی *nīm-man (Tabrizī)* = 2 *chārak*. In Yezd, the word چارک *chārak* is little used, پنجاه درهم *panjāh dirham* (etc.) being used instead.

(b) Water is measured by the *sang* سنگ, i.e. by a quantity sufficient to turn a mill. One *sang* of water آب سنگ (with or without *izāfat*) is supposed to be sufficient for one hundred قصب, and a *chārak* is a fourth part of this quantity.

(c) Water for irrigation purposes is also borrowed or bought by the طاسچه *fāscha* or طاسک *fāsak* ("a little cup"); i.e. a metal cup with a small hole in the

<sup>1</sup> Persian for *mann* Ar.

<sup>2</sup> The word *maund* is the Anglo-Indian term for *man*, but the standard *man* of India is 80 lbs.

<sup>3</sup> In Kerman *fāshta*, forty of which go to 12 hours: also in Kerman 30 *jurra* go to 12 hours.



bottom is floated on water and the time it takes to sink is the unit of measure. For instance, if a cultivator borrows six *tāsak* of a certain channel, the whole of the water in the channel is turned into his ground for the time that the *tāsak* takes to sink six times. The *tāsak* is not a standard measure, but varies locally, according to the requirements of a village.

(d) Another vague term is *dāng* دانگ, which may be said to be the sixth part of anything. Property of all kinds is<sup>1</sup> divided into six imaginary parts, each of which is called a *dāng*. An owner of  $\frac{1}{6}$  share of land, a room, or a horse would be described possessing "two *dāng*": an owner of the whole would say, "all six *dāng* are mine": شش دانگ خانه مال من است *shish dāng khana māl-i man ast*.

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<sup>1</sup> But generally only houses and lands.



## CHAPTER IX.

### § 66. The Verb *Fi'l* ( فعل ).

The verb "to be" (*vide* also § 68):—

(a) The simplest form is the affixed substantive verb:—

am (I) am	..	am (We) are. <sup>1</sup>
ای (* or) i (Thou) art	..	id (You) are. <sup>2</sup>
است [-ad] ast (He) is	..	and (They) are.

(b) (1) These affixes may be joined to a pronoun, adjective, participle, or substantive, and sometimes to an adverb; and the same rules that apply to the written forms of the affixed pronouns [§ 31 (b), (c), (d)] apply in the main here. Examples: او سلطان است *ū sultānast* (for او سلطان است "he is a Sultan"; او بنده است *ū banda ast*, or (with the ی of unity) او بنده است *ū banda īst* "he is a slave"; او بنده است *ū banda īst* "he is a slave"; but دانایم *dānā'im* "we are learned"; تو بنده ای *tu banda-ī* "art thou a slave?"; منم *man-am* "I am"; ما ایم *mā'im* "we are"; thou art learned *ū dānā'ist*; او خوب روست *ū khūb rū'st*, or *khūb-rū ast* (not *khūbrū-yast* which is poetical only), but *ishān khūb-rū-yand* ایشان خوب رویند.

ما ایم نهاده — سر بفرمان شراب چنان کرده فدای لب خندان شراب

*Mā'im nihāda sar bi-farmān-i sharāb*

*Jān karda fidā-yi lab-i khandān-i sharāb.*

" 'Tis we who to wine's yoke our necks incline,  
And risk our lives to gain the smiles of wine."

(O. K. 21 *Whin.*)

(2) The *alif* الف of the third person singular *ast* است is frequently elided in contractions, as: دریا است *dushmanān-am rā'st* دشمنانم راست (for دشمنانم را است).

After *ū* and *i*, this *alif* nearly always disappears, as: نکوست *nikūst*; کا رست *kār-ī'st*; مدعیست *mudda'ī'st* "he is a claimant."

(3) In the other persons, the *alif* can be retained or changed into ی for euphony, as: بندد خدا ام *banddā' xudā am*, or *banddā' xudā'im*; طبایم اند *ṭabā'im and*, or *ṭabā'yū and* در صحراء اند *dar sahrā' and*, or *dar sahrā'yū and*.

<sup>1</sup> This affix is called *mīm-i iqbāt i fi'l* میم ایقات فعل.

<sup>2</sup> In classical Persian (and in India and Afghanistan) these are *majhūl* مجهول sounds *em*, *ed*.

<sup>3</sup> The full form is generally used after final *alif*, as: *Mulūk az barāy-i pās-i rā'ayū* and (رعایا اند) (Sa'dī) "kings are for the care of their subjects"; *ra'ayū-yand* might also be used in modern Persian.



(4) *Alif-i maqṣūra* sometimes becomes *ي* before *ast* است, as: او موسیست *ū Mūsī'st*, but better او موسی است *ū Mūsā ast* "he is Moses."

(5) After a vowel, the *ي* of the second person is preceded by a *ء* over a *ی*, as کجائی "where art thou?" In other words, two syllables ending and beginning with a vowel are coupled by a *hamza* acting as a hyphen.

(6) The final *ء* of Arabic words is, in Persian, sometimes written and sometimes not. If, however, an Arabic word ending in *ء* precedes the first person *am* م, the *ء* must be struck out to preserve the distinction between the singular and plural of the verb. Thus the plural of شاعر *shā'ir* a poet is شعراء *shu'arā'*, but من اشعر شعرايم *man ash'ar-i sh'uarā-yam* "I am the most poetical of poets": were the *hamza* retained, the word might be read *shu'arā'im* شعرائيم.

(7) The contraction is generally observed in speaking and reading, even though it may be neglected in writing.

*Remark*—*Ast* است "is" and نیست "is not" are termed *مطرب* or "copula." In the proposition, "Religion is indispensable to happiness," the copula *is* joins the subject *religion* to its predicate, the remainder of the sentence.

Any verb can be analyzed into the copula and a predicate; thus "lives," into "is" (the copula), "living" (the predicate).

(c) In the third person singular and plural, the euphonic *ی* need not be inserted: خوب روست *khūb-rūyast* (poet.) or خوب روست *khūb-rūst* "(she) is fair-faced"; دانایست *dānā-yast* or داناست *dānā-st*; دانايند *dānāyand* or داناند *dānā-nd*; ماست *mā-st* (for ما است); شماست *shumā-st* (for شما است).<sup>3</sup>

*Remark*.—Vulgarly, instead of *ast* است, -a (pronounced *e*) is used as *khūb-e* "it is good"; *kī-e* "who is it?"

(d) *Tu ast* تو است is contracted into *tust* (or توست) and is so pronounced even if written *tu ast* تو است. *Kīst* کیست and *chīst* چیست are regular contractions for *kī ast* کی است [vide § 37 (g)] and *chī ast* چی است: *chīyīm* چیستیم "what are we?"; *chīyam* چیم "what am I?"

<sup>1</sup> *Kujā'i* کجائی is an adjective "of what place": تو کجائی هستی "of what place are you a native?" or colloquially کجائیی *kujā'i-i*? This form is for کجائی ای, which is not used.

<sup>2</sup> *Dānā-yast* دانایست not m.c.

<sup>3</sup> In modern colloquial, to the question کجائی *kujā'i* "where are you?" the answer is اینجا ام *injā am*; (i-jā-yam is considered vulgar). The correct reply is *injā astam* اینجا هستم or میباشم *mī-bāsham*.

<sup>4</sup> *Kī* کی, as well as *kī* کی, signifies "who?": similarly, *chī* چی (perhaps contracted form of *chīz* چیز) is another form of *چه*. In modern Persian all forms are used.

<sup>5</sup> Better *چدهستم*.



As a rule, either the contracted or the full form can be used in writing; but in either case the contraction exists in pronunciation.

Similarly, the final silent *s* of other words sometimes disappears before *ast*, as *او برهنه است* *ū barahna'ast* "he is naked."

Note the following forms or contractions, etc., *زشت رویند* *zisht-rūyand* "they are ugly": *توئی* "thou art": *بندای تو ام* *banda-yi tu am* "I am thy slave": *بندای اویم* *banda-yi ū-yam* "I am his slave": *ما بندای اوئیم* *mā banda-yi ū'im* "we are his slaves": *تو مردئی* *tu mard-i-i* (vulgar for *tu mard-i hast-i* (مردی هست)).

"Who are they?" *ایشان کیاند* *ishān kiyaṇd*, or *کی اند* *ki and*, or *کیستند* *ishān kiyaṇ-and* *کیانند* *ishān kiyaṇ-and* (m.c.).

(e) The *ی* of the second person is called the *yā-yi khitābī* *یای خطاب* the "y of address": with a final and silent *s*, or a final *ی*, it is written as a superscribed *hamza*, as: *کئی* or *کئ* *ki i* "who art thou?": *کرمانیئی* *kirmānī-i* "art thou a Kirmani (an inhabitant of Kirman)?"

(f) The above suffixes form the six persons of every tense of the verb with the exception of the third person singular, when *ast* becomes *ad*.

(g) The negative form of the simple affixed verb is nearly obsolete, or else occurs only in poetry.

<i>نیم</i> <i>nayam</i> "I am not"	.. <i>نئیم</i> <i>nayīm</i> "we are not."
<i>نهئی</i> or <i>نئی</i> <i>nayī</i> "thou art not"	.. <i>نئید</i> <i>nayīd</i> "you are not."
<i>نیست</i> <i>nīst</i> "he is not"	.. <i>نئند</i> <i>nayand</i> (or <i>ند اند</i> <i>na and</i> ) "they are not."

*انگار که در خاک نئی بر خاکی*  
*Angār ki dar khāk na'i bar khāk-i.*

"But now you are *above* earth, not *below*!"

(O. K. 457 *Whin.*)

A villager sometimes says: *تو اینجائی یا اینجا نئی* *tu injā-i yā injā na-i* "are you there (here) or not?" Villagers also use *nayam* *نیم*. The third person *nīst* *نیست* is in regular use.

(h) In old Persian (imitated by *فآنی*), *aste* *استی* is found for *ast* *است*.

## § 67. The Separate Substantive Verb.

(a) From an obsolete infinitive *هستن* *hastan* and *هستیدن* *hastīdan* "to exist," are formed—

.. <i>هستم</i> <i>hastam</i> "I am, or I exist"	.. <i>هستیم</i> <i>hastīm</i> "we are, etc."
.. <i>هستی</i> <i>hastī</i> "thou art, etc."	.. <i>هستید</i> <i>hastīd</i> "you are, etc."
.. <i>هست</i> <i>hast</i> "he is, etc."	.. <i>هستند</i> <i>hastand</i> "they are, etc."

1 Or *bandagān* *بندگان*.

2 Vide p. 92, note 6: *کئ* is probably the more correct form, as *کئی* should mean "thou art a king."

3 Vulgarly pronounced *nahī* *نهی*.



*Hastam* هستم, etc., is substituted for *am* ام whenever euphony requires it, or whenever the verb has to stand alone.

گر من ز مای میخانه هستم  
*Gar man zi may-i mughānā mast-am, hastam*  
 "Am I a wine-bibber? what if I am?"

(O. K. 334 *Whin.*)

Here *hastam* هستم is used as the verb has to stand alone: the ام *am* could not be repeated. Also:—

من دانم و او چنانکه هستم هستم  
*Man dānam u ū, chunānki hastam, hastam.*  
 "He knows, as well as I, my sorry case."

(O. K. 315 *Whin.*)

*Hast* هست is used for *ast* است when euphony requires the former, as: *in khāna chunān ki hast tā šad sāl davām mī-kunad* این خانه چنانکه هست تا صد سال دوام میکند: if the *ki* of چنانکه be omitted, *chunān ast ki* چنان است که must be written.

*Hast* هست also means "exists," as: *Khudā hast* خدا هست "there is a God": *Īzad hast* ایزد هست "there is a God." *Hast* هست is also more emphatic than *ast* است, as: *kishti rā khalal-īst* کشتی را خللیست "there is something wrong with the ship" (a simple statement) but to a denial the reply would be, *kishti rā khalal-ī hast* کشتی را خللی هست "there is I tell you."

The above is the only tense now in existence.

(b) The negative form of this tense is (by contraction) as follows:—

نستم <i>nīstam</i> "I am not"	نیستیم <i>nīstīm</i> "we are not."
نیستی <i>nīstī</i> "thou art not"	نیستید <i>nīstīd</i> "you are not."
نیست <i>nīst</i> "he is not"	نیستند <i>nīstand</i> "they are not."

(c) Probably, there was an ancient infinitive *īdan* ایدن or استن *īstan* signifying "to be" from which one or more of the above tenses are derived. Sa'dī says:—*lā'iq-i qadr-i man ān-astī ki bū zāgh-ī bar dīwār-i bāgh-ī khirāmān hamī-raftamī* (Sa'dī) "it were fitting my dignity to be (I ought to be) strutting on the wall of a garden in company with a fellow magpie."<sup>1</sup>

*shuhbat-i gul khush būdī gar nīstī* شربت گل خوش بدی گر نیستی تشویش خوار *tashvīsh-i khār* (Sa'dī) "companionship with the rose were sweet, were there no fear of the thorn." Similarly, Sa'dī uses *shunīdastam* شنیدستم for *shunīda hastam* شنیده هستم "I have heard." Other instances occur in the old poets of this contracted form of *hastam* هستم (instead of *am* ام) with the Perfect tense.

<sup>1</sup> *Zāgh* is the English magpie, common in the gardens of Persia. The chough is called زغچه. Here *astī* and *nīstī* are Past Conditional.



ابن کار جهان اگر به تقلیدستی      هر روز بجای خوشن عیدستی  
هرکس بمراد خوش دستی بزدی      گر زانکه نه این بیهوده نه بدبستی

*In kār-i jahān agar bi-taqīd-astī*  
*Har rūz bi-jā-yi khwīsh-tan 'Īd-astī;*  
*Har kas bi-murād-i khwīsh dast-i bi-zadī*  
*Gar 'zānki na īn bi-hūda tahdīd-astī.*

"If this life were indeed an empty play,  
Each day would be an 'Id or festal day,  
And men might conquer all their hearts' desire  
Fearless of after penalties to pay!"

(O. K. Rub. 434 Whin.)

گر من گنه دوی زمین کردستم      عفو تو امید است که گیرد دستم

*Gar man guṇāh-i rū-yi zamīn kardastam*  
*'Afu-i tu umīd ast ki gīrad dast-am.*

"Though I had sinned the sins of all mankind,  
I know thou would'st to mercy be inclined."

(O. K. 333 Whin.)

من نیست شدم در تو زانم همه تو

*Man nīst shudam dar Tu, az ān-am hama Tu*

"And I am Thine, since I am lost in Thee."

(O. K. Rub. 400 Whin.)

(d) *Hastī* هستی is a substantive signifying "existence," and *nīstī* نیستی "non-existence"

*Hast* هست and *nīst* نیست are used as adjectives:—

چندآنکه ز خود نیستم هستم  
*Chandān ki zi-khud nīs-tar am has-tar-am.*

"The more I die to self, I live the more."

(O. K. Rub. 351 Whin.)

## § 68. The Verb Transitive (متعدی *muta'addī*) and Intransitive

(لازم *lāzim*<sup>1</sup>, or *ghayr-i muta'addī* غیر متعدی).

(a) The Persian verb is simple. There is but one conjugation and the so-called irregular verbs present no difficulty. Every Infinitive or *maṣdar* (مصدر) ends in *-dan* دن or in *-tan* تن, and the 'shortened Infinitive' or third person singular Preterite is formed by cutting off the termination *-an*. All tenses *zamān*<sup>2</sup> (زمان) are formed quite regularly from the root or shortened Infinitive,<sup>3</sup> and from the second person singular Imperative: the

<sup>1</sup> In India, *lāzimī* لازمی intransitive.

<sup>2</sup> *Zamān* زمان "Tense or time"; *maṣdar* "Infinitive or source."

<sup>3</sup> The shortened infinitive is always identical with the third person singular of the Preterite.



persons are formed by the affixed substantive verb. Every verb has thus two stems. As in most languages, the Imperative is the shortest form of the verb. A few verbs are both transitive and intransitive.

It must be borne in mind that native grammarians do not consider the Infinitive a verb. "How can it be a verb," they say, "when it has no tense or time?"

(b) (1) There are two verbal prefixes  $\text{ہ}$ <sup>1</sup> (or  $\text{ب}$ ) and  $\text{ہمی}$  *mī* (or  $\text{ہمی}$  *hamī*<sup>2</sup>). The first is prefixed to the Aorist or Present Subjunctive (one and the same tense), to the Imperative, to the Preterite, and to the old Past Potential or Habitual tense that is formed by adding an indefinite  $\text{ہی}$  to the Preterite. The second is prefixed to the Present (or Present-Future) to distinguish it from the Aorist, and to the Imperfect to distinguish it from the Preterite.

In the following example (poetical),  $\text{ہ}$  is added to the shortened Infinitive:—

ہ۔ ازوین توانا و قوت سر دست خطامت پنچہ مسکین ناتوان شکست

*Bi-bāzuvān-i tavānā va quvvat-i sar-i dast*

*Khatā-st panja-yi miskīn-i nātavān bi-shikast*—(Sa'dī).

"By strength of arm and power of hand,

It is a sin to crush the poor and helpless."

[*Sar-i dast* سر دست is the end of the *dast* or fore-arm, i.e., the hand.]

در کوی خرابات مگر بقون یافت آن عمر کہ در صومعه ما کم کردیم

*Dar kū-yi kharābāt magar bi-t(a)vān yāft*

*Ān 'umr ki dar sawma'ahā gum kardīm?*

(O. K. Rub. 339 *Whin.*)

In the following, to the definite future:—

بر آنچه میگذرد دل مند کہ دجلہ بسی پس از خلیفہ بخواند گذشت در بغداد

*Bar ānchi mī guzarad dil ma-nih ki Dajla bas-i*

*Pas az Khalīfa bi-khāpāhad guzasht dar Baghdād.*

"Set not thy heart on that which passeth away; for the Tigris  
Will flow on by Baghdād long after the Khalīfas."

(*Gul. Book 8, Maxim. 105.*)

<sup>1</sup> Called *bū-yi zūyid*. The same term is applied to the  $\text{ہ}$  in such words as *bi-juz* بدو جز "except"; also in *دو جز*.

<sup>2</sup> There is no difference in signification between *mī*  $\text{ہمی}$  and *hamī*  $\text{ہمی}$ ; both are probably contracted forms of, or connected with, *hamīshā*; these can be joined to their verbs or written separately. In poetry this prefix is sometimes, by poetical license, written *after* the verb.



In the following, to the past participle :—

ادل همه اسباب جهان خرداسته گیر      باغ طربت به سبزه آراسته گیر  
وانگاه بران سبزه شبی چون شبنم      بنشسته او بامداد بر خاسته گیر  
*Ay dil hama asbāb-i jahān khwāsta gīr*  
*Bāgh-i tarab-at bi-sabza ārāsta gīr*  
*Vāngāh bar ān sabza shab-i chūn shabnam*  
*Binshasta<sup>1</sup> u bāmdād bar-khāsta gīr—(O. K.)*

“ Oh soul! lay up all earthly goods in store,  
Thy mead with pleasure's flowerets spangle o'er;  
And know 'tis all as dew that decks the flowers  
For one short night, and then is seen no more! ”

(Whin. Trans. Rub. 243.)

(2) It will thus be seen that the prefix *mī* می (in old Persian also *hamī* همی) gives a continuative sense. It is, in poetry, even added to the Imperative with this continuative sense, as :

گر راحت جاودان طمع میداری      می رنج همیشه و مرنجان کس را  
*Gar rāḥat-i jāvidān tam' mī-dārī*  
*Mī-ranj hamīsha va ma-ranjān kas rā.*

(O. K. Rub. 15 Whin.)

این یک نفس عزیز را خوش میدار  
*Īn yak nafas-i 'azīz rā khush mī-dār.*

(O. K. Rub. Whin.)

(3) The prefix *be* به is omitted in verbs compounded of an indeclinable particle and a verb, as : برخیز *bar khīz* “get up” from برخاستن *bar-khāstan* : اگر برگردم *agar bar gardam* “if I return,” from برگشتن *bar-gashtan*. Before verbs beginning with a *b* (ب) the prefix is in modern Persian often written separately and not joined to the verb.

The verb بودن *būdan* does not take the prefix *be*, nor does the Imperative of شدن *shudan*.

(4) Very rarely do both prefixes occur together, as می باید *mī-bi-bāyad*.

(c) The auxiliary verb<sup>2</sup> بودن *būdan* “to be” is slightly irregular, in that the Imperative is باش *bāsh*<sup>3</sup> “be thou.” The shortened infinitive is *būd*.

## TENSES FROM THE IMPERATIVE (امر)

### THE IMPERATIVE (امر).

I. *Bāsh* باش “be thou”—*bāshīd* باشید “be ye.”

With the exception of the second person singular, all persons of the Imperative are identical with the Aorist q.v.

<sup>1</sup> *Bi-nishasta* بنشسته agrees with *khudrā* خود را understood.

<sup>2</sup> *Fī'l-i mu'āvin* (فعل معاون) “auxiliary verb.”

<sup>3</sup> *Bu* بو was another form of the second person singular of the Imperative. It is said to exist still in out-of-the-way districts: *bū* بو or *bū ki* بوکد “perhaps,” is found in mod. Persian, in poetry.



*Remark I.*—The continuous Imperative is formed by prefixing *mī* or *hamī*. It is usually affirmative, but Qa'ānī uses it negatively also. *Mī-bāsh* میباش (vulg. coll.), or *hamī-bāsh* همی باش (obs.) "continue to be or remain."

*Remark II.*—The Present Participle (باشان *bāshān* "being") and the noun of agency *bāshanda*<sup>1</sup> (باشنده "be-er") are not in use.

*II (A).—The Aorist or Present Subjunctive (مضارع).*

Singular	{	1. باشم <i>bāsham</i> "I may be [or let me be]."
		2. باشی <i>bāshī</i> "thou mayest be."
		3. باشد <i>bāshad</i> <sup>2</sup> "he, she or it may be (or let him, be, etc.)."
Plural	{	1. باشیم <i>bāshīm</i> <sup>3</sup> "we may be (or let us be)."
		2. باشید <i>bāshīd</i> "ye may be (or Imperative, 'be ye')."
		3. باشند <i>bāshand</i> "they may be (or let them be)."

In modern Persian this tense does not take the prefix *mi*. In old Persian it does.

*II (B).—The following is an old form of this tense :—*

Singular	{	1. بوم <i>buwam</i> "I may be."
		2. بوی <i>būwī</i> "thou mayest be."
		3. بود <i>buwad</i> <sup>4</sup> "he, she or it may be" (or باد <i>bādā</i> or بود <i>buwād</i> or باد <i>bād</i> ). <sup>5</sup>
Plural	{	1. بوم <i>buwēm</i> "we may be."
		2. بود <i>buwēd</i> "ye may be."
		3. بوند <i>buwand</i> "they may be."

<sup>1</sup> *Bāshanda* باشنده (plural *bāshandagūn* باشندگان) is a substantive signifying "an inhabitant"; *āhl* is commoner in modern colloquial, as: *īshān ahl-i Kirmān hastand* ایشان اهل کرمان هستند, or *īshān Kirmānī hastand* ایشان کرمانی هستند. *Bāshanda* باشنده, in India *bāshinda*, is used for "inhabitant" in Persia in writing, only when the author is avoiding Arabic words.

<sup>2</sup> This *mīm* as a sign of the first person of the verb is called *mīm-i mutakallim*.

<sup>3</sup> *Bād* or *bādā* or *buwād* or *buwad* and *bueā* the Precative or Optative are still in use; (in m.c. *bād* and *buwad*). *Bāshad* is not used as an Optative, &c.

<sup>4</sup> Classically (and in Afghanistan and India still) these terminations of the first and second plural are *em*, *ed*; *majhūl* sounds.

<sup>5</sup> The Afghans use this tense in speaking. Note that *y* is pronounced both like a *w* and a *v*. In m.c. باد *bād* and بود *buwād* are both used.

<sup>6</sup> To be distinguished from the third person singular of the Preterite بود *būd*.



III.—*The Present Tense* (زمان حال) (in Modern Persian also a Future).

Singular	..	1. می باشم <i>mī-bāsham</i> "I am (or will be)."
		2. می باشی <i>mī-bāshī</i> "thou art."
		3. می باشد <i>mī-bāshad</i> "he, etc., is."
Plural	..	1. می باشیم <i>mī-bāshīm</i> "we are."
		2. می باشید <i>mī-bāshīd</i> "you are."
		3. می باشند <i>mī-bāshand</i> "they are."

The prefixes *mī* or *hamī*, written separately or joined to the verb, are used with this tense in writing in modern as well as in old Persian.

*Remark.*—*Me-buwam* می‌بوم is an old form of this tense.

TENSES FROM THE SHORTENED INFINITIVE:—

IV.—*The Preterite* (ماضی مطلق).

Singular	..	1. بودم <i>būdam</i> "I was."
		2. بودی <i>būdī</i> "thou wast."
		3. بود <sup>1</sup> <i>būd</i> "he, etc., was."
Plural	..	1. بودیم <i>būdīm</i> "we were."
		2. بودید <i>būdīd</i> "you were."
		3. بودند <i>būdand</i> "they were."

V.—*The Imperfect, etc.* (ماضی ناقص).

Singular	..	1. می بودم <i>mī-būdam</i> <sup>2</sup> "I was or used to be."
		2. می بودی <i>mī-būdī</i> "thou wast or used to be."
		3. می بود <i>mī-būd</i> "he, etc., was or used to be."
Plural	..	1. می بودیم <i>mī-būdīm</i> "we were."
		2. می بودید <i>mī-būdīd</i> "you were."
		3. می بودند <i>mī-būdand</i> "they were."

This tense is also used as a Past Conditional *agar mī-būdam* "if I had been, etc., etc.," and sometimes as a "Future Conditional."

The Preterite, *būdam*, however, is generally used, especially in speaking, instead of the Imperfect.

<sup>1</sup> In poetry often contracted into بُد *būd*

*Dar khwāb būdam marū khīrad-mand-i guft*

*May khur ki bi-zir-i khāk mī-būyad khuft.*

(O. K. Rub. 51 Whin.)

<sup>2</sup> *Mī* می or *hamī* همی; *hamī* is obsolete or poetical with the Imperfect of *būdan*. Except in the Continuous Imperative, vide § 68 (b), foot-note, *mī* is not prefixed to this tense in modern Persian.



VI.—*The Past Conditional or Habitual* (ماضي تهنائي).

Singular	..	1.	بودم būdame	"I would have been or used to be."		
		2.	بودی būdī	thou	"	"
		3.	بودے būde	he, etc.	"	"
Plural	..	1.	بودیم būdeme	we	"	"
		2.	بودیدے būdede	ye	"	"
		3.	بودند būdande	they	"	"

*Remark.*—This tense is obsolete in modern colloquial, but is still used even in speaking by the Afghans and Indians. In old Persian, the prefix *me* or *hame* is also added. It will be noticed that the *majhūl* sounds of the tense have been retained in transliteration. A modern Persian, however, would give the vowels the *ma'rūf* معروف sounds. The second person singular and first person plural are very rarely used, and the second person plural is, perhaps, not in existence.

VII.—*The Definite Future* (مستقبل).

The verb خواستن *khwāstan*<sup>1</sup> "to wish, desire," has for its Imperative خواه *khwāh*. Its Aorist is in consequence خواهم *khwāham*.

The Definite Future of all verbs is formed by conjugating the Aorist of *khwāstan* with the shortened infinitive.

Singular	..	1.	خواهم بود khwāham būd	"I shall or will be."		
		2.	خواهی بود khwāhī būd	thou	"	"
		3.	خواهد بود khwāhad būd	he, etc.	"	"
Plural	..	1.	خواهیم بود khwāhīm būd	we	"	"
		2.	خواهید بود khwāhīd būd	you	"	"
		3.	خواهند بود khwāhand būd	they	"	"

*Remark.*—This tense is seldom used in modern colloquial, the Present tense taking its place on all occasions: it appears to be dying out. It is, however, still used by the Afghans and Indians, who seldom use the Present tense for the Future. By Persians it is used in correct writing. The people of Kāshān are said to use it freely in speech.

VIII.—*The Past Participle* (اسم مفعول) is formed by adding *ā* to the shortened Infinitive: بودا būda "been" or "having been."

IX.—The following tenses are derived from the Past Participle:—

*The Perfect Tense* (ماضي قریب).

Singular	..	1.	بوده ام būda-am	"I have been."
		2.	بوده ای būda-ī	"thou hast been."
		3.	بوده است būda-ast	"he, etc., has been."

<sup>1</sup> Note that the *و* is silent.



Plural	..	1. بودیم <i>būda-īm</i> "we have been."
		2. بودید <i>būda-īd</i> "you have been."
		3. بودند <i>būda-and</i> "they have been."

*Remark I.*—In poetry the final *i* of this tense is sometimes omitted, and the verb contracted into one word, thus; بودست *būdast*.

پیش از من و تو لیل و نهار بودست

*Pish az man u tu layl u nahār-ī būd-ast.*

"Days changed to nights, ere you were born, or I."

(*O. K. Rub. 33 Whin.*)

*Remark II.*—Note that the full forms of the affixed substantive verb are written after the silent *s*, *vide* § 66 (a) and (b). Note the form of the second person singular; § 66 (c).

X.—*The Pluperfect Tense* (ماضی بعید) *not in use.*  
(*Būda būdam* بودم, etc.)

XI.—*The Future Perfect* (ماضی شکی): (*with "agar" Perfect Subjunctive*).

Singular	..	1. باشم بود <i>būda bāsham</i> "I shall or will have been"; "I must have been."
		2. باشی بود <i>būda bāshī</i> thou " " "
		3. باشد بود <i>būda bāshad</i> he, etc. " "
Plural	..	1. باشیم بود <i>būda bāshīm</i> we " "
		2. باشید بود <i>būda bāshīd</i> you " "
		3. باشند بود <i>būda bāshand</i> they " "

XII.—By adding to the Infinitive a *ی*, called by grammarians the *ی* of fitness, *yā-yi liyāqat* or "ی of fitness," a future participle or substantive of possibility is formed, thus بودنی *būdani* "what was to be, or to happen"; plural بودندیا *būdani-hā*:

در لوح نشان بودندیا بودست

*Bar lawḥ<sup>1</sup> nishān-i būdani-hā būda ast.*

"'Twas writ at first, whatever was to be."

\* (*O. K. Rub. 35 Whin.*)

(*d*) *Bād* باد, and in poetry بادا *bādā* is an Optative or a Benedictive form, as: دراز باد *umrat darāz bād* "may thy life be long." *Buvād* بود (old) is another form of باد *bād*.

The phrase (modern colloquial and classical) *har chi bādā bād* بادا بادا signifies "happen what will, let happen what may."

<sup>1</sup> *Lawḥ* لوح the tablet upon which, according to Mohammadan belief, the transactions of mankind have been written by God, from all eternity.



(e) *Mabādā* مبادا (or *mabād*) "let it not be; by no means; away; God forbid; lest" may be treated as a conjunction. (Note that, contrary to custom, the prohibitive *ma* is retained with the third person Precative).

In modern colloquial, the phrase روز مبادا *barāy-i rūz-i mabādā* signifies "for a rainy day, for a day God forbid that it should come."

(f) *Nīst u nā-būd kardan* نیست و نابود کردن (lit. to make 'is not' and 'was not') signifies "to destroy utterly."

(g) It will be remarked that there are three forms of the Present tense of the verb "to be." In modern Persian there is no difference in their signification; thus, "I am always here" could be rendered equally in modern Persian by *man hamīsha īnjā mī-bāsham*, or *hastam*, or *am*, من همیشه یا اینجا میباشم or هستم or ام.

(h) *Chī būde*<sup>1</sup> (*būdī*) (class) چه بودی means "Oh that! would that!"; *chī būde<sup>1</sup> ki man ān dirakht rā bidānistame<sup>1</sup> ki kujā ast* (Sa'dī) "Oh that I knew where that tree was to be found."

(i) In modern Persian, the Preterite of *būdan* is generally used for the Imperfect and the Past Conditional; thus اگر در آن وقت آنجا میبودم مرا حاجت اگر در آن وقت آنجا میبودم مرا حاجت *agar dar ān waqt ānjā mī-būdam marā hājat-i qabr name-būd* (Afghan) "had I been present then, I would have had no need of a grave (for I would have been buried in the ruins)"; in modern Persian, *būdam* and *būd* (without the prefix *mī*) would ordinarily be used here.

(j) In modern colloquial, the Imperative باش *bāsh* is used for "halt, stand still," or "wait." *Mī-bāsh* میباش (m.c.) is also used for "stay here." Compare:—

یکی ام—روز گاه—وان بید—ی  
دیگری را دل از مجاهد—ده ریش  
روز گاه<sup>2</sup>—چند باش قابض—ورد  
خاک مغز سرخیال اندیش  
*Yak-i imrūz kām-rān bīnī,*  
*Dīgar-i rā dīl az mujāhada rīsh.*  
*Rūzgāh<sup>2</sup> chand bāsh tā bi-khwurad.*  
*Khāk maghẓ-i sar-i khayāl-andīsh.*—(Sa'dī).

"One to-day you may see successful,  
Another broken-spirited from striving;  
Wait a short time till the grave  
Swallows up their fancy-weaving brains."

\* \* \* \*

<sup>1</sup> *Majhūl* sounds. In m.c. می شود *chī mī-shavad*; *chī mī-shavad ki īn kār rā bi-kunam*, "I wish I could," *chī khūb būd agar īn rā mī-dānistam* چه خوب بود اگر این را میدانستم.

<sup>2</sup> *gh* for *gh*; note that the final *z* in the former is aspirated. Another, and probably the correct, reading is روزکی *rūzak-i* (dimin.).



باش تادستش بیبنداد روزگار  
 پس بکام خوشش من مغزش برآر  
*Bāsh tā dast-ash bi-bandad Rūzgār,*  
*Pas bi-kām-i khayishtan maghz-ash bar-ār.*—(Sa'dī).

The Afghans still use the present tense of *būdan* in the sense of "to dwell, live."

(j) Some verbs are both Transitive and Intransitive,<sup>1</sup> as:—*āmīkhtan*<sup>2</sup> آمیختن "to mix, be mixed"; *rīkhtan* ریختن "to pour away, be poured away, etc."; *dūkhtan*<sup>3</sup> دوختن "to sew"; *angīkhtān*<sup>4</sup> انگیختن "to stir up, rouse"; *āmūkhtan* آموختن "to learn, teach"; *sūkhtan* سوختن "to burn"; *āvīkhtan*<sup>5</sup> آویختن "to hang"; *gūshādan*<sup>6</sup> گشادن "to open"; *gusistan*, گستن "to break"; *payvastan* پیوستن "to join"; *pūshīdan*<sup>7</sup> پوشیدن "to hide"; *afūkhtan* آفریختن "to kindle, inflame"; *afsurdan*<sup>8</sup> آفردن "to freeze, congeal"; *afzūdan* افزودن "to increase"; *khashtan*<sup>9</sup> خشتن "to wound, be tired, etc."; *māndan* ماندن "to remain" (in Afghan Persian also transitive "to place," vide § 81).

### § 69. Active Voice ( صیغه معروف ).

The following is a conjugation<sup>6</sup> of the regular transitive verb *kādan* "to dig, root out, etc." :—

(a) Infinitive ( اسم مصدر ) *kādan* : (the Infinitive can also be used as a noun) : negative Infinitive, *nā-kādan* ناکندن or *na-kādan* ناکندن.

(b) Imperative<sup>7</sup> کن *kan* "dig thou, etc." (or *bi-kan*). Past Participle ( اسم مفعول ) (active and passive) کند *kanda* "dug" or "having dug." Present Participle ( اسم حاله ) کنان *kanān* "digging" (indeclinable). Noun

<sup>1</sup> *Mushtarik*, i.e. "shared, common."

<sup>2</sup> In modern colloquial, Transitive only.

<sup>3</sup> In modern colloquial, *afsurda* (with *shudan*) only used.

<sup>4</sup> In modern colloquial, Intransitive only.

<sup>5</sup> i.e., of which the agent is "known."

<sup>6</sup> *Sarf* صرف "conjugation," *tasrīf kādan* تصرف کردن or *gardāndan* گرداندن "to conjugate." In India, *gardān* گردان is used for a "conjugation."

<sup>7</sup> For the Infinitive as a verbal noun, vide § 115 (h), and (r) Remark.

<sup>8</sup> *Shigha-yi amr* "Imperative mood," also called *amr-i mujarrad* to distinguish it from *amr-i mudāmī* "the Continuous Imperative." The second persons are called *amr-i hāzīr*, while the third persons of the Aorist or Present Subjunctive *bi-kanad* "let him dig" *bi-kanand* "let them dig," are *amr-i ghāib* *amr-i-ghāib*.

<sup>9</sup> In such sentences as *این کار کرده زنت*, which equals *کرد زنت*, this Participle is called *māzi-yi ma'tūfī* (ماضي معطوفی), the final *z* being considered the equivalent of the conjunction ( حرف عطف ) *va*.



of agency (اسم فاعل) *kananda* "a digger" (declinable). Noun of Possibility or Future Participle *kandani* "that is to be dug up, fit to be dug up"; plural *kandanihā* "things that are to be dug up, or are fit to be dug up."

I. Aorist or Present Subjunctive (*muṣārī* مضارع).

*kanam* or *bi-kanam* "I may dig up" (or "let me dig up"), *kanī* or *bi-kanī* "mayst thou dig," etc.

*Remark I.*—The termination *m* of the 1st person of the tenses of transitive or intransitive verbs is styled by grammarians *mīm-i mutakallim* (ميم متكلم).

The suffix *am* [ 'vide' § 66 (a) ] is termed *mīm-i isbāt-i fi'l* (ميم اثبات فعل), as in *shādmān-am* "I am rejoiced."

*Remark II.*—In old poetry a pleonastic *alīf* is sometimes found at the end of the third person singular of this tense.

II. Present (*zamān-i hāl* زمان حال).

*mī-kanam* "I dig up, or am digging up, etc. (also I will dig up)."

*Remark.*—Present tenses can also be formed by prefixing participles or a verbal adjective to the verb "to be."

III A. Imperative (*ṣiḡha-yi amr* صيغة امر).

*kan* or *bikan* "dig thou."

*kanīd* or *bi-kanīd* "dig ye."

*The other persons are identical with the Aorist.*

*Remark.*—If the initial letter of the Imperative has *ḡamma* for its vowel, the vowel of the prefix *bi* may also be changed to *ḡamma*, as: *bu-ḡuzār* or *bi-ḡuzār*. Such contractions as *bugzār* occur in poetry and in modern colloquial, vide § 72 (a).

III. B. The Continuous Imperative (*amr-i mudāmī* امر مداامي).

*mī-kan* (class.), or *hamī-kan* (class.), or *hamī bi-kan* (class.) "continue to dig up; keep on digging." In modern colloquial *hay bi-kan* is used.

<sup>1</sup> اسم فاعل قياسي or اسم فاعل اصلي the *real* or *regular* Active Participle as distinguished from Adjectives and Compound Adjectives that have the sense of a Past Participle.

<sup>2</sup> In modern Persian the prefix *bi* is nearly always used with the Imperative. It is, however, generally omitted before *shaw* the Imperative of شدن, and always before *baš* the Imperative of بودن, and often before *kun* "do."





*Remark.*—The Precative *kanād* کناد “Oh that he may dig” is classical, and confined to the third person singular. In old poetry, however, other persons are found. [*Mabādā* مبادا is both classical and modern colloquial.]

III. C. *Prohibitive Imperative* (‘vide’ *sīgha-yi amr-i nahī* سیغۀ امر نہی).

ماکان<sup>1</sup> *ma-kan* “dig not up (thou).”

ماکانید<sup>1</sup> *ma-kanīd* “dig not up (ye.)”

(The remaining persons are identical with the Negative Aorist.)

*Remark.*—For an example, in classical Persian, of the Past Subjunctive used as a Continuative Imperative, vide § 125 (j) (6).

IV. *The Preterite* (*māzī-yi muṭlaq* ماضی مطلق).

کندم *kandam* “I dug up.”

This tense, in writing, when affirmative, frequently takes the prefix *am*, for euphony only.

V. *Imperfect*<sup>3</sup> (*māzī-yi istimrārī* ماضی استمراری).

همی‌کندم *hamī-kandam*, or می‌کندم *mī-kandam* “I was digging up, I used to dig up.”

(This tense is also used in past and future conditions.)

VI. *The Past Conditional or Habitual, or the Optative*<sup>4</sup> (ماضی استمراری).

کندمی *kandame* (class.), or rarely *me-kandame* and *hame-kandame*, vide § 68 VI.

*Remark.*—This tense can take the prefix *am*. The second person singular is rarely used, and the second person plural, perhaps, does not exist. The first person plural is rare and, perhaps, should not exist; vide Remark, § 68 VI, Remark.

VII. *Future Definite* (*mustaqbil* مستقبل).

خواهم کند *khwāham kand* “I will dig up.”

The prefix *am* is sometimes added to the auxiliary *khwāham* in this tense. In poetry, the full and not the shortened form of the Infinitive occurs; vide also § 80.

<sup>1</sup> In modern colloquial *ne* is preferred, being less peremptory.

<sup>2</sup> A classical form of the third person singular is formed by adding *alif-tahsīn* as *raftā* (for *raft*). Sa'dī frequently uses *guftā* گفتا, which is also m.c.

<sup>3</sup> When preceded by *agar* this tense is called *māzī-yi shartī* ماضی شرطی.

<sup>4</sup> When preceded by *kāsh* کاش *kāshki*, etc., this tense is called *māzī-yi tammanā'i* ماضی تمنائی. The same term appears to be applied to the Imperfect and Pluperfect when preceded by *kāsh*, etc.



VIII. *The Perfect* (*māzī-yi qarīb* ماضی قریب).

*kanda am* "I have dug."<sup>1</sup>

In the third person singular the *ast* است is often omitted, thus *kande* for *kande ast*.

*Remark.*—An old form of the second person singular is *kandasti* (for *kanda-i*) and a contracted form of the third person singular is *kandast* [vide § 66 (*d*)]; perhaps the other persons occur, but if so they are rare. In a rarer form still, a *ی* is found affixed to the auxiliary of the Perfect. This form seems to be always Conditional.

IX. *Pluperfect* (*māzī-yi ba'īd* ماضی بعید).

*kanda būdam* "I had dug up."<sup>2</sup>

This tense is also used in past conditions, in modern Persian only.

*Remark.*—A little-used form of the Pluperfect, used in Conditional and Optative clauses, is: *kanda būdamī*, i.e., to the Past Participle of a verb, the Past Conditional or Habitual of *būdan*, instead of its Preterite, is added. *Example.*—*ay kash az avval Khudā rā paristīda būdamī*.

X. *Future Perfect or Past Subjunctive*<sup>3</sup> (*māzī-yi shakkī* ماضی شکی).

*kanda bāsham* "I will have dug up; must have dug up; may have dug up."

This tense is also used as a Past Subjunctive.

(c) The following tenses are rarely used:—

(1) Continuative Perfect *mī-kanda ast* (m.c.) "he has been digging up"; the Imperfect is ordinarily used for this tense, vide § 125 (*t*)

(2) *kanda me-būdam* (old) "if I had dug" (*agar*)<sup>4</sup> the Imperfect or Pluperfect is generally used instead of this tense, which is of doubtful accuracy and is not used by Persians.

<sup>1</sup> The second person is written *kandī*, and also (but rarely) *ay*.

<sup>2</sup> This tense is also called *māzī-yi ihtimālī* ماضی احتمالی, and *māzī-yi maẓnūn* ماضی مظنون, and *māzī-yi mashkūk* ماضی مشکوک (or *tāshkik*) from *ḥaml* "imputing," *ẓann* "thinking, suspecting" and *shakk* "doubting."

<sup>3</sup> Or *kanda būdame* (not used in modern Persian, and rare in old Persian): *me-kanda būdam* is another form:

قاضی تنہا شبی میرفت—بود سوی بستان دید دزدی همچو—و دود

*Qāzī-i tanhā shab-i mī-rafta būd.*

*Sū-yi bustān dīd dūz-i hamchu dūd.*

"One night a Qazi was going alone towards a garden.  
When he saw a thief (pass him) like smoke."



1 This *alif* is called *alif-i du'ā* or *alif-i tamannā*.



*Gū* گو "say, suppose, let" (Imperative of *guftan*) occurs in writing with much the same signification as *bī-guzār*.

*Gū-ki* گو که (conjunction) "although."

*Remark I.*—The Preterite Potential *نوسقم کُند* (vide § 77) is called the *māzī-yi imkāni* or *māzī ma' a' l-qudrat* (ماضی مع القدرة, or ماضی مکانی).

*Remark II.*—*Ṣarf-i ṣaghīr* (صرف صغیر) is an Indian term applied to running through the moods and tenses of a verb, giving the Infinitive, the third person singular of the Preterite, Imperfect, Pluperfect, Future, Aorist, and Present, the second person singular of the Imperative and the Negative Imperative, and the Present and the Past Participles.

*Ṣarf-i kabīr* (صرف کبیر) is conjugating a verb in all its Persons, Moods and Tenses, in both voices. This term, too, is Indian.

### § 70. Verbal Adjectives.

(a) From the Imperative stem of some verbs a Verbal Adjective (or Substantive) with the termination *ā* is formed, which differs little in signification from a Present Participle, thus:—*dīdan* دیدن "to see," Imperative *bīn* بین "see thou," verbal adjective *bīnā* بینا "seeing, clear-sighted" (plural *bīnāyān* بینایان (classical)); *nā-bīnā* نابینا "blind" or "a blind man"; *bīnā shudan* بینا شدن "to get sight, recover sight."

دو کارگاه کوزه گری رفتیم دوش

دیدم دو هزار کوزه گویا و خموش

*Dar kārgah-i kūzā-gar-i raftam dūsh,*

*Didam du hazār kūza gūyā u khāmūsh.*<sup>1</sup>

"Once in a potter's shop, a company

Of cups in converse, did I chance to see.

(O. K. 283 *Whin.*)

*Vide* also examples in § 43 (r).

Similarly, from *dāshdan* داشتن and *dār* دار, comes *dārā* دارا "holding fast; a possessor, a lord, rich" (m.c.); from *justan* چستن and *jū* جو or *jūy*, comes *jūyā* جویا "seeking"; from *sazidan* سزیدن [*saz*] "to be worthy" comes, *sazā* سزا: and from *guftan* گفتن and *gū* گو or *gūy*, comes *gūyā* گویا "speaking, etc." For an example of *tavānā* توانا and *nā-tavān*, 'vide' § 77 (e) and Remark.

*Pazīrā* پذیرا has a Passive as well as an Active sense. Some of these Verbal Adjectives are not declinable, and are equivalent to Participles.

(b) A few nouns have a similar termination; thus from *pahn* پهن "broad" comes *pahnā* پهنایا "breadth"; from *rawshan* روشن "clear,

<sup>1</sup> Poetical for *khāmūsh* خاموش.



bright" *rawshanā* روشنّا (old) "brightness,"<sup>1</sup> also "Roxana" the Greek form of the name of the wife of Alexander the Great, who was a daughter of the king of Persia: تارسّا *tarsā* a "Christian."

### § 71. Negative Verbs.

(a) *Fi'l-i nafi* فعل نفي negative verb and *Fi'l-i nahī* فعل نهی prohibitive verb. The Negative prefixes are: (1) ما or مَ *ma*<sup>2</sup>; (2) نه or نَ *na*<sup>3</sup>; and (3) نَ *nā*<sup>4</sup>. The prefix نه is always omitted when the verb is negative, as: *bi-bīnam* نه ببینم "let me see"; *na-bīnam* نه ببینم "let me not see."

(b) *Ma* is used with the second person singular and plural only of the Imperative, and with the Negative Precative, as: *ma-purs* مپرس "don't ask"; *ma-kunīd* مکنید "don't do"; and (with the Precative Aorist) *ma-bīnād* مبیناد "may he not see." It is always joined to its verb in writing, and in compound verbs immediately precedes the verb itself, as: *dast ma-zan* دست مزّن "don't touch"; vide also Remark to (e). The benedictive forms *ma-mānād* مماناد, *ma-kunād* مکناد, etc., are sometimes used in m.c.

*Remark.*—The *ma* occurs in the conjunction *mabād* or *mabādā* (the Optative of *boon*); as also in the adverb *magar* "but, perhaps," which is compounded of *ma* and *agar*.

(c) In modern colloquial, however, *ma* ما is falling into disuse; and *na* نه is generally used instead, as it is less imperative and therefore civil.

(d) *Na* نه is correctly prefixed to all the tenses with the exceptions of the second person singular and plural of the Imperative [vide (b)], and in modern colloquial it is even prefixed to these also. It is also prefixed to the Past Participle, and to the Shortened Infinitive as well as to its full form, as: *in kār rā na-kunīd Khudā na-kardā bad mī-shavad* (m.c.) این کار را نکنید خدا نکردۀ بد میشود "don't do this (God forbid it), it may not turn out well." It can, in writing, be joined to the verb or be written separately.

(e) The نه immediately precedes the verb or its prefix *mī*. Example: *na-guft* نگفت "he did not say"; *namī-gūyam* نمی گویم "I do not say."

If, however, the prefix be *hamī* همی and not *mī* می, the negative is prefixed to the verb, as: *hamī na-gūyam*.

<sup>1</sup> The usual forms, however, are *pahnā-i* پنهائی, *rawshanā-i* روشنائی. In modern colloquial *panhā-i* is used for *pahnā-i*. In India *roshnā-i* generally means "ink," and *roshnī* "brightness."

<sup>2</sup> Called *mīm i nafi* میم نفي.

<sup>3</sup> *Nun i nafi* نون نفي but with the Imperative it is, or should be, called *nūn-i nahy*. For this *nūn* is Interrogation, vide § 73.

In *nī* نی the negative is called *harf-e mafdūl*, or منفصل; but when written نه it is *mafdūl* منفصل.

<sup>4</sup> But the negative of the Past Participle used as an adjective takes *nā* نا only.



Similarly, in compound verbs, the **نه** follows the prefix, being joined to the verb itself, as: **دستی بر نمی داری** *dast bar namī-dāri* "won't you remove your hand?" or "won't you cease doing!"; **اگر برنگردم** *agar bar na-gardam* "if I don't return"; **حرف نزد** *harf na-zadam* "I did not speak," *vide* § 85 (c).

*Remark.*—The same rule holds good for **بماند**, as: **بمان ایست** *vā ma-īst* "don't stand still."

(f) This rule is sometimes broken in poetry, and by the Afghans in speaking, as:—

چون نیست درین زمانه سودی ز خرد  
جزبی خرد از زمانه بر می نخورد

*Chūn nīst dar īn zamāna sūd-i zi-khīrad*  
*Juz bi-khīrad az zamāna bar mī na-khūrad.*

"Small gains to learning on this earth accrue,  
They pluck life's fruitage, learning who eschew."

(O. K. Rub. 224 *Whin.*)

(g) *Nā* نا occurs only in compounds, as: **نا دیده** *nā-dīda* (adj.) "unseen"; **نابینا** "blind"; **او از این مطلب ناخواهان است** *ū az īn maṭlab nā-khūwāhān ast* (local and incorrect) "he does not want to do it."

The Infinitive being considered a *noun*, the Negative Infinitive is often treated like a compound, and formed with **نا**, seldom with **نه**. In modern Persian, however, *na* نه is preferred to *nā* نا.

In **نست و نبود کردن** *nīst u nā-būd kardan*, the **بود** is probably considered a shortened Infinitive, or a verbal noun.

(h) In Persian, two negatives are sometimes used where in English one only is correct, *vide* § 123 (b) (5) and (c); also for the negative verb with **هیچ** *hīch*, *vide* § 39 (d) (1), (2), (3) and Remark. For the negative after a verb of prohibition, *vide* § 122 (n).

(i) With the auxiliaries **باید** *bāyad*, etc., the negative is sometimes added to the auxiliary and sometimes to the principal verb, as: **باید که نکند** *bāyad ki na-kunad*; **نباید بکند** *na-bāyad bi-kunad*; **باید رفت** *bāyad raft*; **چرا باید بحکم شرع راضی نشوند** *chirā bāyad bi-ḥukm-i shar' rāzī na-shavand?* (Tr. H. B., Chap. VI) "why shouldn't the dispute be legally settled (as there is a Mulla present)?"

(j) *Kam* کم and *andak* اندک, usually in poetry, can give the idea of a Negative, as:—

پس و پیش چون افقالم یکی است      فروغم قراون فریب اندکی است



*Chandān ki justand kamtar yāftand* (Gul.) "in spite of their diligent search they couldn't find him," or "the more they searched, the less they found him."

جفا کم کن که نرسد روز محشر ز روی عاشقان شرمندہ گردی

*Vide also § 121 (b).*

## § 72. Euphonical Rules and Accents in the Verbs.

(a) When the Imperative of a verb ends in *و*, this letter sometimes differs in pronunciation in the Imperative and in the other tenses. If the *و* of the Imperative is pronounced *w*, it becomes a *v* before *ā*, as:—*شو* *shaw*<sup>1</sup> "become, go" (Imperative of *shudan*), *شوم* *shavam*, Aorist; *رو* *raw* (or *ro*) "go" (Imperative of *raftan*), *روم* *ravam*, Aorist; *دویدن* *davidan* "to run" (Imperative *دو* *daw*), Aorist *davam* *دوم*.

If the *و* of the Imperative is pronounced *ū*, a *ی* is inserted for euphony, as: *گفتن* *guftan* "to say," Imperative *گو* *bigū* "say," Aorist *بگویم* *bi-gūyam*.

The latter rule also holds good when the Imperative ends in *ā*, as: *نمودن* *namūdan*, *نما* *namā* "to show," Present *نمایم* *mī-namāyam*. Such verbs have two forms of the Imperative, one with and one without the *ی*, as: *جستہ* *justan* "to seek," Imperative *جو* *jū* or *جوی* *jūy*; *گفتن* "to speak," Imperative *گو* *gū* or *گوی* *gūy* (classically *go* or *go,e*); *نمودن* *namūdan*, *نما* *namā*<sup>2</sup> or *نمای* *namāy*.

(b) As stated in § 68 (b) (3), the prefix *و* is omitted in verbs compounded of an indeclinable particle and a verb.

(c) If the verb begins with *alif* without *madda*, this letter is generally changed into *ی* after the prefixes *ن*, *ب*, or *م*, for the sake of euphony, as: *انداخت* *andākht* "he threw," *نینداخت* *nayandākht*, "he did not throw," (also written *نپانداخت*): *افتم* *uftam* "I may fall," *بیفتم* *bi-yuftam*; *انگار* *angār* "consider," *مایانگار* *mayangār*<sup>3</sup>.

(d) If the verb begins with an *alif* marked by a *madda* (آ), the *alif* remains, the *madda* of course being rejected:—*آرد* *ārad* "he may bring"; *بیآرد* *biyārad* "let him bring"; *میار* *mayār* "do not bring."

(e) In poetry, the *ن* often unites with the verb, as: *نآمد* *nāmad* (for *nayāmad*) "he came not." This license is often taken by 'Umar-i *Khayyām*. The contraction occurs in modern colloquial also.

(f) The accent of the verb falls on the last syllable of either stem, except there be one of the prefixes *ن*, *ب*, or *م*, or the verb be a compound with

<sup>1</sup> In the modern language, both *شو* *shaw* and *شو* *bi-shaw* are used, but the latter is less common.

<sup>2</sup> Indians, especially Punjabis, have a passion for using *ی*: they intrude it after every *alif* or *yā*.

<sup>3</sup> In *وا مایست* *vā mā-ist*, this euphonic *ی* is always omitted.



a preposition or an adverb;<sup>1</sup> in the latter cases, the accent falls on the prefix or the prefixed preposition, *vide* § 21 (a) and (b), (1) to (4).

### § 73. Interrogative Verbs.

(a) Interrogation is usually expressed by the tone of the voice.<sup>2</sup> It is also expressed by prefixing to the question آیا *āyā* "whether?" or مگر *magar* "but?" or by suffixing the words یا نه *yā na* "or not?" Examples: آیا فارسی نمی رفته *rafta ast yā na?* "has he left the place or not?"; آیا فارسی ندانید *āyā Fārsi namī-dānīd* "what, don't you know Persian?"; مگر مرده است که حرف نمی زند *magar murda ast ki harf namī-zanad* "is he dead that he doesn't speak?"; مگر دیوانه *magar divāna-i?* "are you mad?", or "I fancy you must be mad."

In modern colloquial, آیا *āyā* is seldom used, مگر *magar* usually taking its place. Interrogation *magar* is both positive and negative, and is used idiomatically at the beginning and end of short exclamative phrases. Examples: مگر شراب خورده *magar sharāb khhwurd?* "I think you have been drinking," *lit.* "but have you been drinking?"; رفتی مگر *rafti magar?* "you went there, didn't you?" (a sly question).

(b) *Ki* که followed by *yā na* یا نه also signifies "whether or not," as: نمی دانم که مرده است یا نه *namī-dānam ki murda ast yā na* "I don't know whether he is dead or not"; the *yā na* at the end cannot be omitted.

*Remark I.*—Interrogation is of course also expressed by the interrogative pronouns or adjectives, as: چقدر *chand* "how much?", or by the interrogative adverbs, as: کجاست *kū* or کجا *kujā* "where?"; برای چه *barāy-i chi* *sabab* "for what reason, why?"

*Remark II.*—A simple question with the object of obtaining a direct answer is called استیضاحی *istiṣḥām-i istikhbārī*. If the question indicates negation, as in, کی میگوید که خیال *ki mī-gūyad ki khayāl-i safar dārad?* "who says he is thinking of going on a journey?", it is called استیضاحی انکاری *istiṣḥām-i inkārī*. If the question expects the answer "yes," it is called استیضاحی اقواری *istiṣḥām-i iqrārī*, as in: آلت بریم؟ *ālt brīm?* "Am I not your Lord?"

دوش در بزم تو آزرده و ناشاد که بود؟      من نه بودم هدفی تاوک بیداد که بود؟

<sup>1</sup> Examples: بازگشتن *bāz gashtan*, برداشتن *bar dāshtan*.

<sup>2</sup> In negative interrogation as نمی روی *namī-ravī* "won't you go?" the *nūn* is styled *nūn-i istiṣḥām-i nafy* (نون استیضاح نفی), *vide* § 71 (a) foot-notes (2 and 3). This negative interrogation can imply assertion, as:—

(Gul.) — نمی بینی که گلوی در علف زار \*      بد—آید هم—گلوان ده را

<sup>3</sup> Indians for *ki* might substitute *āyā*, which, however, is incorrect.



# § 74. Roots or Stems of Simple Verbs.

(a) The number of simple verbs in Persian is small. As already stated, the Infinitive ends in *dan* or *tan*. Such Infinitives are called *maṣḍar-i munṣarif* ( مصدر منصرف ) as opposed to the Compound Infinitives, *vide* § 85.

Infinitives in *dan* are preceded by the long vowels *ā*, *i* and *ū*, or by *fatha*, or else by the consonants *r* and *n*.

Infinitives in *tan* are preceded by *kh*, *s*, *sh* or *f*.

(b) In the so-called irregular verbs the irregularity consists, only in the Imperative differing from the root of the Infinitive. Thus *dīdan* “to see” has an Imperative *bīn* “see thou”; *kardan* “to do”, *kun*; *dādan* “to give,” *dih*, etc.

(c) The following are the rules for forming the Imperative or stem,<sup>1</sup> together with lists of the exceptions. Verbs marked by an asterisk are obsolete in m.c., while those marked with a dagger are regular:—

(1) Infinitives in *ādan* or *īdan*,<sup>2</sup> and Infinitives in *tan* preceded by *s*, reject these letters to form the root; in the same way, infinitives in *adan* reject this termination, i.e., *dan* and the *fatha* preceding, as:—

Infinitive.	Root or Stem.
m.c. <i>fīristādan</i> فرستادن to send	.. <i>fīrist</i> فرست
m.c. <i>pursīdan</i> پرسیدن to ask	.. <i>purs</i> پرس
m.c. <i>zīstan</i> زیستن to live	.. <i>zī</i> زی
m.c. <i>tavānistān</i> توانستن to be able	.. <i>tavān</i> توان
<i>āzhdan</i> آزدن	
<i>āzhīdan</i> آزیدن	
<i>āzīdan</i> آزیدن	.. <i>āzh</i> آ
<i>ājīdan</i> آجیدن	
to sew	

## EXCEPTIONS.<sup>3</sup>

Infinitive.	Root or Stem.
<i>zādan</i> † زادن to bring forth young; to	<i>zā</i> ز or <i>zā,y</i> زای (trans.
m.c. <i>zāīdan</i> زاییدن be born.	and intr.)
m.c. <i>āfrīdan</i> † آفریدن to create	.. <i>āfrīn</i> آفرین
m.c. <i>āmadan</i> آمدن to come	.. <i>āy</i> آی or <i>ā</i> آ
m.c. <i>guzīdan</i> † گزیدن to choose	.. <i>guzīn</i> گزین

<sup>1</sup> Verbs whose Imperative stems are formed according to rules are called *qiyāsī* (قیاسی) “analogical, presumptive, regular”; those that are not so formed are called *ghayr-i qiyāsī*, or *shūzz* (rare, irregular), or *samā’ī* (سماعی) “traditional irregular.”

<sup>2</sup> The greater part of the simple Persian verbs end in *īdan*.

<sup>3</sup> Verbs marked † are regular.

<sup>4</sup> Infin. used in m.c.

<sup>5</sup> In m.c. *āfarīdan*.

<sup>6</sup> But *gazīdan* m.c. (regular) “to bite, sting.”



m.c. (vulg.) <i>gādan</i> گادن	copulate (of men <i>gā</i> گ or <i>gāy</i> گای)
m.c. (vulg.) <i>gā'idan</i> † گاییدن	only).
m.c. <i>dādan</i> دادن	to give .. <i>dih</i> ده
m.c. <i>shanīdan</i> شنیدن	} to hear .. <i>shunaw</i> or <i>shinaw</i> شنو
<i>shanūdan</i> شنودن	
m.c. <i>shinuftan</i> شنفتن	} to loose .. <i>kushā</i> کشا or <i>kushāy</i> کشای
m.c. <i>gushādan</i> گشادن	
m.c. <i>kushādan</i> کشادن	
m.c. <i>kushūdan</i> † کشودن	} to see .. <i>bīn</i> بین
m.c. <i>dīdan</i> دیدن	
m.c. <i>zadan</i> زدن	to strike .. <i>zan</i> زن
* <i>bakhīdan</i> بخیدن	to stitch .. <i>bakhya kun</i> بخیه کن (m.c.).
* <i>istāndan</i> استاندن	} to carry away .. <i>silān</i> سقان
m.c. <i>sitādan</i> سقاندن	
m.c. <i>sitāndan</i> † سقاندن	
m.c. <i>sitānīdan</i> † سقاییدن	
m.c. <i>ārāstan</i> † آراستن	} to adorn .. <i>ārāy</i> آرای or <i>ārā</i> آرا.
<i>ārastan</i> آراستن	
* <i>āmādan</i> آمادن	} to prepare .. <i>āmā</i> آما or <i>āmāy</i> آمای ;
* <i>āmūdan</i> † آمودن	
(āmāda kardan in m.c.)	
m.c. <i>bālīdan</i> بالیدن	} to grow, increase .. <i>bālāy</i> بالای
* <i>bālūdan</i> † بالودن	
* <i>bālā'idan</i> † بالاییدن	
m.c. <i>pā'idan</i> † پاییدن	to stand firm, endure; <i>pā</i> پا or <i>pāy</i> پای ; ( <i>pāyistan</i>
m.c. <i>pāyīdan</i> † پاییدن	look stedfastly at; to very rare).
* <i>pāyistan</i> پایستن	trample under foot.
m.c. <i>bāyistan</i> بایستن	to be necessary .. (بای) Imperative does not exist.
<i>payrāstan</i> † پیراستن	to adorn; to prune; to <i>pīrā</i> or <i>payrāy</i> پیرای or پیرا ;
( <i>pīrāstan</i> ) clip.	in m.c. <i>pīrāstan</i> .
m.c. <i>payvastan</i> پیوستن	to join, to be joined .. <i>payvand</i> † پیوند , tr. and
	intr. ; in m.c. the tr. is <i>payvasta kardan</i> .
* <i>tanīdan</i> † تنیدن	to draw tight; to twist; <i>tan</i> تن
* <i>tanūdan</i> † تنودن	be twisted.

<sup>1</sup> The only verb in which the Imperative appears to be derived from a verb totally different from the Infinitive.

<sup>2</sup> *Payvand* subs. "a joint, connection; mark of a join": *payvasta* (Participle) signifies also "always, continually."



*jīstan	چيستن	} to jump	.. jah جه
m.c. jastan	چستن		
jahīdan†	چييدن		
m.c. jūstan	چستن	to search (in m.c. also .. jū جو or jūy جوى = to find).	
m.c. chīdan	چيدن	to pluck, cull .. chīn چين	
m.c. bar khāstan <sup>1</sup>	برخاستن	to rise up, get up .. barkhīz برخيز	
m.c. khūpāstan <sup>1</sup>	خواستن	to wish, desire .. khūpāh خوا	
m.c. rastan	رستن	to be liberated, to escape; .. rah ر trans. and intrans. to let go.	
m.c. rū'idan <sup>2†</sup>	روييدن	} to grow	.. rū رو or rūy روى: (intrans.; rūyā vl. adjective).
m.c. rustan	رستن		
*rīstan	ريستن	} to spin	.. rīs ريس, or ris رس; (rīsmān thread).
*ristan	رستن		
m.c. rīsīdan†	رييدن		
m.c. rishtan <sup>3</sup>	رشتن	} to ease nature, to stool .. rī ري (and in m.c. rīn رين).	A crude word, only used by the vulgar. <sup>4</sup>
m.c. rīdan	ريدن		
*rīstan†	ريستن		
*zīstan	زيستن	} to live	.. zī زي
m.c. zīstan†	زيستن		
m.c. shikastan	شکستن	to break (trans. and in- .. shikan شکن trans. and trans.). intrans.	
m.c. kāhīdan <sup>5†</sup>	کاهيدن	} to lessen	.. kāh کاه tr. and intr.
m.c. kāstan	کاستن		
*gīristan <sup>6</sup>	گريستن	} to weep	.. gīrī گري; (gīrya kun m.c.).
m.c. gīristan†	گريستن		
m.c. gusistan	گستن	} to break off, to snap: .. gusil گل trans. and tr. and intr. intrs.; in m.c. trans.	
*gusustan	گستن		
m.c. gusīkhtan	گسيختن		

<sup>1</sup> Note that *khāstan* and *khūpāstan* though spelt differently are pronounced the same.

<sup>2</sup> *rū'idan* to grow; *rawīdan* or *raeīdan* (old) "to go, travel, walk."

<sup>3</sup> \**Rushtan* (old), "to colour, dye."

<sup>4</sup> In polite speech *sar-i qadam raftan* سر قدم رفتن (to squat), or *bi-kinār-i āb raftan* بکنار آب رفتن.

<sup>5</sup> In modern Persian *kāsr kardan* کسر کردن is preferred for tr. for lowering of price or value: *az qīmat-i qālī kāsta shud* m.c. "carpets have gone down."

<sup>6</sup> *Nigārist* "he looked" and *na-gīrist* "he did not weep."



* <i>mānistan</i> <sup>1</sup> مانستن	{ to resemble	.. <i>mān</i> مان intr.; <i>mānā</i> vl- adjective.
m.c. <i>māndan</i> <sup>1†</sup> ماندن	{ to remain, be super- fluous; to be fa- tigated; to resemble.	<i>mān</i> مان. The participle <i>mānda</i> is used as an adjective, "fatigued," especially by the Af- ghans. In India it also means "poor, worn out" (of animals).]
m.c. <i>nishastan</i> نشستن	<sup>2</sup> to sit	.. <i>nishīn</i> <sup>2</sup> نشین
* <i>nigaristan</i> <sup>3</sup> نگرستن	{ to look at, view	.. <i>nigar</i> نگر: ( <i>nigarīdan</i> very rare).
m.c. <i>nigarīstan</i> نگریستن		
* <i>nigarīdan</i> <sup>†</sup> نگریدن		
* <i>yāristan</i> <sup>4</sup> یارستن	{ to be able; (in dictionary	<i>yār</i> یار.
* <i>yāra</i> ستان یارستان	{ other meanings also given).	
m.c. <i>bastan</i> بستن	to bind	.. <i>band</i> بند: [ <i>bastā shudan</i> pass. m.c.].
* <i>nishāstan</i> نشاستن	{ to place	.. <i>nishān</i> نشان: [ <i>nishāsta</i> نشاسته in m.c. = starch].
m.c. <i>nishāndan</i> <sup>†</sup> نشانندن		
<i>shū'īdan</i> شوئیدن	{ to wash	.. <i>shūy</i> شوی or <i>shūr</i> شور: ( <i>shūr</i> is the stem most in use in m.c., but both are used).
m.c. <i>shūstan</i> شستن		
m.c. <i>shūrīdan</i> <sup>5</sup> شوریدن		

*Remark.*—It will be noticed that some verbs have two forms of the Imperative stem, one ending in *ی* and one in a vowel without *ی*, as: *ā* آ or *āy* آی. In writing, both forms are used; but in modern colloquial the *ی* is nearly always discarded, as: *bi-gū* بگو "say" (not *bi-gūy* بگوی).

<sup>1</sup> *Mānand* مانند adv. (*mīl*) "alike, resembling." The Afghans use these verbs also as a transitive, "to put, place."

<sup>2</sup> *Nishasta ast* is both Perfect Tense and Past Participle with *ast* for the English Present tense: *ānjā nishasta ast* آنجا نشسته است "he is sitting (seated) there," but *ānjā mī-nishīnad* آنجا می نشیند "that is where he always sits."

<sup>3</sup> *ngarīst* = *nigarīst* "he looked" or else *na-gīrīst* "he did not weep."

<sup>4</sup> The Gabrs use this word in writing, *buzurgī khda rā kasī nīrad daryūft* بزرگی خدا را کسی نیارد دریافت "none can perceive the greatness of God."

<sup>5</sup> *Shurīdan* شوریدن (m.c.) also signifies "to grow mad, be distracted."



(2) Infinitives in *ūdan* ودن—of which there are not a large number, reject *dan* and change *ū* into *ā* or *āy*, as:—

m.c. *sitūdan* <sup>1</sup> ستودن to praise

.. *sitā* ستا or *sitāy* <sup>2</sup> ستاي

m.c. *namūdan* نمودن to do, to show

.. *namā* نما or *namāy* نماي  
trans. and intrans.

*Exceptions.*

m.c. *būdan* بودن to be

.. *bū* بو or باش *bāsh*.

m.c. *shudan* شدن } to become, to go

.. *shaw* شو.

\**shūdan* شودن }

\**tanūdan* تَنودن } to draw tight, to twist, *tan* تن.

\**tanīdan*† تَنیدن } be twisted.

*shanūdan* شنودن }

m.c. *shanīdan* شنیدن } to hear

.. *shanaw* شنو.

m.c. *shanuftan* شنفتن }

\**zinūdan* زَنودن to neigh

.. *zinaw* زَنو: (*shayha kashīdan* in modern colloquial).

\**darūdan* درودن } to reap

.. *daraw* درو. (In mod. Pers. the infinitive *daraw kardan* is preferred).

m.c. *daravīdan*† درویدن }

m.c. *ghunūdan* غَنودن }

*ghunavīdan*† غَنویدن } to slumber, doze .. *ghunaw* غَنو.

*Remark.*—The following are regular: m.c. *āzmūdan* آزمودن “to try, to prove” (tr.); *āsūdan* آسودن “to rest, be satisfied, be at ease” (intr.); m.c. *afzūdan* فزودن or *fuzūdan* فزودن “to increase” (tr. and intr.); m.c. *ālūdan* آلودن “to stain, pollute; to be polluted” (tr. and intr.); (in m.c. intransitive is *ālūda shudan* آلوده شدن); m.c. *andūdan* <sup>3</sup> اندودن “to plaster, smear, gild, to twist”; m.c. *pālūdan* <sup>4</sup> پالودن “to strain, filter; become pure” (tr. and intr.); m.c. *bakhshūdan* بخشودن (also m.c. *bakhshīdan* بخشیدن) “to give, bestow, forgive”; m.c. *rubūdan* ربودن or \**rūbūdan* روبودن “to rob, carry off; withdraw oneself from sight” (trans.); m.c. *zadūdan* زدودن “to polish, scour; wipe sadness from the mind”; \**sūdan* سودن (also m.c. *sābīdan* ساییدن and m.c. *sāīdan* سائیدن) “to rub, wear, anoint” (tr.)<sup>5</sup>:

<sup>1</sup> *Sitā*\*ish *kardan* is also in use.

<sup>2</sup> *Vide* § 72 (a).

<sup>3</sup> In modern colloquial *andūd kardan* is preferred.

<sup>4</sup> In m.c. *fālūda-yi* (or *pālūda-yi* فالوده یا پالوده) *ēib* = ‘sharbat of minced apple, rose-water and sugar.’ The Afghans use this verb and *pālīdan* پالیدن for “to search.” *Pālūda* in m.c. is also a sweetmeat made of starch and sugar. In m.c. this verb is tr.; the intrans. form is *pālūda shudan*.

<sup>5</sup> Intransitive سائیده شدن *sāīda shudan*.



*farsūdan* فرسودن "to rub, wear; to be worn, old" (tr.)<sup>1</sup>: m.c. *farmūdan*:<sup>2</sup>  
*qarmūdan* فرمودن "to order": *kushūdan* کشودن (also *kushādan* کشادن) "to open":  
 m.c. *gushūdan* گشودن or *gushādan* گشادن.

(3) Infinitives in *tan* preceded by *kh* خ, reject *tan* and change خ into ز:—

*pukhtan* پختن to cook .. *paz* پز  
*andākhtan* انداختن to throw .. *andāz* انداز.

*Exceptions.*

*\*ākhtan* آختن } to draw a sword; to *āk* آخ.  
*\*akhtan* <sup>3</sup> } geld.  
 m.c. *shinākhtan* شناختن to recognize .. *shinās* شناس.  
 m.c. *gusīkhtan* گسیختن }  
 m.c. *gusastan* گستن } to break off, snap .. *gusil* گسل, tr. and intr.  
*\*gusustan* گستن }  
*\*sukhtan* سختن } to weigh .. *sanj* سنج.  
 m.c. *sanjīdan* <sup>4</sup> سنجیدن }  
*\*pīkhtan* پیختن } to twist, to coil .. *pīch* پیچ, tr. and intr.  
 m.c. *pīchīdan* <sup>5</sup> پیچیدن }

*Remark.*—The following are regular:—m.c. *afṛākhtan* افراختن (or m.c. *afṛāshṭān* افراشتن) "to raise on high; to exalt" (tr.): *afṛūkhtan* افروختن (m.c.) "to set on fire" (tr.); m.c. *āmūkhtan* آموختن <sup>6</sup> "to learn; to teach" (tr. and intr.): m.c. *āmīkhtan* آمیختن "to mix, mingle; to be intermixed" (tr. and intr.): m.c. *angīkhtan* انگیختن (also *angīdan* انگیدن) "to excite, rouse": m.c. *āvīkhtan* آویختن "to hang, suspend" (tr.): m.c. *bākhtan* باختن "to play, to lose at play" (tr.): m.c. *pardākhtan* <sup>7</sup> پرداختن "to finish; bring to perfection; to be busily engaged" (tr. and intr.): m.c. *parhīkhtan* پرهیختن <sup>8</sup> (old) "to educate" (but *parhīzīdan*) پرهیزیدن, Imper. پرهیز, "restrain oneself, abstain" (intr.): m.c. *bīkhtan* بیختن

<sup>1</sup> Usually the participle فرموده with an auxiliary verb is used.

<sup>2</sup> Also in compound verbs used as a substitute for *kardan*, to indicate respect.

<sup>3</sup> But *akhta kardan* اخند کردن "to geld" only.

<sup>4</sup> In m.c. to learn only: *āmūzāndan* آموزاندن or *āmūzānīdan* آموزانیدن (m.c. "to teach.")

<sup>5</sup> *Man bi-īn kār namī-pardāzam* من باین کار نمی پردازم (m.c.) "I cannot do this"  
*man īn kār ra pardākhtam* من این کار را پرداختم (m.c.) "I completed this":  
*az namāz pardakht* (m.c.) "he finished his prayers" = *fāriḡ shud*.

<sup>6</sup> *Parhīz* پرهیز "abstinence" and *pahriz kardan* پرهیز کردن only, are common in modern Persian.



“to sift” (in dict. also “to enslave; become weak”) (tr.): *tākhtan* تاختن  
 “to hasten; to assault: to make to gallop” (tr. and intr.): *tokhtan* توختن (old  
 “to pay a debt; to wish, to want”; m.c. *dūkhtan* دوختن “to sew” (tr. and  
 intr.): *rīkhtan* ریختن “to pour, diffuse; cast, melt; scatter, disperse” (tr.  
 and intr.): m.c. *sākhtan* ساختن “to make” (tr.): *\*supukhtan* سپختن “to  
 prick, pierce; thrust one thing with force into another”: m.c. *sūkhtan* سوختن  
 “to burn, to be inflamed, to set on fire” (tr. and intr.): m.c. *gudākhtan*  
 گداختن “to melt, to be melted” (tr. and intr.): m.c. *gurīkhtan* گریختن “to  
 flee away”: m.c. *navākhtan*\* نواختن “to soothe, caress, etc.”; to play upon  
 an instrument; to sing”; (and with an instrument of punishment) “to  
 chastise.”

(4) Infinitives in *tan* preceded by *sh* ش, reject *tan* and change *sh* ش into *r* ر, as:—

m.c. *dāshstan* داشتن to have .. *dār* دار.

*Exceptions.*

m.c. *gashtan* گشتن } to become, to saunter; .. *gard* گرد

m.c. *gardīdan*† گردیدن } to return; be inverted

*\*āghūstan*† آغوشتن }  
*\*āghūshīdan*† آغوشیدن } to embrace .. *āghūsh* آغوش  
*\*āghīshīdan* آغیشیدن }  
*\*ūghistan* وگشتن }

m.c. *kushtan* کشتن to kill .. *kush* کُش.

m.c. *hishtan* هشتن }

m.c. *hilīdan*† هلبیدن } to let down; to quiet, *hil* هِل or *hish* هِش.  
*\*hishīdan*† هیشیدن }

m.c. *sirishtan*† سرشتن } to mix; to create; .. *sirish* سرش.

*\*sarishīdan* سرشیدن } to mix.

m.c. *kāshstan*† کاشتن } to plough; sow; till *kār* کار; in m.c. “to sow.”

m.c. *kishtan* کشتن } the land; to plant

1 *Tākht u tār kardan* تاخت و تار کردن “to make an inroad”: *tākhtan kardan* تاختن کردن “to attack”: *takht āvardan* تاخت آوردن “to attack”: *tākht ā tārāj* تاخت و تاراج “plundering.” Hence from this verb, *tārī* came to mean “Arab horse, an (Arab) greyhound.”

2 *Bar sar-i kas-i rīkhtan* بر سر کسی ریختن “to fall upon”: *firū rīkhtan* فرو ریختن “to pour out”: *az ham rīkhtan* (m.c.) “to go to pieces; also *rīkhta shudan* ریخته شدن

3 In compound verbs, can take place of *kardan*, etc.

4 In modern colloquial, only to sing or play an instrument or chastise.

5 *Dar āghūsh giriftan* در آغوش گرفتن in m.c.

6 *Sirisht* سرشت “mixed; nature, etc.”; *sirishta* سرشته “mixed, kneaded,” but *sar rishta* “a knowledge of.”

7 *kishtan* کشتن “to sow,” but *kushtan* کشتن “to kill.”



m.c. <i>rīsidan</i> † ریسیدن	} to spin	.. <i>ris</i> ریس and <i>rīs</i> ; ریس <i>rīs</i> only in m.c.
m.c. <i>rishtan</i> رشتن		
* <i>rīstan</i> ریتن		
* <i>ristan</i> رستن		
m.c. <i>navishtan</i> † نوشتن	to write	.. <i>navīs</i> نویس
m.c. <i>āghashtan</i> آغشتن	} to mix; to moisten; be moistened; to defile.	<i>āghishta kun</i> آغشته کن.
m.c. <i>āghishtan</i> آغشتن		
* <i>āghushtan</i> آغشتن		

*Remark.*—The following are regular:—m.c. *ambāshtan* امباشتن and *anbāshtan* انباشتن (tr.) “to fill, etc.”; m.c. *angāshtan* انگاشتن (or m.c. *angārīdan* or \**angārdan* (intr.): “to think, imagine”: \**awbāshtan* وباشتن “to devour, swallow”: m.c. *pindāshtan* پنداشتن (or \**pindārīdan* پنداریدن) to think, consider; be proud” (intr.); m.c. *dāshtan* داشتن “to have, hold, keep” (tr.): m.c. *guzāshtan* گذاشتن “to place, put on, leave” (tr.): m.c. *guzashtan* گذاشتن “to pass, pass by” (intr.<sup>2</sup>): m.c. *gumāshtan* گماشتن “to appoint for a purpose<sup>3</sup>”: m.c. *nigāshtan* نگاشتن (or m.c. *nigārīdan* نگاریدن) “to paint, portray; embroider, to write.”

(5) Infinitives in *dan* preceded by *r*, or *n*, reject *dan* دن, as:—  
m.c. *kandan* کندن to dig, root *kan* کن.

*Exceptions.*

m.c. <i>āvardan</i> آوردن	to bring	.. <i>āvar</i> † آور or <i>ār</i> آر.
m.c. <i>shumurdan</i> شمردن	to count	.. <i>shumār</i> شمار.
m.c. <i>burdan</i> بردن	to carry, to bear	.. <i>bar</i> بر.
m.c. <i>kardan</i> کردن	to do	.. <i>kun</i> کن.
m.c. <i>murdan</i> مردن	to die	.. <i>mīr</i> میر.
m.c. <i>sipurdan</i> سپردن	} to resign, commit, deposit, travel.	<i>sipār</i> سپار.
* <i>supārdan</i> سپاردن		
m.c. <i>āzurdan</i> آزدن	} to offend, to injure	.. <i>āzār</i> آزار: <i>āzār dādān</i> .. آزار دادن (m.c.).
* <i>āzārdan</i> † آزاردن		
m.c. <i>afshurdan</i> افشردن	to squeeze; to express	.. <i>afshār</i> افشار.
* <i>farkandan</i> فرکاندن	to dig a canal, bring water into the fields.	.. <i>farkan</i> فرکن, and <i>farkand</i> فرکند.

<sup>1</sup> *nūshidan* (gen. *nūshīdan* or *nūsh kardan*) “to drink”; but *navishtan*, etc., “to write.”

<sup>2</sup> Also m.c. *guzar kardan* “to pass by (a person, etc.).”

<sup>3</sup> In India the past participle, *gumāshta*, is a common term for a commissary, or agent, especially in the Commissariat Department.



(6) Infinitives in *tan* تن preceded by *f* ف, reject *tan*, تن and, by a law of permutation common to several languages, change the *f* ف into *b* ب: many verbs, however, retain the *f*:—

m.c. *yāftan* یافتن to get, obtain

.. *yāb* باب.

m.c. *bāftan* بافتن to weave

.. *bāf* باف.

### Exceptions.

m.c. *pazīrustan* پذیرفتن to accept, approve

.. *pazīr* پذیر.

m.c. *suftan*<sup>1</sup> سفتن to bore, pierce

.. *sumb* سنب; *sufta kun* سفتد

سفتد *sufta kardan* کن

کردن in m.c.

m.c. *nihustan* نهفتن to conceal

.. *nihuft* نهفت.

m.c. *āshūstan* آشفتن

*\*āshūstan*† آشوفتن } to disturb

.. *āshūb* آشوب

m.c. *kāftan* کاften

m.c. *kāvidan* کاویدن } to dig, to root up

.. m.c. *kāv* کاو, or کن *kan*.

m.c. *kandan*† کندن

m.c. *shiguftan* شکفتن } to expand (of a flower), *shiguft* شگفت

m.c. *shikuftan* شکفتن } to smile.

m.c. *raftan* رفتن to go

.. *raw* رو.

m.c. *shinuftan* شنفتن

m.c. *shanūdan* شنودن } to hear

.. *shinaw* شنو.

m.c. *shanīdan* شنیدن

m.c. *guftan* گفتن<sup>2</sup> to say

.. *gū* گو, or *gūy* گوی.

m.c. *kūftan*† کوفتن

*\*kuftan* کفتن } to break, bruise, knock, *kūb* کوب.

m.c. *kūbīdān*† کوبیدن } trample under foot

m.c. *rūftan*† روفتن

*\*ruftan* رفتن } to sweep

.. *rūb* روب.

m.c. *rūbīdān*† روبیدن

m.c. *farīstan*† فریفتن } to deceive

.. *farīb* فریب, also *firīb dādan*

*\*farīstan* فریفتن } فریب دادن, m.c.

m.c. *gīristan* گیرفتن to seize

.. *gīr* گیر.

<sup>1</sup> *Sufta* سفتد Past Participle, but *sifta* سفتد (in m.c. *sift*) "thick, coarse," from an obsolete Infinitive.

<sup>2</sup> *Guftan* گفتن sometimes means to say to oneself, hence "to think":—

طبعم نماز و روزه چون مائل شد

گفتم که مراد کُلّی ام حاصل شد

*Tab'-am bi-namāz u rūza chun mā'il shud*

*Guftam ki murād-i kullī-yam hāsil shud.*

"To prayer and fasting when my heart inclined,

All my desire I surely hoped to find: "—(O. K. 180 Whin.)



m.c. <i>khufan</i>	خفتن		<i>khuft</i> (m.c.)	خفت
m.c. <i>khwābīdan</i> †	خوابیدن	{ to sleep, crouch, etc.	<i>khwāb</i> (m.c.)	خواب
m.c. <i>khushbīdan</i> †	خسبیدن		<i>khushb</i> (m.c.)	خسب
m.c. <i>khushpīdan</i> †	خسپیدن		<i>khushp</i> (m.c.)	خسپ
* <i>tāftan</i> †	تافتن	{ to twist		
* <i>taftan</i>	تفتن		.. <i>tāb</i>	تاب
m.c. <i>tābīdan</i> †	تابیدن			

*Remark.*—The following is regular:—m.c. *shitāftan* شتافتن to hurry, root *shtiāb* شتاب.

### § 75. Hybrid Verbs.

In addition to the pure Persian verbs, a certain number of hybrids are formed by affixing the termination *īdan* یدن—to an Arabic root. Example: m.c. *fahmīdan* فهمیدن “to understand”; *raqsīdan* (m.c.) رقصیدن (and *raqs kardan*) “to dance”; *ṭalabīdan* طلبیدن (m.c.) “to summon”; and a few others. *Ghālīdan* غلطیدن (m.c.) “to roll, to wallow” was originally Persian and then given an Arabic form by the Persians.

*Chalīdan* چلیدن (m.c.) is derived from the Urdu *chalnā* چلنا “to go.”

This hybrid Infinitive is called *مصدر جعلي*, as opposed to *مصدر اصلي*, a true Persian Infinitive.

### § 76. The Auxiliary Verbs (افعال معاون).

*Shudan* شدن “to become”; root *shaw* شو.

(a) The verb *shudan* شدن “to become, to go” is conjugated regularly. The Imperative is *shaw* شو: in the other tenses, *ر* before a vowel becomes *v*. The noun of agency *shavanda* is obsolete or else extremely rare.<sup>2</sup> The Aorist is *shavam* شوم or *bi-shavam* بشوم, both forms are used. The Imperative<sup>3</sup> seldom takes the prefix *به*.

(b) The third person singular of the Present and Preterite tenses is also used impersonally, especially in modern colloquial; *mī-shavad* میشود and *namī-shavad* نمیشود “is it possible?” and “is it not possible?” *mī-shud* میشد; *namī-shud* نمیشد “was it possible; was it not possible?”: vide § 77 (d).

(c) *Shudan* شدن is also used for conjugating the grammatical passive

<sup>1</sup> *Khawābūnīdan* خوابانیدن or *khawābūndan* خواباندن “to lull to sleep; to make (a camel) lie down; to lower (a flag or anything that is raised on high).”

<sup>2</sup> *Shavanda* شونده is sometimes used when translating literally from Arabic.

<sup>3</sup> *Gum shaw* گم شو or *gum bi-shaw* گم بشو “be off with you,” are both used in m.c.

<sup>4</sup> Compare *ahmaq! agar bi-tu tarsū mī-guftand chī mī-shud ki khud-at rā bī mahlaka andākhtī?* (m.c.) احمق اگر بنویسم میگویند چه میشد که خودت را به مهلکد انداختی? even if they did call you a funk what was there in that to make you go and cast yourself into danger?



voice. In other cases its place can be taken by either of its synonyms, *gashtan* گشتن, or *gardīdan* گردیدن, Imperative *gard* گرد.

(d) Note the following idioms:—

(1) *ān qadr ki raftan mī-shud raftam* آن قدر که رفتن میشد رفتم "I went as far as I was able"; *ān qadr ki karda mī-shud kardam* آن قدر که کرده میشد کردم "I did as much as I could."

(2) *Chunīn na-khūwāhad shud ki* چنین نخواهد شد که (Afghan and m.c.) "it will not happen that—"; *jihat-i khurāk just u jū kardan na-khūwāhad shud* جهت خوراک جست و جو کردن نخواهد شد (Afghan) "it will not be necessary to make a search for food."

(3) *Guftam chi mī-shavad agar īn kār rā kunī* گفتم چه میشود اگر این کار را کنی (m.c.) "I said why should you not do this?"; *guft agar dar muḡāvaḡa-yi ū shab-i tā'khīr kardī chi shudī* گفت اگر در مقارضة او شبی تاخیر کردی چه شدی (Sa'dī) "he said, if he had delayed having connection with her one night what would it have mattered."

(4) *Tājir bi-khanda shud* تاجر بخندید (m.c.) "the merchant began to laugh," vide § 79 (c).

(e) *Ba'd ma'lūm mī-shavad* بعد معلوم میشود (m.c.) "we shall see"; also *ma'lūm shudan* معلوم شدن (m.c.) "to appear."

*Remark.*—The auxiliary verbs are *khūwāstan* خواستن "to want" (used in the Future tenses of verbs); *hastan* هستن "to be, exist" (used in Perfect tenses); *būdan* بودن "to be" (used in the Pluperfect tenses); *tavānistān* توانستن "to be able" (used in the ماضی امکانی, etc.); *bāshīdan* باشیدن "to be" (used in the ماضی شکی), and *shudan* شدن "to become."

A defective verb is called ناقص التصريف. Some of the auxiliary verbs are also defective.

The افعال ناقصه are *shud* شد, *būd* بود, *gardīd* گردید and *gasht* گشت, etc., and sometimes *āmad* آمد and *bar-āmad* برآمد. They are called *nāqis* ناقص because though in appearance intransitive verbs, they yield no sense with a subject alone, thus *Aḥmad būd* احمد بود by itself is really meaningless.

Examples of *āmadan* آمدن as a *fi'l-i nāqis* are: *khaylī pūch bar-āmad* خیلی پوچ برآمد "it turned out (was) very useless":

ز آسمان بزمین مرده ناگهان آمد \* که آفتاب زمین تاج آسمان آمد

## § 77. *Tavānistān* توانستن "to be able": root *tavān* توان

(a) This verb is regular, except that certain tenses, etc., such as the Imperative, noun of agency, are not used.

(1) In classical Persian, this verb is usually either preceded by an

1 *Ān qadr ki mī-shud bi-ravam raftam* (m.c.) آنقدر که میشد بروم رفتم.

2 *Tavānistān* توانیدن obsolete.



Infinitive or followed by the shortened Infinitive, as : *tanhā kardan namī-tavānam* (Afghan and Indian coll.) "alone I am not able to do it"; از این سبب اول چراغ را کشتم که اگر روی پسر را خواهم دید<sup>1</sup> از شققت او را کشتن<sup>2</sup> ; *az in sabab avval chirāgh rā kushtam ki agar rū-yi pīsar rā khwāham dīd az shafaqat<sup>3</sup> ū rā kushtan na-khwāham tavānist* (Afghan) : *kas na-tavānad girift dāman-i dawlat bi-zūr* (Sa'dī) "none can compel fortune." This construction is still used by the Afghans and Indians in talking.<sup>4</sup>

*Remark.*—In the Gulistan, however, the full form of the Infinitive frequently occurs after the auxiliary, as : اگر بمعونت شما جهنی معین گردد که موجب : *agar bi-ma'ūnat-i shumā jihat-i mu'ayyan gardad ki mujīb-i jam'iyyat-i khātīr bāshad baqiyya-yi 'umr az 'uhda-yi shukr-i ān na-tavānam bīrūn āmadan* (Sa'dī) "if, through your influence, some means be settled that would release me from this burden I will be grateful to you for the whole of my life"; *guftam barāy-i nuzhat-i nāzīrān va fushat-i hāzīrān kitāb-i Gulistān tavānam taṣnīf kardan ki*—(Sa'dī) "I replied that I would perhaps compose<sup>5</sup> the Gulistan as a delight and a satisfaction<sup>6</sup> to its readers<sup>7</sup> so that—."

(2) Or the auxiliary is apocopated, i.e. the stem with or without the verbal prefixes is followed by the shortened Infinitive: in this case the verb is a present impersonal. This construction is modern as well as Afghan and Indian: *bi-hukm-i ān-ki parvārda-yi nī'mat-i in khāndān-am va bi-andak māya-yi taghyīr-i<sup>7</sup> khātīr bā valī-nī'mat-i khud bi-wafā'ī na-tavān kard ki*—(Sa'dī) "because I have been nurtured by the bounty of this House, and one cannot be faithless merely on account of a slight change in the regard of one's patron towards one";

دانی که چه گفت زال یار منم گرد دشمن بتوان حقیر و بیچاره شمرد

*Dānī ki chi guft Zāl bā Rustam-i gurd?*

'Dushman na-tavān haqīr u bīchāra shumurd' (Sa'dī).

"Knowest thou what said Zāl to the hero Rustam?"

"One ought not to count any enemy as despicable and impotent."

<sup>1</sup> In modern Persian *bi-bīnam* (Subjunctive) would be more usual.

<sup>2</sup> Also pronounced *shafaqat*.

<sup>3</sup> Colloquially, the Afghans often use the Past Participle instead of the Infinitive before the auxiliary, thus : *dīda namī-tavānam* دیدن نمی توانم (for *dīdan namī-tavānam* دیدن نمی توانم).

<sup>4</sup> I am able to and D.V. will : note direct narration in Persian.

<sup>5</sup> *Lit.* "amplitude."

<sup>6</sup> The book being called the "Rose Garden," there is a play upon the word *nāzīr* ناظر "spectator."

<sup>7</sup> *Taghyīr* تغییر "change," but *taghayyur* تغیر "anger."





امروز بکش که میتوان گشت کاش چو بلند شد جهان سوخت

*Imrūz bi-kush ki mī-tavān kusht*

*K'ātash chu buland shud jahān sūkht* (Sa'dī).

"Kill to-day while it is possible to kill,

For a small fire, if it becomes great, burns<sup>1</sup> the whole world."

Both constructions occur together in the following:—  
 ملامتش کردند که *malāmat-ash kardand ki chunīn sayd<sup>2</sup> dar dām-at uftād va na-tavānistī nigāh dāshtan?* *Guft ay barādarān chī tavān kard?*—(Sa'dī) "They upbraided him saying, 'such a fine fish<sup>3</sup> fell to thy lot<sup>2</sup>—and thou couldst't not keep it'? He said, 'my brethren, what can one do—'?"

*Remark I.*—Sometimes the auxiliary is not apocopated but is used impersonally in the third person singular, as: گفت از برای آنکه هر روزش میتواند دید مگر در زمستان که—  
*guft az barā-yi ān ki har rūz-ash mī-tavānad dīd magar dar zamistān ki*—(Sa'dī) "because one can see him (the Sun) every day, except in winter, when—."

*Remark II.*—The apocopated auxiliary is rarely followed by the full form of the Infinitive:—

بعذر توبه نوان رستن از عذاب خدای و لیک می نتوان از زبان مردم رست

*Bi-'uzr-i tauba tavān ristan az 'azāb-i Khudāy*

*Va-līk mī-na-tavān az zabān-i mardum rast*—(Sa'dī).

"By the atonement of repentance one can escape the wrath of God,

But escape from the tongue of men one can never."

In this example *rastan* رستن is used for *rast* رست in the first line: also *mī-na-tavān* می نتوان in the second line for *namī-tavān* نمی توان is a poetical license only.

(3) A third construction is the Aorist (or Subjunctive) after the auxiliary, as:—

ورنه —زاوار خدایندیش کسی نتواند که بجا آورد

*Warna sazā-vār-i khudāvandi-yash*

*Kas na-tavānad ki bi-jā āvarad* (Sa'dī).

"Otherwise fitting His Glory,

None is able to perform what is worthy of it."

(This construction is used in modern Persian.)

<sup>1</sup> Note the Preterites for the Aorist and Present tenses in a condition, after *chūn* چون.

<sup>2</sup> *Sayd* صید Ar. is applied to any game, or quarry, or prey; anything in fact from a mouse to an elephant: the Persian (and Indian) equivalent is *shikār* شکار.

<sup>3</sup> *Dām* دام "snare" is applied to any kind of net, snare, or trap, literally and figuratively. By trappers it is specially applied to a noose or set of nooses.



*Remark.*—*Tavān* توان also takes the prefix *bi-* (بی- *bi-tavān*). *Tavān* توان is said to be sometimes contracted into *tān* تان. *Shāyad* شاید and *bāyad* باید are sometimes used as synonyms for *tavān* توان.

(b) (1) In modern Persian, the last construction is the usual one, but in speaking the conjunction *ak* is generally omitted, as: *namī-tavānam bi-yāyam* "I can't come," or "I will not be able to come" for *namī-tavānam ki bi-yāyam*<sup>1</sup> اگر میل داشتم باشید نمیتوانید در مهمان خانه نمیتوانم که بیایم *agar mayl dāshtha bāshid mī-tavānid dar mihmān-khāna manzil kunid* (modern colloquial; Rozen's grammar) "if you like, you can put up in the hotel": *ki* که is understood after *mī-tavānid* می توانید.

(2) The shortened Infinitive after the tenses of this auxiliary is still used by the Afghans and Indians, but in the modern colloquial of Persia this construction is not common: when used it is generally in third person singular, as: *in shakhs in kār rā namī-tavānad kard* (m.c.) این شخص این کار را نمی تواند کرد "this man can't (or won't be able to) do this."

(3) The Impersonal construction is also used in m.c., as: چگونه میتواند این *chigūna mī-tavān in kār rā kard?* (m.c.) "how is one to do this?": *namī-tavān (or na-tavān) bāvar kard* (m.c.) *bāvar kard* (m.c.) "one cannot believe this": *na-tavānist kard* (m.c.) or *namī-tavānist kard* (m.c.) "one could not (past) do this."

*Remark.*—The Perfect of *tavānistān* توانستن is subject to the same rules that govern the Perfects of other verbs, vide § 125: *vagt-i dar Landan būdand tavānistā and ānjā bi-ravand* بودند آنجا بودند توانسته اند آنجا بودند ; the Perfect shows the speaker was not present.

(4) The auxiliary need not be repeated before the second of two verbs, as: *shumā mī-tavānid ānjā bi-yāyid va asp-davānī kunid?* شما میتوانید آنجا بیایید و اسب دوانی کنید *va asp-davānī kunid?* (m.c.) "can you come there and (can you) gallop your horse?"

Occasionally, a transitive verb is understood, or *tavānistān* توانستن is itself considered transitive, as: *ammā kas-i ki kūcha va bāzār-i Isfahān rā nīk bi-dānad va dar shab rāhnumā-i bi-tavānad, ghayr az man na būd* اما کسیکه کوچه و بازار اصفهان را نیک بداند و در شب راه نمائی بتواند غیر از من نبود (Tr. H. B. Chap. V), "but there was none but me who knew the streets of Isfahan, and who could act as guide in them." *Guftam 'ānki kūk kardan-i sā'at rā na-dānad idāra-yi mamlakat rā chigūna tavānad?* گفتم آنکه کوک کردن ساعت را ؟ نداند اداره مملکت را چگونه تواند (Tr. H. B. Chap. VII) "I said, 'how can a man who does not even know how to wind up a watch, manage a kingdom?'" : بعد از این حکایت من ترا رهائی نمی توانم (Tr. H. B. Chap. XXXVIII): با جمالی که بالاتر از آن تصور نمیتوان بحضور آمد (Tr. H. B. Chap. XL).

<sup>1</sup> *Man qādir namī-būsham ki in kār rā bi-kunam* من قادر نمی باشم که این کار را بکنم نمیتوانم.

<sup>2</sup> Either a simple question or in the sense of 'it is impossible to do this.'



(c) An Indian use of this verb is illustrated in the following example :—  
*bi-hama hāl ahl-i īn masjid jamā'at-i buzurgān va ma'ārif tavānad būd*  
 (classical) "I said to myself perhaps the people of this mosque are a congregation of big and well-known persons." If *خواهند بود* was substituted, the sense would be "must be": *mī-bāshand* باشند *می* would mean "are." *Shāyad bāshand* شاید باشد could also be used.

(d) As already mentioned in § 76 (b), the third person singular of the Present and Preterite of *shudan* شدن is used impersonally. It is followed either by the Subjunctive or by the shortened Infinitive, as : *بواسطه بدی راه نمی شد* *bi-vāsita-yi badī-yi rāh namī-shud hamān rūz tā bi-sar-i kūtal bi-rasīm* (m.c. Roz. Gr.) "on account of the badness of the road it was impossible to reach the top of the pass that day" : *نمی شد که این نصیحت را* : *namī-shud<sup>1</sup> ki īn naṣīḥat rā bi-zanat bi-kunī* (m.c.) "was it not possible for you to give this piece of advice to your wife (and not to me)?" : *پیش از عید نه خیر نمی شود* *na khayr namī-shavad* (m.c.) "no, it is impossible" : *پیش از رفت* *pīsh az 'īd<sup>2</sup> namī-shavad raft* (m.c.) "we can't go before the 'īd" : *نامی شواد تا امشب پس بگیرم* *namī-shavad tā imshab pas bi-gīram* (m.c.) "can't I possibly have it back by to-night?" Note the shortened Infinitives in the following : *اگر قصد<sup>3</sup> نباشد چه طور میشد سنگ را برداشت انداخت* *agar qaṣd<sup>4</sup> na-bāshad chī ṭawr mī-shud sang rā bardāshat andākht* (m.c.) "were there no intention, how was it possible (how did it happen) to have picked up a stone and thrown it?"<sup>5</sup>

(e) To be able, can also be expressed by the Passive, as : *چگونه می توانیم خسته نشود* *chi ṭawr bi-yāyīm, khasta shuda nā-tavān gashtīm va qadamhā-yi<sup>6</sup> mā bar-dāshita namī-shavad* (m.c.) "how can we come? we are worn out by fatigue, and cannot even lift our feet (our feet cannot be lifted)."

دانسته نمی شود بمعبار عقول سنجیده نمیشود بمقیاس قیاس

*Dānista namī-shavad bi-mī'yār-i 'uqūl*

*Sanjīda namī-shavad bi-mīqyās-i qiyās.*

"No man of science ever weighed (it) with scales,  
 Nor made assay with touch-stone, no, not one!"

(O. K. 279 Whin.)

<sup>1</sup> Generally pronounced *kūtal*.

<sup>2</sup> Or *chī mī-shud agar īn naṣīḥat rā bi-zanat mī-kardī* (m.c.). Colloquially and vulgarly the Imperfect is often used for the Present, apparently from a confused idea that the Imperfect is a Subjunctive or Conditional. An English writer sometimes says, "What *were* you pleased to order?"

<sup>3</sup> Vulgar *'ayd*.

<sup>4</sup> For *qaṣd-at* قصد.

<sup>5</sup> This use of *shudan* شدن is classical as well as modern colloquial.

<sup>6</sup> Or singular *qadam* قدم, as a collective noun.



*Remark.*—Before a compound of substantive, etc. and verb, the auxiliary ‘can,’ in modern colloquial, often immediately precedes the verbal member of the compound, as : *āvāza mī-tavānī bi-khūnī* آواز میتوانی بخوانی (m.c.) “can you sing?”, or *mī-tavānī (ki) āvāza bi-khūnī* میتوانی (که) آواز (که) بخوانی (m.c.)?

(f) *Tavānā* توانا is an adjective “powerful,” and its negative form is *nā-tavān* ناتوان, and also *nā-tavānā* ناتوانا (old).

*Tavān-gar* توانگر is an adjective, signifying “powerful, rich.”

*Tavān* توان is a substantive “strength.”

(g) *Yārastan* یارستن or *yāristan* یارستن (rt. *yār* یار) “to be able; to stretch out the hand,” and *ārastan* آرستن (rt. *ār* آر) “to be able; to adorn” occur frequently in poetry for *tavānistān* توانستن.

*Yārā* یارا (subs.) “boldness; power.”

(h) *Dānistān* دانستن “to know” is in classical and modern Persian used for “to be able”: the construction is the same as with *tavānistān* توانستن.

پس از ملامت و شنعت گناه دختر چیست  
ترا که دست بلرزد گهر چه دانی سفت

*Pas az malāmat u shun'at, gunāh-i dukhtar chīst*

*Turā ki dast bi-larzad guhar chi dānī suft?*

“After reproving and abusing [the husband] Sa'dī said, ‘What is the girl’s fault?’

How can you whose hand trembles, string a pearl!’” —(Sa'dī).

(*Gul., Chap. VI, last lines.*)

*Ū mī-dānad bi-kunad?* او میداند بکند? (vulg.) “can he do it; does he know how?”

(i) ‘To be able’ can also be paraphrased by such expressions, as : *agar az dast-at bi-yāyad* اگر از دستت بیاید; *az rū-yi man namī-āyad* (or *namī-shavad*) *ki*—که “I am ashamed to—(i.e., I can’t<sup>2</sup>)—”: *qādir būdan bar*—قابل بودن بر: *qābil-i* or *qābil bar—būdan*, قابل بودن; *dar quvva-yi khud دیدن* (یا بودن) *tavānā nīstam ki in kār rā bi-kunam* توانا نیستم که این کار را بکنم, or *tavānā-i-yi in kār rā na-dāram* توانایی این کار را ندارم: *imkān dāshtan* امکان داشتن Vide also § 76 (d) and § 77 (e) for “to be able.”

### § 78. *Giriftan* گرفتن.

(a) *Giriftan* گرفتن, root *gīr* گیر “to seize, etc.”; transitive and intransitive.

The Imperative form *gīr* گیر is not used colloquially: always *bi-gīr* بگیر.

<sup>1</sup> There is, of course, a double meaning: *guhar-i nā-sufta* گهر ناسفته is a poetical expression for a virgin.

<sup>2</sup> *Khaylī pur-rū hastī* خیلی پر روهستی (m.c.) “you’re very shameless”: *rū az pīsh bardāst* رو از پیش برداشت (m.c.) “he hid himself.”



In *classical* Persian, in addition to its ordinary signification of "to take, seize," this verb, preceded by an Infinitive, means "to begin," as : بزبانی که داشت ملک را دشنام *ū guftan girift* "he began to speak"; *bi-zabān-i ki dāsh-t malik rā dushnām dādan girift va saqat guftan* (Sadī) "he began to abuse the king and use bad language in his native-tongue : *zabān-darāzī kardan girift* (Sa'dī) "she began to scold."

This idiom is still used colloquially by the Afghans and Indians, but is nearly obsolete in modern Persian. In a few cases only, in modern Persian, does *giriftan* گرفتن mean "to begin"; *dil-am tāpīdan girift* دلم طپیدن گرفت (m.c.) "my heart began to beat": *barf girift* برف گرفت, *bārān girift* باران گرفت (m.c.) "it began to snow; it began to rain." For "to begin" in modern Persian, *vide* § 79.

(b) *Giriftan* گرفتن also means "to suppose, admit." (In poetry the Imperative *gīr* گیر is frequently used interjectionally in this sense). Examples : *gīram ki ghamat nīst gham-i mā ham nīst?* (Sa'dī) "I admit you have no anxiety. Have we then none?" : *va giriftam* (or *gīram*) *ki āmadand* (m.c.) "and admitted (or let me suppose) that they came": *hamchi<sup>1</sup> mī-gīrīm* (or *gīrīm*) (m.c.) "we will suppose (or let us suppose) so."

(c) Colloquially and vulgarly *giriftan* گرفتن is used pleonastically, as : *dallāk girift khwābīd* (m.c.) "the barber fell asleep"; *bi-gīr bi-khwāb* (m.c.) "go to sleep."

(d) Note the following intransitive or reflexive uses of this verb :—

تا چند کنم عرض نادانی خویش بگرفت دل من از پریشانی خویش

*Tā chand kunam 'arza-yi nā-dānī-yi khwīsh,*

*Bi-girift dil-i man az parīshānī-yi khwīsh?*

"Oft times I plead my foolishness to Thee,

My heart contracted with perplexity."

(O. K. 281 Whin.)

*Didam ki nafas-am dar namī-gīrad* دیدم که نفسم در نمیگیرد (Sa'dī) "I saw that my speech (breath) did not sink in—made no impression": *āb dar gulū-yash girift* آب در گلویش گرفت "the water stuck in his throat; he choked": *nafas-at<sup>2</sup> bi-gīrad* "hold your tongue" (m.c.) *lit.* "may your breath be caught, may you choke": *tukhm az garmī dar girift* تخم از گرمی در گرفت (m.c.) "the seeds were scorched by the sun": *zabān-ash mī-gīrad* زبانش میگیرد (m.c.) "he stammers" (*lit.* his tongue sticks): *ū sar-ash bi-dīvār girift* او سرش بدیوار گرفت (m.c.) "he suddenly struck his head against the wall": *nabz-am īstāda ast, chashm-am namī-bīnad, gūsh-am girift, āh-āh-hāy<sup>3</sup> raftīm* (m.c.)

<sup>1</sup> *Hamchu* همچو is pronounced *hamchi*.

<sup>2</sup> i.e., "may you die": = "hold your noise, d—n you." Do not say *nafs*, which generally means "penis."

<sup>3</sup> The conventional way of writing this exclamation is آه ها های.



"my pulse has stopped, my eyes don't see, my ears too don't hear—ah! I am gone" (the last words of a dying man); *giryā dar gulū-yash girift* (m.c.) "sobs choked his utterance."

(e) *Aftāb girifta ast* (m.c.) "the sun is eclipsed."<sup>1</sup> *Girifta* is also an adjective, "dark," applied to colouring.

(f) *In šūrat* (or *in sarūd*) *gīranlagī na-dārad* (یا این سرود) (m.c.) "this picture (or this song) has no attractiveness in it."

(g) *Ū tamām-i shab az harf zadan vā-gīr namī-kard* (or *ārām namī-girift*) (m.c.) "he ceased not to chatter all the night through."

(h) *Chilla-yi buzurg hanūz na-girifta ast* (m.c.) "the forty days of greatest heat (or greatest cold) have not yet commenced."

(i) In modern colloquial *giriştan* گرفتن and *sitāndan* ستاندن (vulg. *istāndan* استاندن) are used for "to buy."

### § 79. The Verbs "to begin, etc."

(a) For the use of *giriştan* گرفتن in classical Persian for "to begin," vide § 78 (a).

(b) (1) The verbs "to begin" are *binā kardan* بنا کردن; *āghāz namūdan* آغاز نمودن; *shurū' kardan* شروع کردن; *ibtidā' kardan* ابتدا کردن (of a work). They are followed by the Infinitive, as follows:—*va binā kardam bi-tamāshā kardan-i dukānhā* (m.c.) "I began to look at the shops"; *binā-yi rāh raftan guzāsh tam* (m.c.) "I began to walk"; *binā kardam bi-davam* (vulg.) "I began to run"; *shurū' bi-khūrdan namūd* (m.c.) "he began to eat"; *shurū' mī-kunad bi-giryā kardan* (m.c.) "she begins to cry"; *ibtidā' mī-kunam bi-nām-i Khudā* (mod. writing) "I begin in the name of God."

(2) *Dast bi-kār shudan* دست بکار شدن also means "to begin" (of a work only): *farḍā bāyad dast bi-kār shud* (m.c.) "we must begin the business to-morrow."

<sup>1</sup> *Kusūf* کسوف and *khūṣūf* خسوف may signify an eclipse either of the sun or of the moon, but the former is specially used for the sun and the latter for the moon. These words are only used in talking by the learned.

<sup>2</sup> *Va hama shab na-yārāmīd az sukhānhā-yi parīshān guftan* (Sa'dī): Mod. Pers. *hama-yi shab* "all the night" and *hama shab* "every night."

<sup>3</sup> *Binā'* signifies "building" and *binā' kardan* بنا کردن "to build"; *bannā'* بنا is a "mason"; *binā bar* بنا بر "because of"; and *binā bar-ān* بنا بر آن "therefore"; the ' not written in Persian.

<sup>4</sup> *Āghāzidan* آغازیدن is obsolete.

<sup>5</sup> Br. Ar. pl. *dakūkīn* دکاکین is also used in modern colloquial.

<sup>6</sup> In this phrase the *iṣṣāfat* is sometimes classically omitted.



(c) The following are Afghan idioms:—*kishti fero nashan namūd* (Afghan colloquial) "the ship began to sink": سنگ از کوه *sang az kūh ghalīdan kard* "the rock began to roll down the hill-side": در وقت پیشین روز طیار نمودن میز را بنا کردم *dar waqt-i peshin roz layyār namūdan-i mez rā binā kardam* (Afghan colloquial) "at midday I began to make the table"; عقب خیمه را کندن شروع کردم *'aqab-i khema rā kandan shurū' kardam* (Af. col.) "I began to dig (the ground) behind the tent": باد خوفناکی *bād-i khawf-nāk-i wazīdan namūd* (Afg. col.) [*bād-i sakht-i wazīdan girift* m.c.] "a terrible wind began to blow": تاجر بخنده شد *tājir bi-khanda shud* (Afghan, and modern colloquial) "the merchant began to laugh (went off into a laugh)."

(d) *Man bi-khanda uftādam* من بخنده افتادم (m.c.) "I began to laugh."

(e) There are in Persian no continuative verbs.

The continuative prefix *mī* می or *hamī* همی is added to the Imperative in classical Persian, or in poetry only.

In modern Persian, however, there is a curious continuative particle or particle of excess, *hay* هی, which can be prefixed to several tenses to form continuatives. This usage is at present considered vulgar, though used by Qa'ānī. *Hay shikār mī-kardīm* هی شکار میکردیم "we kept on shooting"; *hay bi-khur, hay bi-khur* هی بخور - هی بخور (to a greedy boy) "keep on eating, do." Possibly connected with *hamīsha* همیشه, this particle is probably immediately derived from the cry *hay! hay! hay!* of the camel-men, used to keep a string of slowly-moving camels in motion: it is to camels, what a swung lantern is to a shunting train. That this particle is connected with *hamī* همی and consequently with *hamīsha* همیشه, seems probable from the fact that *hamī* همی is sometimes substituted, as:—بدین طریق دل دو کس (Haji Baba, Chap. XXIX) "by this means he won the hearts of two persons; the one who received the present and the other who bore it": *ūrā دیدam hamī mī-khurad* او را دیدم همی میخورد (m.c. or local) "I saw him eating and eating" (i.e. a great deal).

### §80. *Khuwāstan* خواستن "to wish, etc."

(a) As already shown in the paradigm of the verb, the Aorist of *khuwāstan* خواستن followed by the apocopated Infinitive is used in forming the Definite Future, both in classical Persian and in modern colloquial.

<sup>1</sup> Note the *majhūl* sound of the vowels and the Infinitive without a preposition preceding the verba "to begin." *Nimūz-i peshin* نماز پیشین is an Afghan and Indian expression for the midday prayer: طیار "ready" is a common word in "Urdu."

<sup>2</sup> The Shah as a special mark of favour sent portions of his meal to his host, and to certain courtiers: they had to tip heavily the servants who brought the tid-bits. Every one was pleased, including the Shah, who could thus pay his servants out of other people's pockets. In the original احسان is a slip for بر احسان.



(b) In the Gulistan the unapocopated Infinitive frequently follows the Infinitive in the sense of a definite future, as: هرچه دانی که هر آئند معلوم تو har chi dānī ki har ā'inā ma'lūm-i tu *khwāhad shudan bi-pursīdan-i ān ta'jīl makun*—(Sa'dī) <sup>1</sup> "be not in haste to enquire about anything' that you know will of a surety become revealed to you (without asking)."

یار دیوین مرا گو بزبان پند مده که مرا نوبه بشمشیر نخواهد بودن

*Yār-i dīrīn-i marā gū bi-zabān pand ma-dih*  
*Ki marā tawba bi-shamshīr na-khwāhad būdan*—(Sa'dī).

"Tell my ancient friend to proffer me no advice,  
For I'll ne'er repent even at the point of the sword."

یکی را زشت خوئی داد دشنام تا حمل کرد و گفت ای نیک فرجام  
بقر زانم که خواهی گفتن کنی که دانم عیب من چون من ندانی

*Yak-i rā zisht-khū-i dād dushnām*  
*Tahammul kard u guft ay nīk-farjām*  
*Batar-z-ānam ki khwāhī guftan 'ān-i'*  
*Ki dānam 'ayb-i man, chūn man na-dānī.*

"A bad-tempered person abused some one.  
With resignation he replied, 'Oh thou, mayest thou be blessed!  
Worse am I than anything thou wilt say I am ;  
For thou dost not know my faults as I know them myself.' "

خشتی که ز قالب تو خواهند زدن ایوان سروی دیگران خواهد بود

*Khīst-i ki zi qālīb-i tu khwāhand zadan*  
*Ayvān-i surā-yī dīgarān khwāhad būd.*

"And see<sup>2</sup> your ashes moulded into bricks,  
To build another's house and turrets high."

(O. K. 162 Whin.)

The same construction is used in the Gulistan when *khwāstan* signifies "to wish," "to desire," as: و طفل بنادانی آنجا خواهد رفتن *va fiṣṭ ba-nādānī ānjā khwāhad raftan*—(Sa'dī) "and the boy through ignorance wished to go there":

ای هذرها نهاده بر کف دست عیبها بر گرفتند ز بر بغل<sup>3</sup>  
تا چه خواهی خریدن ای مغرور روز درمائی بدمی دغل<sup>4</sup>

<sup>1</sup> Note this meaning of *har chi* هرچه "whatever."

<sup>2</sup> "Stars" (understood) is the subject in the English.

<sup>3</sup> All one adjective.

<sup>4</sup> *Tū ū* = "it is not known": *tū-yī tajūhul*.



*Ay hunār-hā nihāda bar kaj-i dast*  
*'Ayb-hā bar girifta zīr-i baghal<sup>1</sup>*  
*Tā chi khwāhī kharīdan, ay maghrūr!*  
*Rūz-i darmāndagī ba-sīm-i daghal.—(Sa'dī).*

“Oh thou who displayest abroad thy virtues,  
 But hidest away thy vices from sight,  
 Shame<sup>2</sup>! what wishest thou to purchase, deluded being,  
 With thy base coin on the day of distress (the day of judgment)?”

*Remark I.*—In the Gulistan the auxiliary sometimes takes the prefix *bi-*, as:—

چـاـلـهـای فرـاوان و عمرهـای دراز      که خلق بر سر ما بر زمین بخـوهد رفت  
 چنانکه دست بدست آمدست ملک بما      بدستهای دیگر همچونین بخـوهد رفت  
*Chi sālā-yi farāvān va 'umrā-yi darāz*  
*Ki khalq bar sar-i mā bar zamīn bi-khwāhad raft*  
*Chunān ki dast bi-dast āmadast mulk bi-mā*  
*Bi-dasthā-yi dīgar hamchunīn bi-khwāhad raft.—(Sa'dī).*

*Remark II.*—The verb following the auxiliary is in classical Persian also put in the Subjunctive [*vide* end of (c) and Remark to (c)]. Ex.: گفت من او را *guft man ū rā namī-khwāham ki bīnam* (Sa'dī) “he said, ‘I do not wish to see him.’”

(c) The Afghans in speaking sometimes use a similar construction, but place the Infinitive *before* the auxiliary: من چیزی بطور نذر پش کردن خواستم *man chīz-e<sup>3</sup> ba-tawr-i nāzr pesh<sup>3</sup> kardan khwāstam* (Afghan coll.) “I wished to give him some small present”; *turā nā'ib-i khud<sup>4</sup> kardan mī-khwāham* (Afghan coll.) “I wish to make you my deputy.”

They, however, also employ the Aorist or Subjunctive after the auxiliary, as: دنبال آمد و میخواست که کشتی را بگیرد *dumbāl āmada mī-khwāst ki kishī rā bī-gīrad* “he followed and tried (wished) to seize hold of the boat.”

*Remark.*—This last is the ordinary construction in modern colloquial except that the conjunction is usually omitted, as: *mī-khwāham bi-pursam* — میخوام بپرسم “I want to ask you—.”

(d) *Khwāstan* خواستن is also a transitive verb signifying: (1) “to send for or to summon,” (2) “to desire (a thing)” and (3) “to love, to be fond of.”

<sup>1</sup> All one adjective.

<sup>2</sup> *Tā ū* = “it is not known”: *tā-yi tajāhul*.

<sup>3</sup> *Majhūl* مجهول vowels: *pīsh-kash* پیشکش (m.c.) a present from an inferior to a superior (used politely).

<sup>4</sup> Note that *rū* is omitted after *khud* (the second of two substantives in apposition in the accusative case).



(1) *bi-jihat-i hamīn būd shumā rā khwāstam* (m.c.) "it was for this reason that I sent for you": *bi-ishāra-e dast o rā nazd-i khud khwāstam* (m.c. and Afghan colloquial) "I called him to me by a signal with my hand."

(2) *agar marg mī-khwāhī bi-raw Gīlān* (proverb) "if you desire death go to Gīlān"; *mī-khwāstam bi-yāyad* (m.c.) (vulgar, Imperfect for Present tense) "I wish he would come."

(3) *man ūrā bisyār mī-khwāham* (m.c.) "I am very fond of him, love him very much."

(e) In modern colloquial, and in Kabuli Persian too, this verb also signifies "to intend," or "to be on the point of doing," as: *mī-khwāst bi-mīrad* (m.c.)<sup>2</sup> "he was about to die (not wished to die)"; *āghā mī-khwāhad chand-tā shalāq bi-āshpaz bi-zanad* (m.c.) "the master threatens the cook with his whip (Roz. Gr.)"; — *mī-khwāhad bi-ravad ki āghā*— (m.c.) "he is about to go when his master—"; *tamām-i mihnāt-i man mī-khwāst ki zā'i shavad* (Afghan coll.) "the whole of my labour was nearly being wasted."

(f) This verb is also colloquially used in an impersonal sense meaning "requires," as: *in khāna ta'mīr mī-khwāhad*<sup>3</sup> (m.c.) "this house needs repairing"; *ba-jihat-i naql kardan-i chīzhā bisyār waqt mī-khwāhad* (Afghan) "much time is requisite to remove the things"; *qalīcha kam rang ast qadr-i bishtar rang mī-khwāhad* (m.c.) "the rug is too light in colour; it wants a little more colour." To the remark "I have forgotten to bring any money," or "do you want such and such a thing?" the answer might be *namī-khwāhad* (m.c.) "it is not necessary, it doesn't matter."

The following are Afghan idioms:— *imroz<sup>4</sup> rā fāqa kardan me-khwāhad*<sup>5</sup> (Af.) "it is necessary to fast to-day" (for m.c. *imrūz bāyad rūza bi-dāram* امروز باید روزه بدارم); *marā bār bār bīrūn raftan me-khwāst*<sup>6</sup> (Af.) "it was necessary for me to go out frequently" (for m.c. *chand daf'a* چند دفعه لازم شد بیرون بروم).

<sup>1</sup> *Gīlān* is said to be the most unhealthy part of Persia.

<sup>2</sup> Or *ū nazdik būd bi-mīrad* او نزدیک بود بمیرد.

<sup>3</sup> *Nazdik būd zā'i shavad* (or *bi-hadar ravad*) (یا بهدر رود) (m.c.).

<sup>4</sup> Compare the m.c. use of *raftan* in § 82 (h).

<sup>5</sup> In India *marammat-talab ast*: in modern Persian in writing *ta'mīr lāzīm dūrad* تعمیر لازم دارد.

<sup>6</sup> Modern colloquial *lāzīm ast* لازم است.

<sup>7</sup> Or *lāzīm nīst* لازم نیست.

<sup>8</sup> *Majhūl* vowels.



*lāzim shud bīrūn bi-ravam*): *نیازمند بود بیرون بی-روم* (Af.) “food is necessary for both of us—both for you and me.”

(g) In modern colloquial, the Imperfect is also used in the sense of “should,” as: *mī-khūstī az avval hamīn yak-ī rā bi-yāvarī* (m.c.) “you should have brought this one at first”; *mī-khūst dīrūz bi-yāyad va līkin imrūz āmad* (m.c.) “he ought to have come yesterday and not to-day” [for *bāyist dīrūz bi-yāyad va līkin—*]; vide § 84 (o): *mī-khūstam bi-dānam* (m.c.) “I should like to know”; less peremptory than *mī-khūham bi-dānam* “I want to know.”

§ 81. *Guzāshstan* گذاشتن Imperative, *guzār* گذار; *Dādan* دادن Imper. *dih*; ده *Māndan* ماندن Imper. *man*; مان; and Verbs “to Permit, Allow.”

(a) *Guzāshstan* گذاشتن, Imperative *guzār*,<sup>4</sup> signifies “to quit, relinquish; to place; to perform, etc.” As an auxiliary followed by the Aorist or Subjunctive, with a conjunction expressed or understood, it signifies “to permit, let,” as: *bi-guzār biyāyad* “let him come,” (the Imperative alone would mean, “let him come”); *na-guzāst utāq-i ū harf bi-zanīm* (m.c.) “she did not permit us (give us time) to talk in her room”; *bad zāt khudat-ī lakāta ham hastī mī-khūhī khudat-rā bi-kush mī-khūhī bi-guzār* (m.c.) “wicked yourself and a trollope what’s more; if you want to kill yourself why do; if you don’t, then let it alone.”

(b) The Intransitive *guzāshstan* signifies “to pass” (of time): *taqt-i javānī guzāst naubat-i pīrī rasīd* رسید *وقت جوانی گذشت نوبت پیری رسید* “youth passed and old age came”; *az pahlū-yi ū guzāst* او گذشت *از پهلوئی او گذشت* (or *guzar kard* گذر کرد) “he passed by him”; *az īn mallab bi-guzar* (m.c.) “let this matter alone.”

(c) The Afghans and Indians use the verb *dādan* “to give” in the sense of “to permit,” as: *ān mardum rā gashtan dihed* (Afghan) *o rā bi-dih* “let them wander about (for a time)”; *o rā bi-dih*

<sup>1</sup> In modern colloquial *bī-jihat* بیجهت; also *lāzim ast* لازم است instead of *mī-khūhad*.

<sup>2</sup> *Majhūl* vowels.

<sup>3</sup> *Bāyad*, or *bāyist*; or *mī-bāyist dīrūz āmada būshad* باید یا بایست یا می-بایست دیروز آمده باشد *باید یا بایست یا می-بایست دیروز آمده باشد* (m.c.).

<sup>4</sup> *Guzār* گذار is also the Imperative of *guzārdan* گذاردن.

<sup>5</sup> Colloquially often *bu-guzār* بگذار; m.c. also *bi-hīl biyāyad* (vulg.).

<sup>6</sup> But of a place *kinār*, as *کنار خانه*.

<sup>7</sup> Corresponds to the Hindustani verb *denā* “to give” and “to allow.”



*ki bi-ravad*<sup>1</sup> (Afghan), or *o rā raftan bi-dih* (Afghan)<sup>2</sup> "let him go."

(d) The following are further examples of the use of the verb *dādan* دادن:—

(1) *ūrā dar pīsh-i khud rāh namī-dihad* (m.c.) "he does not allow him to come into his presence."

(2) *khud rā bi-bastan dād* (m.c.) "he allowed himself to be bound" (or *khud-rā bi-bastan taslīm kard* خود را بستن تسلیم کرد).

(3) The Imperative *dih* is used as an interjection of impatience or annoyance, in modern colloquial, as: *dih bi-raw murakhkhaṣ-i* (m.c.) "well then! go, you're dismissed."

(4) *bāyad yağ<sup>3</sup> nīm-tana-yi zarī-yi ābī dar Rasht bi-dihī bi-dūzand* (m.c.) "you must get a blue gold-embroidered jacket made in Rasht" (lit. you must give it that they may sew it): *(tā) bi-dihad bi-kushand* (m.c.) "so that he may get him killed."

(5) The Imperative *bed* (or more commonly *bedmi*) is a substantive: *bed*, or *bedmi* signifies the total revenue of a district paid to the Shah.

(e) Other verbs for "to permit" are *ijāza dādan* اجازه دادن, *izn dādan* اذن دادن, *murakhkhaṣ (būdan) ki—* مرخص (بودن) که "permitted to—"; *ravā dāsh-tan* روا داشتن "to consider right or lawful"; and *guzāsh-tan* گذاشتن; and *hishtan*, هشتن obsolete or vulgar.

(f) *Māndan* ماندن, intr. "to remain," etc., is in Afghan Persian also transitive, "to place." Note the following idioms:—

(1) *Az kār bāz mānda* (m.c.) "unable to work," "worn out."

(2) *Mānda* مانده "remained, left behind," hence in Afghanistan "tired" and in the Panjab also "thin."

(3) *Du māh bi-Id mānda* (m.c.) "two months before the 'Id'."

(4) *Kam mānd<sup>4</sup> bi-mīram* (m.c.) "I nearly died."

(5) *Az halākat chīz-i na-mānda būd* (Gulistan, Book II, St. IX) "you were within a hair's breadth of perishing."

<sup>1</sup> In modern colloquial *o rā bi-dih bi-ravad* (m.c.) would mean "give him (the beggar) something to go, to make him go."

<sup>2</sup> *Ūrā bi-guzār (ki) bi-ravad* (m.c.) او را بگذار که برود.

<sup>3</sup> *Yağ* vulgar for *yak*.

<sup>4</sup> Also commonly but incorrectly *kam mānda būd ki—* کم مانده بود که.



§ 82. The Verb *Raftan* رفتن<sup>1</sup> "to go, to continue";  
Imperative رو raw.

(a) The Afghans colloquially use *raftan* رفتن as an auxiliary signifying "to continue," as: zamīn regī būd از این باعث آسانی کنده میرفتم *az īn bā'is bi-āsānī kanda mī-raftam* (Afghan colloquial), "the soil was sandy, hence I continued digging it up with ease": من دیروز این چیزها را در بازار دیده *man dīrūz īn chīz-hā rā dar bāzār dīda mī-raftam* (Afghan coll.) "yesterday I continued looking at these things as I went": *bi-kan bi-raw* بکن برو (Afghan) also m.c. "keep on digging."

(b) *Raft āmad* آمد رفت, or *āmad u raft* آمد و رفت is a substantive "coming and going, frequenting; traffic."

(c) گذشت رفت "it is done, past; let us say no more about it" (m.c.).

(d) *Raftār* رفتار is a verbal substantive signifying "gait, manner of walking; conduct" and in some Indian MSS. "ambling": *raftār-i nā-hamvār* رفتار نا هموار "an inelegant way of walking, bad conduct"; *bad-raftār* بد رفتار (adj.), *bad-raftārī* بد رفتاری (subs.) "badly conducted, bad conduct."

(e) *Rafta rafta* رفتہ رفتہ "step by step, by degrees."

(f) *Raw kardan* رو کردن (m.c.) signifies "to start, commence (a business or matter)," as: *qālī bāfī raw karda am* قالی بافی رو کرده ام (vulg.) "I have commenced carpet-weaving": *raw kun raw kun* رو کن, رو کن vulg. interjection, "go on, go on!"

(g) In modern Persian, "let me go with you!" is *bi-guzār ki hamrāh-i shumā bi-yāyam* بگذار که همراه شما بیایم; but "let me go with him" is *bi-guzār ki hamrāh-i ū bi-ravam* بگذار که همراه او بروم.

(h) In modern Persian, *raftan* is also used in the sense of "being on the point of doing," "intending to do" [compare § 80 (e) *khvāstān* خواستن], as: *raftam ān rā bi-gīram ki dīdam mār-i rūyash uftāda ast* رفتم آنرا بگیرم که دیدم ماروی روش افتاده است (m.c.) "I was just going to take hold of it, when I saw that a snake was lying on it"; *raftam* رفتم does not here mean that, 'I went forward or progressed towards.'

§ 83. *Dāshdan* داشتن "to have, keep," etc.; Imperative دار *dār*.

(a) The peculiarity of this verb is that the Aorist (or Subjunctive) of the simple verb (*dāram* دارم) signifies "to have," while the Present tense (*mī-dāram* میدارم) signifies "to keep."

In modern Persian, therefore, to distinguish the Subjunctive from the Indicative Mood, the Perfect Subjunctive is as a rule used instead of

<sup>1</sup> *Ruftan* رفتن "to sweep."

<sup>2</sup> Vulg. for—*rāh andākhta am*.

<sup>3</sup> *Pūl dāram* پول دارم "I have money": *pūl rā mī-dāram* پول را میدارم "I keep charge of the money," for *nigūh mī-dāram* نگاه میدارم.



the Present Subjunctive, as: *bāyad khaylī sabr va hawsala dāshta bāshid* (m.c.) "it is necessary to have the greatest patience and forbearance" <sup>1</sup>: اگر گوسفند ده تا باشد <sup>2</sup> (or) باید هر کدام یک گوسفند داشته باشند *agar gūsfand dah tā bāshad* <sup>2</sup> (or *būd*) *bāyad har kudām yak gūsfand dāshata bāshand* (m.c.) "were the sheep ten in number, then all (everyone) ought to have one sheep apiece" : تو با این هوش باید خیلی شتر و رعه داشته باشی : *tu bā īn hūsh bāyad khaylī shutur va rama dāshta bāshī* (m.c.) "with all this intelligence you have, you must be possessed of many camels and flocks" ; (*rama* specially for sheep and goats).

This has led to a modern form of the Imperative *dāshta bāsh* باش داشته, *dāshta bāshid* باشید داشته (m.c.) in the simple (not in the compound) verb; *kār-i bi-īn na-dāshta bāsh* کاری باین نداشته باش (m.c.) "don't have anything to do with this." *Dār* دار is also used in m.c., as: این را بدار : "keep this, hold this." *In rā nigāh bidār* = *īn rā dāshta bāsh* باش داشته باین را.

Story-tellers say—این (اینها or ) را داشته باش for "here we will leave them for the present (while we see what was happening to—)."

(b) In classical Persian, *dāram* دارم, etc., is both the Present Indicative and the Subjunctive: *malik farmūd tā vajh-i* <sup>3</sup> ملک فرمود تا وجه کفاف او معین دارند تا *kafā-i ū mu'ayyan dārand tā*—(Sa'dī) "the king ordered a sufficient means of subsistence to be fixed for him" : *pādishāh amr farmūd ki khizāna rā mahfūz bi-dārand* پادشاه امر فرمود که خزانه را محفوظ بدارند *is* classical and modern; in modern Persian *dāshta bāshand* باشند داشته could be substituted here: *ya'nī īn qadr turā bar pāy hamī-dārad* (Sa'dī) یعنی این قدر ترا بر پای همی دارد (Sa'dī) "which being interpreted means that this amount (of food) is sufficient to sustain thee" ; here *nigāh mī-dārad* نگاه میدارد could be substituted for *hamī-dārad* همی دارد.

*Remark I.*—In modern, as well as in classical, Persian the Pres. Subj. of *dāshtan* داشتن is, in compound verbs, of the form of the Aorist, as: *ū marā farmūd tā īn rā bar-dāram* او مرا فرمود تا این را بردارم (m.c.) "he ordered me to remove this" : *bi-gū bā man suhbat bi-dārad* (m.c.) بگو با من صحبت بدارد : "tell him to talk with me." But *ū tama' dārad* او طمع دارد ; *az ū khwāhish dāram* از او خواهش دارم ; *iltimās az shumā dāram* ائتماس از شما دارم are Present Indicative. *talab dāram* طلب دارم ; عرض دارم.

<sup>1</sup> *Tū hamchu tu dūst-i bi-dāram,*

*Bāk-am na-bavad kashad bi-dār-am* (classical).

"As long as I have a friend like you, no fear have I that he will crucify me."

<sup>2</sup> Note singular, *bāshad* باشد for irrational animals; also the plural *dāshta bāshand* باشند after *har kudām* هر کدام.

<sup>3</sup> *Vajh* وجه is also used in m.c. for "sum, money" : *bā'd az mulūhaza-yi īn barūt enjī rā kār-sūzī dārid* بعد از ملاحظه این برات وجه را کارسازی دارید (m.c.); written on bills of exchange.



*Remark II.*—Frequently in compound verbs, and whenever the verb signifies “to keep,” the Present *mī-dāram* می‌دارم is used, as: *har rāz bā ū ṣuḥbat mī-dāram* هر روز با او صحبت می‌دارم (m.c.) “I converse with him daily”; *urā dūst dāram* or *mī-dāram* (می‌دارم) او را دوست دارم (m.c.) “I like him (or it) very much”; but *man hanūz bā ū ṣuḥbat dāram* من هنوز با او صحبت دارم (m.c.) “the matter is still under discussion, it is not yet finally settled”: *nigāh bi-dār* نگاه بدار “keep”; *dast bi-dār* دست بدار “cease from”; *bar mī-dārand* بر می‌دارند “they are removing, carrying away.”

*Remark III.*—In modern colloquial, the Aorist form is also used for the Future, as: *in barāy-i shumā ḡamar-ī nā-dārad* این برای شما ثمری ندارد (not *namī-dārad* نمی‌دارد), or *na-khṡāhad dāšt* نخواهد داشت (m.c.) “this will be of no benefit to you.”

*Remark IV.*—Such forms as *sākhta bāsh* ساخته باش (local?) “be ready” and *ārāsta bāsh* آراسته باش “be dressed,” must not be confused with the form *dāšta bāsh* داشته باش; in the two first, the participles are adjectives, whereas *dāšta bāsh* داشته باش is a transitive verb. Vide § 125 (j) (6).

(c) The Afghans and Indians say *mī-dāram* می‌دارم for دارم “I have.”

(d) The Imperfect of the simple verb *dāshstan* داشتن, except in conditional sentences,<sup>1</sup> is rare in modern Persian; the Preterite, as is the case with the verb *būdan* بودن, usually taking its place; thus if, in the sentence *vaqt-ī ki dar jahāz būdam khayāl mī-kardam ki—*, the verb *dāshstan* داشتن were substituted for *kardan* کردن, the verb would be *khayāl dāshnam* خیال داشتم and not *khayāl mī-dāshnam* خیال می‌داشتم.

In compounds, however, the Imperfect is used, as: *bā ū ṣuḥbat mī-dāshnam* با او صحبت می‌داشتم (m.c.) “I used to talk with him.”

(e) In modern colloquial, *dāshstan* داشتن is also idiomatically used with a continuative and present signification, as: *hanūz dārad* هنوز دارد می‌آید *mī-āyad* “he is now coming along”; similarly *dārad mī-ravad* دارد می‌رود, etc.: *dāshand mī-āmadand* داشتند می‌آمدند (m.c.) “they were coming along.”

(f) In some parts of Persia, it is also used in the sense of ‘hold,’ i.e., ‘consider’ (for *mī-dānam* می‌دانم): *in miz rā kharīda dāram* این میز را خریده دارم (m.c.) “I consider this table as bought”; *man ān murgh rā girifta dāram* (local) “I consider that bird as good as caught” = گویا گرفته ام.

(g) The following is an Afghan colloquialism:—*man dar bāzār chīz-ī kharīdan dāram* “I have to buy something in the bazar.”

(h) In modern colloquial *dārad* دارد is often used impersonally ‘there is, there are,’ or with the subject understood, as: *ayb na-dārad* عیب ندارد, or ندارد ضرر.

<sup>1</sup> The Imperfect of the simple (as well as of the compound) verb is used freely in conditional sentences.

\* = *in miz rā kharīda girifta am*; or (correct m.c.) *kharīda bi-dān*.



*tarar na-dārad* (m.c.) "there is no harm in it; why not; I don't care if I do."<sup>1</sup> *'ayb-ī na-dārad*, or *چی عیب دارد* *chī 'ayb dārad*<sup>2</sup> (m.c.) "it doesn't matter; there is no harm in it, i.e., why not do so; yes": *چاره ندارد* *chāra na-dārad* (m.c.) "there is no remedy": *خیلی تعاشا داشت* *khaylī tamāshā dāsh*t (m.c.) "it was a curious (or wonderful) sight": *از شیراز رو شمال چاپار<sup>3</sup> خانه دارد* *az Shīrāz rū ba-shimāl chāpār khāna dārad* (m.c.) "from Shiraz northwards there are post-houses"; here the subject to *dārad* is apparently the distance, or the road, understood: *اسبهای چاپاری چه خوبند - خوب باد؟* *asphā-yi chāpārī chī-taur-and, khūb yā bad? khūb dārad va bad* (m.c.) "what are the post-horses like, good or bad? There are both good and bad"; here the subject appears to be the *chāpār* system.

In the last example from Sa'di in § 84 (c) *dārad* دارد may be translated 'there is,' the subject being the whole of the previous clause.

(i) In modern colloquial, *lāzim dāshtan* لازم داشتن signifies "to need, require, etc."; *ساعتم را بسیار لازم دارم* *sā'at-am rā bisyār lāzim dāram* (m.c.) "I want my watch badly."

#### § 84. Impersonal Verbs.

*Bāyistan* بایستن "to be necessary, must."

*Shāyistan*<sup>4</sup> شایستن "to be suitable; ought, etc., etc."

*Sazīdan*<sup>4</sup> سزیدن "to be worthy."

*Zibīdan* زیبیدن "to adorn; to suit."

(a) *Bāyistan*<sup>5</sup> بایستن, *shāyistan* شایستن, and *sazīdan* سزیدن are all impersonal and defective: the Infinitive, Past participle, third person singular of the Aorist (without the prefix), Present,<sup>6</sup> Imperfect, and Preterite only are used, besides the future participle or noun of possibility.

In *بعد سالم در دیوانخانه منظر آمدن او بایستی بود* (Tr. Haji Baba, Chapter XXXII) "I was appointed to meet him at court after the morning levee," the first person of *bāyistan* بایستن is used: such use is rare and ungrammatical.

<sup>1</sup> Corresponds somewhat to the barrack phrase "I don't mind if I do," in reply to an offer of a drink.

<sup>2</sup> *Chī 'ayb dārad* چی عیب دارد can also be a direct question, "what defect is there in it?"

<sup>3</sup> *Chāpūr*, T., properly the horse for a messenger or post, spelt *چار* and *چپر*, and indifferently pronounced either way; *chāpūrī raftan* چاپاری رفتن "to travel post."

<sup>4</sup> *Shāyistan* شایستن and *sazīdan* سزیدن are the same.

<sup>5</sup> *Bā'īdan* باییدن obsolete form.

<sup>6</sup> Classically, the Aorist is used for the Present. In modern colloquial, the Present *می باید* *mī-bāyad* is occasionally used, but by far the commoner form is *bāyad*: *شما می باید این کار را بکنید* *shumā mī-bāyad īn kār rā bi-kunīd* (m.c.).



در عالم جان بهوش می باید بود  
در کار جهان خموش می باید بود

*Dar 'ālam-i jān bi-hūsh mī-bāyad būd*  
*Dar kār-i jahān khāmūsh mī-bāyad būd*

“Be very wary in the Soul's domain,  
And on the world's affairs your lip refrain.”

(O. K. 167 *Whin.*)

*Remark I.*—*Bāyad* باید and *shāyad* شاید are sometimes used as synonyms for *tavān* توان, vide § 77 (a) (3) *Remark*.

*Remark II.*—*Bāyist-i vaqt* بایست وقت (obs.) = *muqtaḏā-yi vaqt* مقتضای وقت (mod.)

(b) In classical Persian, the Past Conditional *bāyistī* بایستی, as well as the Aorist with the prefix (*bi-bāyad*), occur occasionally: for examples, vide (f).

(c) In classical Persian, these auxiliaries are followed by the Infinitive, the shortened Infinitive, or the Subjunctive, the logical subject of the sentence being generally in the dative.<sup>1</sup> Examples:—گفت سخن باندیشه *guft suḵhan bi-andīsha bāyad guftan va ḥarakat-i pasandīda bāyad kardan hama khalq rā, khāṣṣa pādīshāhān rā* (Sa'dī), “he said all people ought to speak with forethought and act decently, but especially kings”;—*bar ḥazar<sup>2</sup> bāyad būd ki* (Sa'dī) “one must be on one's guard against the hasty and despotic nature of kings”; عالمی را نباید که بسفاحت از عامیانی بعلم *'ālim-i rā na-shāyad ki bi-safāhat-i az<sup>3</sup> 'āmmī-i bi-hilm bi-guṣarad ki har du taraf rā ziyān-i dārad*—(Sadī) “a wise man must not quietly pass over the folly of an ignorant man—”; گفتاری بی کردار چون درخت بی *guftār-i bī kirdār chūn darakht-i bī-bār juz sūkhtan rā na-shāyad* (classical) “a speaking without acting is like a tree without fruit, fit for nothing except burning”; *marā namī-sazad ki in kār<sup>4</sup> bi-kunam* مرا نمی سازد که این کار بکنم (m.c.) “it is not suitable for me to do this (i.e. I am fit for better); (*sazādan* is not used affirmatively in mod. Pers., but *sazāvār mī-bāshad* or *ast* (است or) میسازد).

<sup>1</sup> There are, however, in both the ancient and modern language exceptions; as *az barā-yi* از برای هیچ کار شایسته نیستم (classical) and (m.c.) *hič kūr shāyista nīstam* (m.c.).

<sup>2</sup> Also *ḥizr*: the idiom *bar ḥazar būdan* is also m.c. (not *pur ḥazar*).

<sup>3</sup> Note the *izāfat* after *bi-safāhat*.

<sup>4</sup> Better *guftār-i bī-kirdār* گفتار بی کردار.

<sup>5</sup> *Rā* omitted after *kūr* as *rā* occurs at the beginning of the sentence, *marā*.

<sup>6</sup> Also in modern colloquial *zibānda-yi man nīst ki* زیبندگی من نیست که.



*Remark.*—The shortened Infinitive is used when the logical subject of the sentence is understood, or can be expressed by the indefinite pronoun "one." If, however, the subject (in the dative) be expressed the shortened Infinitive *may* still be used, *vide* first example in (f).

(d) Sometimes the subject is put in the nominative, in which case it is grammatically the subject of the second verb, as: پادشاه باید که تا بعدی نرود: *pādishāh bāyad ki tā bi-hadd-i bar dushmanān khashm na-rānad ki dūstān rā i'timād na-mānad*—(Sa'di) "a king must not drive his resentment against his enemies to such an extent that his friends even lose confidence."

This construction is the most common in the modern language.

(e) The Afghans and Indians use the above construction in speaking, but the Infinitive generally *precedes* the auxiliary, as: تو را بخانه خود رفتن باید: *tu-rā bi-khāna-e khud raftan bāyad* (Afghan coll.), or باید که تو بخانه خود بروی: *bāyad ki tu bi-khāna-e khud bi-ravī* (Af. coll.) "you must go home": در این فکر غرق بودم که دیدن باید فردا بکدام قسم مرگ میرم: *dar in fikr gharq būdam ki دیدن bāyad fardā ba-kudām qism marg bi-mīram* (Afghan coll.) "I was immersed in the thought of what sort of death I should have to die on the morrow"; in modern colloquial *bāyad دید* would be substituted for *دیدن bāyad*.

(f) As stated in (b), the forms *بایستی* and *باید* are obsolete in colloquial Persian. The following are examples of these forms in the *Gulistan*: یکی از: *yak-i az ān miyān bi-tarīq-i imbisāt guft turā ham chīz-i bi-bāyad guft*—(Sa'di) "one from amongst them said by way of a joke 'you also must say something'"; [vide *Remark* to (c)]: گفت پشم بایستی کاشتن تا تلف نشدی: *guft pashm bāyisti kāshtan tā talaf na-shudī*—(Sa'di) "he said wool ought to have been sown so that it might not have been destroyed"; ای ملک از در بجه چشم مجنون بجمال لیلی نظر: *ay malik! az darīcha-yi chasm-i Majnūn bi-jamāl-i Laylā nozar*

<sup>1</sup> The latter is also the usual construction in modern colloquial, except that the pronoun would ordinarily be placed first, as: *tu bāyad ki-khāna-yi khud-at bi-ravī* (m.c.) تو باید که بخانه خود بروی. This construction is also classical:—

تو که عفت دیگران بی غمی نشاید که نامت نهاند آدمی

*Tu ka'z miḥnat-i digarān bi-gham-i*

*Na-shāyad ki nām-at nihand ādamī*—(Sadi).

"Thou who art careless of the affliction of others,

It is not fit that thou shouldst be classed as man."

In this example, *tu* is the subject of the verb in the relative clause, *vide* Relative Clauses.

<sup>2</sup> *Bāyisti* is occasionally used in modern writings in Persia.

<sup>3</sup> This form is still used in India and Afghanistan, but in modern Persian the Imperfective with the Subjunctive or shortened Infinitive would be used.

<sup>4</sup> In modern colloquial incorrectly *Laylī*.



*bāyistī kardan*—(Sa'dī) "he said, Oh king, it was necessary (you ought to have) to look at Laila's beauty from the window of Majnun's eyes."

(g) *Bāyad* باید, without a second verb, signifies "to be requisite, needful, to lack" and takes the dative of the person, as:—پادشاه را عدل باید تا مرو—*pādishāh rā 'adl bāyad tā marū āyand*—(Sa'dī) "a king needs justice (justice is requisite for a king) so that they (the peasantry) may rally round him": *ūrā raḥam bāyad* باید او را رحم (m.c.) "he lacks pity": *ānān rā ki karam bāyad diram<sup>2</sup> nīst* نیست آنان را که کرم باید درم نیست (mod. saying) "those who wish to give alms have no money."

(h) The distinction in meaning between *bāyad* باید and *shāyad* شاید is often fine; in the following example it is clearly indicated:—گفت هر آینه: *guft har ā'ina mā-rā khirad-mand-i kāfī bāyad ki tadbīr-i mamlakat-rā shāyad*—(Sa'dī) "he (the king) said, 'certainly we need a competent wise person who is fitted for the administration of State affairs.'"

The distinction is even more marked in the example in (j), which better illustrates the difference in meaning.

(i) In modern Persian, written or spoken, the constructions are the same, with the exception of the construction with the Infinitive.

The Present, Aorist, and Preterite *mī-bāyad* می باید, *bāyad* باید, and *bāyist* (vide q) بایست are used for present times, and the Imperfect *mī-bāyist* می بایست for past times<sup>3</sup>:—

(1) "I have to buy something in the bazar" *dar bāzār bāyad chi-ī bi-khāram* در بازار باید چیزی بخورم (m.c.); "must we (one) go by sea or land?" *az rāh-i bahrī bāyad* (or class. *mī-bāyad*) رفت یا بری (میباید) (m.c.).

(2) "You should have done this last year" *sāl-i guzashṭa shumā mī-bāyist in-rā karda bāshūd* (or *bī-kunīd*)<sup>4</sup> سال گذشته شما می بایست این را کرده باشید (m.c.); but *dishab mī-bāyist bīrūn bi-ravam valī*—دیشب می بایست بیرون بروم ولی (m.c.): "I ought to have gone<sup>5</sup> out last night, but—" : "when this was finished I had five or six other things to do, but I had no leisure to do them" *chūn in kār rā tamām karda būdam panj shash kār-i digar mī-bāyist bi-kunam valī fursat na-kardam* (m.c.) چون این کار را تمام کرده بودم پنج شش کار دیگر می بایست بکنم ولی فرصت نکردم.

<sup>1</sup> *Ūrū raḥm bāyad u marū māl* is a common saying.

<sup>2</sup> *Diram* درم for *dirham* درهم.

<sup>3</sup> In modern colloquial the past tense of all verbs is frequently used for the present. Hence perhaps the reason why in m.c. the past tense of *bāyistan* (میبایست) *bāyist* می بایست and *bāyist* (بایست) are also used for *bāyad* باید or *mī-bāyad* می باید.

<sup>4</sup> The Present Subjunctive (Aorist) can be, and usually is, used instead of the Past Subjunctive: here *karda bāshūd* کرده باشد could be substituted.

<sup>5</sup> *Dishab lāzīm shud bīrūn bi-ravam* "I had to be out last night."



*Remark I.*—It will be seen that after *mī-bāyist* either the Aorist or the Perfect Subjunctive may be used.

*Remark II.*—In modern colloquial, *bāyist* بایست is frequently used for *bāyad* باید (but *mī-bāyist* می بایست is always past), as: امروز این کار را بایست بکنم (vulgar) "I must do this to-day."

(3) *tu pā-yi khud rā az miyān bīrūn kash wa-agar-na turā bāyad shirkat bi-itmām rasānī* (m.c.) "you must withdraw from this business or else you must be a partner to the end"; *gar shāh rā adl bād* (m.c.) "the king lacks justice"; *gar sharaf bāyad-at himmat buland dār* (saying) "if you want honour, have noble aspirations."

*Remark.*—The following is an example of all these verbs:—آنچه صاحب *ānchi sāhib<sup>1</sup> rish rā mī-bāyad bachcha rā namī-shāyad va zanrā namī saẓad* "that which a man ought to have, is unfitting for a child, and unsuitable to a woman"; here all three verbs practically have the same signification.

*Bāyad* (or *bāyist*) *bi-navīsam* بنویسم (بایست) باید (m.c.); and *bāyistī mī-navishtam* می نویستم (بایستی) می نویستم (old) = *mī-bāyist bi-navīsam* (or *navishta bāsham* نوشته باشم) (m.c.): *valī bāyad az dah nuqta-yi ẓa'b mī-guẓashtīm* ولی باید از ده نقطه صعب میگذشتیم (Memoirs of Abd-ur-Rahim, p. 232)—"but we should be obliged to pass ten difficult points"; this should be *gust bāyad qabl az navishtan-i kāghaz ijāza mī-khwāstīd* گفت باید قبل از نوشتن کاغذ اجازه میخواستید (Memoirs of Abd-ur-Rahim, p. 224) "he said you ought to have taken permission before writing the letter"; this ought to be *agar mī-khwāstam sharh-i az barāy-i ānhā bi-diham az barāy-i har ghizā-i tafṣīl-i bāyad mī-navishtam* اگر میخواستم شرحی از برای آنها بدهم از برای هر غذائی تفصیلی باید می نوشتم (Translation of Monte Christo); here *mī-bāyist bi-navīsam* می بایست بنویسم would be preferred; *mī-navishtam* is perhaps Afghan.

(j) *Bāyad* باید is more peremptory and therefore less civil than *shāyad* شاید *īnjā na-bāyad nishast* (m.c.) "you must not, you are not, to sit here"; but *īnjā na-shāyad nishast* (m.c.) "it is not fitting for you, you had better not, sit here."

(k) *Shāyad* شاید "let it be proper" is also used as an adverb "perhaps, possibly."

(l) The past participles *shāyista* شایسته and rarely *shāyest* شایسته, are used as adjectives:—*shāyista-yi shā'n-i mā nīst ki īnjā nishīnim* (mod. and classical) "it is not fitting our dignity to sit

<sup>1</sup> Or *Sāhib-i rish* صاحب ریش but it is better to omit the *īẓāfat*.

<sup>2</sup> *Harf-i nā-shāyist ma-zan* حرفی ناشایست مزن (m.c.) "don't use unseemly language (or abuse)."



here"; *zan-i shāyista* زن شایسته (m.c.) "a well-behaved wife"; *sipās-i bi-qiyās bāyista-yi Hazrat-i Yazdānist* سپاس بی‌قیاس بایسته حضرت یزدان‌پست (modern writing) "praise must be given (by us) to the God-head." *Bāyista* is not used in speaking. The substantive *bāyist* بایست is obsolete.

*Remark.*—*Shāyista* شایسته can be paraphrased by the adjectives *sazāvār*, or *lāsiq* لایق, or *zibanda* زیبنده, or by the substantive *liyāqat* لیاقت, as:—*mā liyāqat-i in kār rā na dārim* (or *mā lāsiq-i in kār nistim*) ما لا لایق این کار را نداریم (m.c.) "we are not able to do this, it is beyond us"; *in harf sazāvār-i (or lāsiq-i) shumā nist* (m.c.) "you should not say this, ought not to say this."

(m) *Shāyistagi* شایستگی and *shāyān* شایان: *shāyistagi-yi in kār rā na-dāram* (m.c.) "this work is beyond me"; *dar in hangām ki shāyān-i bahjat va shāyigān-i masarrat ast* درین هنگام که شایان بهجت و شایگان (modern writing) "at this time when it is fitting that we should rejoice."

*Shāyān* شایان is not used in modern colloquial. *Bāyān* بایان not used at all. *Shāyistānī* شایستنی and *bāyistānī* بایستنی are both old.

(n) *Bāyad bāshad* باید باشد signifies "must be" and *mī-bāyist bāshad* می باید باشد "must have been": *mā lā-bud bāyad in kār rā bi-kunīm* ما لابد باید این کار را بکنیم (m.c.) "we are obliged of necessity to do this." این خواهند گفت که چون باینقدر محنت و مشقت کشتی تیار نموده است البته اول (Afghan) "sensible people will say that since he took so much trouble to construct a boat he must certainly have previously made some plan for transporting it (to the water)."

(o) In modern colloquial *bāyad* باید sometimes means "should," as:—*in chiz chirā bi-in girānī bāyad bāshad* (m.c.) "why should this be so dear?"; (simpler "why is this so dear?" *chirā in qadr girān ast* چرا اینقدر گران است). Vide § 80 (g) for use of *khvāstān* خواستن as 'should.'

(p) *Bāyad* باید is sometimes in modern colloquial prefixed to the Future Perfect, when it signifies "must have," as:—*tā in ki in khatt bi-Landan bi-rasad Fulān* تا این که این خط لندن برسد (باید) کتابشرا تمام کرده باشد (bāyad) *kitābash rā tamām karda bāshad* (m.c.) "by the time this letter reaches London, So-and-so will have completed his book"; in this example *bāyad* could classically be omitted.

(q) In modern colloquial the Past tense *bāyist* is used for the Present, as:—*bāyist dast ba-kar zad* (or *shud*) (m.c.) بایست دست بکار زد (or شد)

1 In modern colloquial the *bāyad* باید would ordinarily be inserted.

2 Or *bāyad dast andar kar shud* باید دست اندر کار شد (m.c.) "we must help each other"; *shumā bā-ishān dast andar kār būda id* (m.c.) شما با ایشان دست اندر کار بوده اید "you helped them."



"we must set to work"; *hama bāyad* (or *bāyist*) *bi-mīrīm* (با بایست) (m.c.) "we must all die"; [*mī-bāyist bi-mīrad* می بایست بمیرد] (m.c.) "he nearly died; ought to have died."

*Remark.*—The affixed pronouns can be added to the impersonal verb *bāyad* بایست, as:—*mī-bāyist-am* میبایستم "it was necessary for me"; *mī-bāyist-i-shān* میبایستشان "it was necessary for them."

(r) Note the substitutes for the verb *bāyistān* بایستن in the following examples:—

(1) *hamrāh-i ū panjāh nafar sarbāz khwāhad bud* (m.c.) "there must be fifty soldiers with him"; [or *bāyad hamrāh-i ū panjāh nafar sarbāz bāshad* (m.c.)] : *in ihātā bi-tūl va 'arz<sup>1</sup> bi-qadr-i panjāh dast khwāhad būd* (Afghan) (or m.c. *bāyad bāshad*) "this enclosure must be about fifty cubits<sup>2</sup> in length and breadth"; اگر در آن وقت کسی مرا میدید *agar dar ān waqt kas-e marā me-dīd chunān me-danist ki shakhs-i gunāh-gār khwāhad būd* (Afg. coll.) "had any one seen me then, he would have thought that I was (must be) some guilty person."

(2) لیکن بجهت آوردن آب بیرون رفتن خواهد شد (or رفتن لازم خواهد شد) (m.c.) *lekīn ba-jihat-i āwardan-i āb berūn raftan khwāhad shud* (Afghan coll.) (or m.c. *raftan lāzim khwāhad shud*) "but it will be necessary to go out to fetch water."

(3) چون این کار بانجام رسید برای دو کار دیگر محنت و کوشش کردن پدید آمد *chūn in kār ba-anjām rasīd barāy-i du kār-i dīgar miḥnat o koshish kardan paydā shud* (Afghan coll.) "when this business was finished I had to toil and labour to accomplish two other works."

(4) بجهت دیدن اسبها بیرون رفتن بسیار میشد *jihat-i دیدan-i asphā berūn raftan bisyār me-shud* (Afghan coll.) "I had to continually go out to have a look at the horses;" (m.c. *bi-jihat-i دیدan-i aspān lāzim būd bīrūn ravam*) (بجهت دیدن اسبان لازم بود بیرون روم).

(5) نه بارود خرج میشد و نه برای کبک گرفتن بکوه رفتن می افتاد *na bārud kharch me-shud wa na barā-e kabk giriftan ba-koh raftan me-uftād* (Afghan coll.) "neither was powder expended (by this plan) nor had I to go to the high ground to catch *chukor*;" [in m.c. *lāzim mī-gasht* می گشت instead of *mī-uftād*].

حالا آنچه کردن است در آن باب چه کردی؟ *hālā ānchi kardan ast dar ān bāb chi kardī?* (Afghan coll.) "now how much have you done of what you

<sup>1</sup> Or *tūl<sup>m</sup> va 'arz<sup>m</sup>* طولاً و عرضاً (m.c.).

<sup>2</sup> *Dast*, دست a cubit from the elbow to the tip of middle finger.

<sup>3</sup> m.c. *mī-pīndāsh* می پنداشت would be preferred to *mī-dānist* میدانست: also *gunāh-kār* گناه کار for *gunah-gār* گناه گار.



had to do?"; [in m.c. *hālā az ānchi mī-bāyist bi-kunī chī kardī* حالا از آنچه می بایست بکنی چه کردی]

(7) *Zarūr dar injā insān-e āmada khwāhad būd* ضرور در اینجا انسانى آمده خواهد بود (Afghan coll.) "certainly some human being must have come here" [in modern colloquial *bī-shakk injā insān-i āmada bāshad* بیشک اینجا انسانى آمده باشد].

(8) *Lāzim ast ki bi-ravam* لازم است که بروم, or *raftan am lazīm ast* رفتن من از ضرورتات (or *vājibāt*) است, or *raftan-i man az zarūriyyāt (or vājibāt) ast* رفتن من از ضرورتات (or واجبات) است "I must go."

*Remark.*—A paraphrase of "it is necessary" can be effected by such Arabic expressions as *mustalzim* مستلزم (tr.) "necessitating, *wājib*" واجب *l-qatl* القتل etc. "meriting death; necessary to be killed," etc.

(s) Further modern colloquial examples of verbs used impersonally, or with the subject understood after the manner of *dārad* دارد [§ 83 (h)] are:—*bi-jihat-i kharat-ikhar magas bi-mardum va mālha khayli bad guzasht* (m.c. : Roz. Gr.) "on account of the large number of horse-flies, man and beast had a bad time of it"; here the subject is apparently "the time" or "the day": اگر غرابارا گزید اثر سختی *agar gharabā rā gazīd asār-i sakht-i mī-numāyad va gāh-i munjar<sup>1</sup> bi-halākat mī-shavad* (m.c. Roz. Gr.) "if it bites strangers it does a severe injury which sometimes results in death."

(t) *Zibad* زیبد "it suits, becomes, behoves, etc.," is a synonym of *shāyad* شاید and *sazad* سازد; *zīb* زیب (subs.) "ornament, beauty" (construed with *dādan* دادن and *shikastan* شکستن). *Zibā* زیبا is an adjective; *chi zibā mī-khānad* چه زیبا میخواند (m.c.) "how nicely he reads."

(u) Expressions like "it is said, it is related," etc., are rendered by the third person plural of the transitive verb (*vide* § 88 Passive) as:—*āvarda* آورده اند "it is related (they, the ancients or the wise or the relators) have related"; *va gufta* و گفتند "and it is said."

(v) Some verbs, impersonal in English, take in Persian a nominative of cognate meaning:—*bārān mī-bārad* باران میبارد (m.c.) "it rains";

<sup>1</sup> *Āmadā* آمده is treated as though an adjective and part of a (vulgar) compound verb *āmada būdan* آمده بودن "to become."

<sup>2</sup> In modern colloquial *ihtimāl dārad* احتمال دارد or *yahtamāl* یحتمل could be used in the sense of "probably."

<sup>3</sup> *Mardum* مردم a collective noun always used as a plural except by the vulgar.

<sup>4</sup> *Khar-magas* خرمگس used collectively.

<sup>5</sup> *Shab-khayli bad bi-mā guzasht* شب خیلی بد ما گذشت "we passed a bad night."

<sup>6</sup> The bug called *malla* مله or *gana*, گند or *gharīb-gaz* غریب گز or "biter of strangers."

<sup>7</sup> For *munjarr* منجر.



*را'د می غرر* *ra'd mī-ghurrad* (m.c.) "it thunders" or *تندر میزند* *tundar mī-tundad*; *برق می درخشد* *barq mī-darakhshad* "it lightens," or *برق میجهد* *barq mī-jihad* (m.c.).

(w) An impersonal verb in English is frequently rendered in Persian as follows:—*هیچ دلی این را پسند نمی کند* *hīch dil-i īn rā pasand namī-kunad* (m.c.) "no one likes this," or "it is not approved"; *عقل باور نکند* *'aql bāvar na-kunad*.—(Sa'di) "it is impossible to credit"; (m.c. *نامیکنند* *namī-kunad*).

(x) For the impersonal use of:—

(1) *Tavānistān* "to be able"; vide § 77 (a) (2) and (b) (3).

(2) *Shudan* شدن vide § 77 (d).

(3) *Khayāstān* خواستن vide § 80 (f).

(4) *Guzashtan* گذشتن vide (s) supra.

(5) *Dāshstan* داشتن vide § 83 (h).

### § 85. Compound Verbs (افعال مرکب)

(a) The number of simple verbs in Persian is small: the deficiency is made up of compound verbs, which, like other compound words, are exceedingly numerous.

The compound verbs present no grammatical difficulty. They may be classed as adverbial verbs, and nominal<sup>2</sup> verbs.

(b) (1) Adverbial verbs are simple verbs, transitive or intransitive, with an indeclinable particle (adverb or preposition) prefixed, as: *باز گفتن* *bāz guftan* "to say a second time"; *باز گشتن* *bāz gashtan* "to turn back, repent"; *در آمدن* *dar āmadan* "to come in"; *و ایستادن* *vā īstādan*<sup>3</sup> "to stand still, stop, halt"; *از در در آمد* *az dar dar āmad* (Sa'di) "he came in"; *برداشتن* *bar dāshstan* "to raise up; to suffer, endure"; *بر تافتن* *bar tāftan* "to shine forth, also to twist up"; *زبر و زبر کردن* *zīr u zabar kardan* "to make topsy turvy"; *و گفتن* *vā guftan* (m.c.) "to repeat what one has heard, say again"; *و شستن* *vā shustan* "to wash again."

(2) *Farū* فرو, *firū* فرو or *furū* فرو (before a vowel *farūd* فرود etc.) is prefixed to some verbs and signifies "down, downward; low," as *farūd āmad* فرود آمد "he came down"; *furū guft* فرو گفت "he spoke low"; *در اطاق فرو رفت* (m.c.) "he went into the room."

(3) *Farā* فرا is another adverbial prefix and signifies "back, again,

<sup>1</sup> Vulgar *pūya mī-ghurrad*. پایه میغرر.

<sup>2</sup> Nominals are those formed by prefixing a noun or an adjective to a verb.

<sup>3</sup> *Vā* و in composition with verbs stands for *baz* باز "back", again, open, etc., as: *vā dād* داد "he gave back," *vā guft* گفت "he spoke again"; *در را واکن* *dar vā kun* "open the door"; *ایستاده* *īstāda* "standing" but *vā īstāda* وایستاده "halted."

\* In m.c. *furū guft* = simply *guft*, the *furū* having no meaning.



over, opposite, etc., etc." It is often redundant, being prefixed merely to avoid a cacophony.

*Vide* the rule applying to the auxiliary *khwāstan* خواستن when used to form the Definite Future, as: *khayma rā farā khwāhand girift* خیمه را فرا خواهند گرفت "they will surround the tent" (Class.).

(4) *Farāz* فراز "above, up, before," as: *chūn bi-bālin-ash farāz āmadam* چون ببالینش فروز آمدم (Gul., Chap. VI., St. 1) "when I came up to his pillow."

*Farāz* فروز sometimes strengthens a verb but often it is redundant.

(5) *Pīsh* پیش, *bīrūn* بیرون, *andar* اندر (or *dar* در), are also common in adverbial compounds.

(6) In a few verbs, the preposition has by use become incorporated with the verb and the verb has ceased to be regarded as a compound; in such verbs the preposition is prefixed to the verb itself, as: *tūp khwāhand dar kard* توپ خواهند در کرد; *khwāhand dar guzasht* خواهند در گذشت; *khwāhand bar-khāst* خواهند بر خاست.

*Remark.*—*Bi-shahr* (or *dar shahr*) *dar āmadan* در (در شهر or) "to enter the city," but *az shahr dar āmadan* از شهر در آمدن "to come out of the city."

(c) The participle in these verbs precedes the usual verbal prefixes *mī* می and *bi* به, and the negatives *na* نه and *ma* م as:—*tūp dar mī-kunand* (m.c.) "the gun is being fired" (lit. they are emptying the cannon); *az kisā dar bī-yār* از کیسه در بیار (m.c.) "take it out of your pocket."

(d) Some verbs that in their simple form take the prefix به do not admit it when compounded with a preposition, as: *bar khāstan* بر خاستن "to rise up" (*bar khīz* and *bar khīzam*, etc.); *bar-gashtan* برگشتن "to return"; *in rā bi-dār* این را بدار "keep this", but *in rā bar dār* این را بردار "take this away"; *āmīkhtan* آمیختن (tr.) (Impr. *bi-yāmīz* بیامیز) "to mix"; *dar āmīkhtan* در آمیختن (intr.) Imp. *dar-āmīz* در آمیز.

*Remark.*—In poetry, for the sake of metre, the particle of a compound verb sometimes follows the verb.\*

(e) Nominal verbs are simple verbs of action, transitive or intransitive, preceded by a Persian or Arabic substantive, verbal substantive, adjective, or past participle.

\* *Farāz u nishīb* فراز و نشیب "ups and downs" or "ascents and descents."

\* *Dar khwāhand kard* در خواهند کرد, *dar khwāhand guzasht* در خواهند گذشت, and *bar khwāhand khāst* بر خواهند خاست are old.

\* Note the absence of را: *tūp* is used generically: *tūp rā* would mean one special gun. *Tūp khwāhand dar kard* (Fut.).

\* In modern colloquial *bi-raw* برو (not *tū bi-raw*), تو برو "go inside."



Usage alone will determine which auxiliary verb or verbs can be used in forming the compound. Many auxiliaries used in modern colloquial are not permissible in writing. Examples:—*دورست کردن* *durust kardan* "to make, construct"; "to correct": *دورست می‌کند* *durust mī-kunad* (vulg.) "the butcher's wife breeds maggots (as food for) bulbuls": *مازول کردن* *ma'zūl kardan* (past participle) "to dismiss from office"; *مازول شدن* *ma'zūl shudan* "to be dismissed"; *استاده کردن* *istāda kardan* (classical) (Persian past participle) "to set up."

These nominal prefixes may be considered either as part of the compound verb itself, or as the object of the simple verb; but in no case do they admit of *را* *rā*. Examples:—*اورا چوب زد* *ū-rā chūb zadam* (m.c.), or *باو چوب زد* *bi-ū chūb zādam* (m.c.) "I beat him (with a stick)"; in the first instance *چوب* *chūb* may be considered an integral portion of the verb *zadam* زد; in the second it may be taken as its object, but it would be wrong to say *باو چوب را زد* *bi-ū chūb rā zadam*; [*ū-rā bā chūb zadam* means "I beat him with the stick"]; "talk Persian" *فارسی حرف بزن* *ḥarf-i Fārsī bīzan*, or *فارسی حرف بزن* *ḥarf-i Fārsī bīzan*; *خیلی انتظار کشیده ام* *khaylī intizār kashīda am* "I have expected (waited for) you a long time"; *سی سال طول کشید* *sī sāl tūl kashīd* "three years passed" (here *sāl* is the subject of the intransitive verb *tūl kashidan* which should be regarded as one word).

The *ism* اسم etc. is often separated from the verb that follows it:—*بنا گذاردن* *binā guzārdan* is "to begin"; *با من بنا می‌گذارند* *bā man binā-yi namak bi-ḥarāmī guzārda ast* (m.c.) = *binā guzārd bi-namak-ḥarāmī kardan* (m.c.).<sup>5</sup>

From *گیر* *gīr*, a verbal substantive from *giriſtan*, is formed *گیر آمدن* *gīr āmadan* (m.c.) (for *bi-gīr āmadan*) "to come into one's possession" and *گیر آوردن* *gīr āvardan* "to bring into one's possession"; *آنجا چیزی گیر آمد* *ānjā chīz-i gīr-am nayāmad* (m.c.) "nothing was got by me there"; *آنجا چیزی گیر نیاردم* *ānjā chīz-i gīr na-yavardam* (m.c.) "I obtained nothing there."

*Remark I.*—It will be noticed that many compound verbs are intransitive in meaning though the actual verb of the compound is transitive.

<sup>1</sup> Maggots are bred and sold in Persia as an article of trade for caged nightingales.

<sup>2</sup> In m.c. *بار کردن* *bar pā kardan*, or *داشتن* *dāshdan*, or *وا داشتن* *vā dāshdan*, or *نصب کردن* *naṣb kardan*.

<sup>3</sup> Or *خیلی منتظر شما بودم* *khaylī muntazir-i shumā būdam*.

<sup>4</sup> In poetry it sometimes follows the verb.

<sup>5</sup> In the sentence *تا قسم بروح پاک حضرت سلیمان علیه السلام نخوری* *tā qasam bi-rūh-i pāk-i Ḥaẓrat-i Sulaymān ('alayhī 's-salām) na-khūri*—"until thou swearest by the sainted soul of Solomon (on whom be peace!)—," the word *qasam* (which is a component part of the verb "to swear") could be inserted just before *na-khūri*.

<sup>6</sup> *Gīr āmadan* *گیر آمدن* expresses more of chance than *gīr āvardan* *گیر آوردن*.



*Remark II.*— Sometimes a compound verb admits of two constructions, as:—*bā mardumān mahabbat mī-kunad* با مردمان محبت میکند (in which *mahabbat* محبت appears to be the direct object of the verb), and *mardumān rā mahabbat mī-kunad* مردمان را محبت میکند; the latter construction seems commoner in modern Persian.

(f) As stated in (c) the verbal prefixes *mī* می and *bī* بی are intercalated before the simple verb.

The same rule is observed with regard to the negative particles *na* and *nā*, as: *dast bar namī-dārī* دست بر نمی داری *vide* § 71 (c) and (f).

(g) Usage alone will determine which simple verb is used in forming a compound. The following are a few examples:—

- آوردن *hamla āvardan*, (m.c.) “to attack, charge.”  
 عذر خواستن *uzr khwāstan*, (m.c.) “to apologise, ask pardon.”  
 عذر آوردن *uzr āvardan*, (m.c.) “to make excuses.”  
 تدارک دیدن *tadāruk dīdan*, “to make preparation.”  
 ستم دیدن *sitam dīdan*, (m.c.) “to suffer opposition.”  
 مصلحت دیدن *maṣlahat dīdan* “to consider advisable.”  
 غم خوردن *gham khurdan*, (m.c.) “to suffer grief.”  
 گول خوردن *gūl khurdan*, (m.c.) “to be deceived.”  
 قسم خوردن *qasam khurdan*, (m.c.) “to swear, take an oath.”  
 زخم خوردن *zakhm khurdan*, (m.c.) “to be wounded.”  
 بزمین خوردن *bi-zamīn khurdan*, (m.c.) “to fall on the ground; strike the ground.”  
 تکان خوردن *takān khurdan*, (m.c.) “to be shaken, to shake, tremble.”  
 گرفتار آمدن *giriṣṭār āmadan*, “to be caught.”  
 بر دشمن غالب آمدن *bar dushman ghālib āmadan*, “to overcome the enemy.”  
 سیر آمدن *sīr āmadan az*, (m.c.) “to be tired of, disgusted.”  
 سیر شدن *sīr shudan*, (m.c.) “to be satisfied, full from eating.”  
 در شمار آمدن *dar shumār āmadan* (class.), “to be counted.”  
 از پا در آمدن *az pā dar āmadan* } “to be helpless, come to grief.”  
 از پا در افتادن *az pā dar ūṣṭādan* }  
 در محال افترا است *dar mahall-i iftirā ast*, “he is (or is likely to be) falsely accused.”  
 در معرض خطر است *dar ma'rāz-i khatar ast*, “he is in danger.”  
 قدم مردانگی پیش نهادن *qadam-i mardānagi pīsh nihādan*, “to act bravely.”  
 فرو نشانیدن *furū nishāndan*, (m.c.) “quench (fire, anger).”  
 فرا گرفتن *farā griftan*, (m.c.) “to surround.”  
 چشم دوختن (بر —) *chashm dūkhtan (bar—)* “to stare at.”  
 زبان گشودن *zabān gushūdan*, “to begin to speak.”

1 In *bi-dard-am namī-khurad* (m.c.) “this is no use to me.”



عقد بستن *'aqd bastan (zan-i rā)*, "to perform the service of marriage" (of the Mulla).

کام راندن or کامرانی کردن *kām rāndan or kām-rānī kardan*, "to live luxuriously; enjoy oneself."

عقب نشستن *'aqab nishastan*, "to retire (of enemy)."

تولد شدن *tavallud shudan* "to be born"; also *tavallud yāftan* تولد یافتن.

از دست دادن *az dast dādan*, "to give up."

درگذشتن *az jān dast shustan (or dar guzashtan)* "to give up hope of one's life."

از چیزی دست کشیدن *az chīz-i dast kashīdan*, "to cease from (a thing begun); to give up."

از چیزی باز ایستادن *az chīz-i bāz īstādan*, "to refrain from (a thing not begun)."

خود را ور ساخت که مرده است *khud rā var sākht ki murda ast*, "he feigned to be dead."

رنگ ریختن *rang rīkhtan*, "to play a trick, wile (in a bad sense)."

حرف زدن *harf zadan*, "to talk."

فرا یاد زدن (or کشیدن) *faryād zadan or kardan or kashīdan*, "to cry out."

جمع زدن *jam' zadan*, "to add up."

جمع کردن *jam kardan*, "to collect."

تهمت بستن (or تهمت زدن) *tuhmat bastan (or tuhmat zadan)* bar— "to accuse falsely."

قرار گرفتن *qarār giriftan*, "to become settled, to sit."

کشتی گرفتن *kushtī giriftan*, "to wrestle."

گوش دادن (or گرفتن) *gūsh dādān (or giriftan)*, "to listen to."

گوش کشیدن *gūsh kashīdan*, vulg. (= استرق سمع) "to eaves-drop."

گوش فرا دادن *gūsh farā dādan* ditto.

از میان رفتن *az miyān raftan*, "to be abolished; cease to be used."

از میان بردن *az miyān burdan* (tr.) "carry off."

جلو افتادن *jilaw uftādan*, "to get before, go before."

سبق گرفتن *sabqat griftan*, "to surpass."

سبق جستن *sabqat jūstan*, "to surpass, to anticipate."<sup>1</sup>

احتمال رفتن (or داشتن) *ih̄timāl raftan (or dāsh̄tan)*, "to be probable."

تشریف داشتن *tashrīf dāsh̄tan* (polite), "to be at home, in the house."

نظر انداختن *nazar andākhtan*, "to cast a glance at."

تاخیر انداختن *bi-ta-khīr andākhtan* "to postpone."

تاخیر افتادن *bi-ta-khīr uftādan* (intr.) "to be postponed."

<sup>1</sup> In India *jam' kardan* جمع کردن "to collect" and also "to add up."

<sup>2</sup> *Bi-kharīdan-i qālī raftam valī bar man sabqat jūst* بخاریدن قالی رفتم ولی بر من سبق جستم.



چشیدن *talkh u shūrīn-i rūzgār* (or *ayyām*) *chashīdan* "to experience the ups and downs of life."

دیدن *sard u garm-i rūzgār دیدن* (m.c.) the same as above.

اسم بردن *ism-burđan* "to mention."

گمان بردن *gumān burđan* (m.c.) "to think, doubt."

حسد بردن *hasad burđan* (m.c.; class.—*warzīdan*) "to bear malice."

آتش گرفتن *ālash giriftan* "to catch fire."

آتش زدن *ālash zadan* "to set fire to."

بوی شنیدن *būy shunīdan* (class. and m.c.) "to smell" (tr.).

زحمت کشیدن *zahmat<sup>1</sup> kashīdan* "to take pains; suffer hardships."

سلام را شکستن *salām rā shikashtan* "to break up the audience."

نقل مجلس شدن *nuql-i majlis shūdan* (m.c.) "to be in everybody's mouth, be famous (lit. to be the sweetmeat of the assembly)."

نیست و نابود کردن *nīst u nā-būd kardan* "to destroy utterly (lit. to make, is not and was not)."

*Remark I.*—It will be noticed that a change of the verb in the compound may make a verb transitive or intransitive in meaning, thus *taghyīr kardan* تغییر کردن (intr.) "to change," but *taghyīr dādan* تغییر دادن (tr.) "to change."

*Remark II.*—It must be recollected that in modern colloquial, prepositions and conjunctions are frequently omitted. In, *na-bāyad ki shumā fikr-i nīk-nāmī-yi khud biyūftīd* نباید که شما فکر نکذامی خود بیفتید (m.c.) "ought you not to be careful of your reputation?", the preposition *ki* *bi* that is wanting, has only to be inserted before *fikr* فکر to make the sentence perfectly clear; for though in modern colloquial the compound verb *fikr uftādan* فکر افتادن is used, its proper form is *bi-fikr uftādan* بیفکر افتادن.<sup>2</sup>

(h) There are certain vulgar compounds in colloquial use, which should not be imitated, as:—(1) *nān rā chigūna pukhta kunam* نان را چگونه پخته کنم (Afghan) (for *bi-pazam* بپزم) "how shall I (or can I) cook the bread?"; *dānista namūdan* دانسته نمودن (Afghan) "to teach, inform"; *shikasta kardan* شکسته کردن (Afghan) "to break"; *sūkhta kardan* سوخته کردن (vulg. m.c.) "to burn"; *afrukhta kardan* افروخته کردن (class.), etc.

These compounds have come into existence owing to the frequent adjectival use of the past participle of the simple verb, which is both transitive and intransitive.

(2) A verb like *istāda kardan* بستاده کردن "to set up," may be admissible, but there is no necessity for *istāda shudan* بستاده شدن (Afghan). In, *marā az hama peshtar basta karda būdi* مرا از همه پیشتر بسته کرده بودی

<sup>1</sup> In India *taklīf* تکلیف is used for *zahmat* زحمت.

<sup>2</sup> Even in speaking, most Persians would say *bi-fikr uftādan* بیفکر افتادن.

<sup>3</sup> *Ū az īn kār bāz istāda shud* او از این کار باز بستاده شد (m.c.) "he was prevented from doing this."



(Afghan coll.) "you bound me first, before all the others," the verb might just as well be, and should be, *basta būdi* بسته بودي.

(5) As already stated, the Infinitive is regarded as a noun; hence such barbarous compounds as *jastan namūd* چستن نمود (m.c.) "he made a jump" or *jast namūd* جست نمود (Afghan coll.).

(i) Some compound verbs consist of a phrase, and are both adverbial and nominal, as:—*az pā dar-āvardan* از پا در آوردن (tr.), and *az pā dar āmadan* از پا در آمدن (intr.); *pas pā kardan* پس پا کردن "to cause to retreat," *dast bi-kār zadan* دست بکار زدن "to commence"; *az dast dādan* از دست دادن "to give up, relinquish," etc., etc.

### § 86. Certain Common Verbs used in Compounds

(a) One of the verbs most used in compounds is *kardan* کردن "to do" or "to make." *Namūdan* نمودن, *sākhtan* ساختن, *gardānidan* گردانیدن, and in deferential language *farmūdan* فرمودن can be substituted for *kardan* کردن in any verb compounded with the latter.<sup>1</sup> These are all used in modern colloquial.

(b) In modern colloquial the forms *kun* کن and *bi-kun* بکن are both in use for the Imperative of *kardan* کردن.

*Remark.*—The past participle of *kardan* کردن is colloquially used by the Afghans with comparatives, in the sense of "compared with"; being redundant, it can be omitted in any sentence where it occurs, examples:—*chunānchi az avval karda hu-jūm-i ashjār ziyāda-tar ma'lūm gardīd* (Afghan coll.) "accordingly the density of the foliage appeared more than it did before (compared with previously)"; *az avval karda bih-tar shuda ast* (Afghan coll.) "he is better than he was."

(c) *Namūdan* نمودن, Imperative *mumā* نما, is both transitive and intransitive, signifying "to show (tr. and intr.), to appear"; معلوم می نماید *ma'lūm mī-numāyad* (or قرار دکه معلوم میشود *az qarār-i ki ma'lūm mī-shavad*, or simply معلوم میشود *ma'lūm mī-shavad*) "it appears."

*Remark.*—Note the change from *karda* کرده to *namūda* نموده in the following modern colloquial sentence, for the sake of euphony or variety:—*Timūr rā dar har jū-yi dunyā bāshad surāgh karda paydā namūda mī-girīd dast basta mī-āvarīd injā* (m.c.) "having traced out Taimur in whatever

<sup>1</sup> Any shade of meaning that may have formerly existed between *kardan* کردن, *namūdan* نمودن, or *sākhtan* ساختن in compound verbs no longer exists.

<sup>2</sup> For نسبت به اول *nisbat bi-avval* (m.c.)

<sup>3</sup> In modern colloquial often *nīmūdan* (Isfahani).

<sup>4</sup> Modern colloquial *bi-numā* بنما only.



portion of the globe he may be (and) having produced him, you will seize him; you will bring him here bound."<sup>1</sup>

(d) (1) *Sākhtan* ساختن "to fashion; manage with; suit," is both transitive and intransitive: the Imperative is ساز ساز (m.c. *bi-sāz bi-sāz*). Example:—میسازند در کرمان جام رود *dar Kirmān jām-i rūd mī-sāzand* (or *durust mī-kunand* درست میکنند (m.c.) "they make brass pots in Kirman"; شما هم ساخته اید *shumā biham sākhta id* (m.c.) "you have joined together, conspired" (for a bad purpose only); ای شکم خیره بدانی ساز *ay shikam-i khīra bi-nān-i bi-sāz* (Sa'di) "oh torpid belly, be content with a single loaf"; آب و هوای اینجا من میسازد *āb u havā-yi in-jā bi-man mī-sāzad* (m.c.) "the air of this place suits me."

با درد ساز تا دوائی یابی \* وز رنج مزال تا شفائی یابی

*Bā dard bi-sāz tā davā'i yābī*

*V'az ranj ma-nāl tā shifā'i yābī*

"To find a remedy, put up with pain,

Chafe not at woe, and healing thou wilt gain."

(O. K. 451 *Whin.*)

*Ghayr az sūkhtan va sākhtan chāra-i nīst* غیر از سوختن و ساختن چاره نیست (m.c.) "there is nothing to be done, but to grin and bear it."

(2) *Sākht* ساخت and *sākhtagī* ساختگی are substantives:—*sākht-i in qālī az chīst* ساخت این قالی از چیست (m.c.) "what is this carpet made of"; شما درین ساختگی کرده اید *shumā dar in sākhtagī karda-id* (m.c.) "you have adulterated this."

(3) *Sāz* ساز is frequent in compounds, as: *dandān-sāz* دندان ساز "a dentist"; (*dandān sāzi* دندانی سازی "dentistry"). Note the following: *dar 'ishq-i mahbūb bi-sūz va bi-sāz* در عشق محبوب بسوز و بساز (mod.) "in the love of the beloved burn and be patient." *Ham-sāz* هم ساز or *ham-āvāz* هم آواز "in tune"; *dam-sāz* دمساز "a confidant." *In mīva barāy-i man sūz-gār nīst* این میوه برای من سازگار نیست (m.c.) "this fruit will disagree with me."

*Sāz* ساز, a substantive, means "a musical instrument" and "necessary furniture," as: *sāz-i safar tadārūk kard* ساز سفر تداریک کرد (m.c.) "he began to get ready for the journey."

(e) *Gardānidan* گردانیدن, Imperative *gardān* گردان, is the transitive form of *gardidan* گردیدن (or *gashtan* گشتن) and signifies "to change, avert, turn round; cause to become."

<sup>1</sup> *Dast basta* دست بسته might be an adjective agreeing with 'و' understood. *Basta* بسته is here Perf. Act. Participle, *dast-i ū rā basta mī-āvarid*.

<sup>2</sup> *In harf sūkhtag īst* (m.c.) "this is made up, false"; *bū man sākhtagī ma-kun* (m.c.) "don't cheat me."

<sup>3</sup> *Qālī bāftan* "to weave carpets" not *qālī sūkhtan*, which is unidiomatic: *rūd* رود, vulgar for *rū'in*.



(f) (1) *Farmūdan* فرمودن, Imperative *farmā* فرما, is transitive, "to order or command." In compound verbs it is deferentially substituted<sup>1</sup> for *kardan* کردن, *sākhtan* ساختن, or *namūdan* نمودن, both in classical and in modern Persian:—*janāb-i 'ālī chi farmūda būdīd?* (m.c.) "what did your eminence say?" *Chi guftīd* گفتید would be a very familiar or very rude way of expressing the same thing, and would generally be used to inferiors only. *Pādishāh bar takht julūs farmūd* پادشاه بر تخت جلوس فرمود "the king sat (or ascended) the throne."

(2) In modern colloquial *bi-farmā'id* بفرمائید almost corresponds to the English word "please." To a visitor it signifies "please take a chair": if two persons are about to enter a door together it means "after you": if food is on the table, it = "kindly help yourself," or "begin."

(3) *Farmān* فرمان a substantive is a royal mandate. *Farmān-farmā* فرمانفرما "the issuer of mandates" is a title prefixed to the name of a place, and signifies "Governor or Viceroy of—."

*Farmān-bardār* فرمانبردار "order-bearing, obedient."

*Remark.*—The compound verb *kār farmūdan* کار فرمودن is not always used in the complimentary sense. Sa'dī in the *Gulistan*, speaking of a boxer, says:—*va qaul-i hukamā' rā kār na-farmūd* و قول حکماء را کار نفرمود; also *kafsh-dūz ālāt-i khud rā kār mī-farmāyad* (vulg.) "the shoe-maker is using his things."

(g) The verbs *gashtan* گشتن or *gardādan* گردیدن ['vide' (e)] can always be substituted for *shudan* شدن, either in a simple or a compound verb.

### § 87. Causal Verbs (فعل متعدی بالواسطة or مع الغیر) and Reflexive Verbs (فعل متعدی بنفسه).

(a) (1) The causal verbs are formed by adding the terminations *ānīdan* آnیدن, or *āndan* آندن, to the Imperative stem of the primitive verb, thus: *jaстан* <sup>4</sup> جستن "to jump, leap," Imperative *jah* جه; *jahānīdan* جهانیدن or *jahāndan* جهاندن "to cause to leap": *davīdan* دویدن "to run" (Imperative *daw* دو); *davāndan* دواندن or *davānīdan* دوانیدن "to make to run, to gallop (a horse), etc., etc., etc." = *tāzāndan* تازاندن (m.c.) "to gallop a horse."

(2) The Imperatives are formed regularly, that is by discarding the infinitive terminations, *-īdan* or *-dan*.

<sup>1</sup> *Farmānū* فرمانا is used in precisely the same manner in Urdu.

<sup>2</sup> In classical Persian, or by Indians and Afghans in speaking, the third person plural would be used after the address *janāb-i 'ālī*. In modern Persian in writing the third person plural is also preferred.

<sup>3</sup> In contradistinction to a verb which is transitive of itself (فعل متعدی بنفسه).

<sup>4</sup> In modern colloquial *jahīdan* جهیدن is more used than *jaстан* جستن.



*Remark.*—In poetry the termination —*ānīdan* آیدن is sometimes shortened to *ānīdan*.

(b) The same termination makes some intransitive verbs transitive, vide § 86 (c). This casual form will be transitive if formed from an intransitive, and doubly transitive or causative if formed from a transitive verb.

(c) (1) *Nishāndan* نشاندن (*nishānistan* نشاستن obsolete) “to cause to sit; to plant, etc.,” the causal form of *nishastan* نشست, is irregularly formed.

(2) *Shinawānīdan* شنواییدن (not used in Persia) is the causal of *shunūdan* شنودن, and signifies “to cause to hear, tell, read aloud.”

(3) *Rāndan* راندن “to drive” is perhaps the causal of *raftan* رفتن “to go.”

(d) (1) The verb *guzashtan* گذشتن, or *guzarīdan* گذریدن (old) “to pass, pass by; cross over; die, etc.” has several causal or transitive forms, viz., *guzarāndan* گذارندن, *guzārānīdan* گذارانیدن, *guzrānīdan* گذرانیدن, *guzārdan* گذاردن and *guzārīdan* گذاریدن.

(2) *Guzāshstan* گذاشتن (tr.) “to quit, to discharge, perform” : *namāz guzārdan* (not *guzāshstan*) نماز گذاردن “to perform the duties of prayer.”

(3) *Afkandan* افکندن “to throw,” causal *afkānīdan* افکانیدن (obsolete).

(e) Verbs that have two roots admit of two forms of the causal, as: *suftan* سفتن “to bore” ; *suftānīdan* سفتانیدن (obs.), and *sumbānīdan* سنبانیدن (obs.) “to cause to bore” ; *rustan* رستن or *rūīdan* روئیدن “to grow” (rt. *rū* رو or *rūy* روی) *rūyānīdan* رویانیدن (m.c.), or *ruvānīdan* روانیدن (obs.) “to cause to grow.”

(f) Verbs in which the Imperative stem terminates in ن, change this letter into ی, as: *shāndan* (obs.) شاندن (for شاندن) “to comb,” causal *shāyānīdan* شایانیدن (obs.); *dānistan* دانستن “to know,” *dāyānīdan* دیانیدن (obs.); *chīdan* چیدن “to pluck, collect,” *chīnāīdan* چینانیدن (obs.) or *chīyānīdan* چیانیدن (obs.).

In modern colloquial the shortened form of the causal verb is preferred; thus *tarsāndan* تارساندن is preferred to *tarsānīdan* تارسانیدن, and *khvāham tarsānd* خواهم تارساند, to *khvāham tarsānīd* خواهم تارسانید.

(g) Some verbs do not admit of a causal form. Examples: *didān* دیدن “to see” ; *guftan* گفتن “to say” ; *āzmūdan* آزمودن “to try, prove.”

(h) (1) Only a few of the causal verbs are used in modern colloquial.

When the Persians wish to mimic the Afghans or Indians, they make an elaborate use of the causal verbs. An Afghan, for instance, uses *fahmānīdan* فهمانیدن where a Persian would use *hālī kardan* حالی کردن, or some such expression.

<sup>1</sup> In India *afgandan*, etc.

<sup>2</sup> The form *dānūnīdan* (obs.) also occurs.

<sup>3</sup> The form *diyānīdan* دیانیدن as a causal of *didān* is doubtful.



*Remark.*—The verb *khurāndan* خوردن “to feed” occurs in writing, but not in speaking: *khurāk bi-khurd-i ū bi-dih* خوراک بخورد او بده (vulg.) “give it food to eat, i.e. feed it.”

Instead of *ravānidan* روانیدن, or *ravāndan* رواندن, *ravāna kardan* روانه کردن is used.

(2) The following are a few of the commoner causal verbs in modern colloquial use:—

*Tarsāndan* ترساندن or *tarsānidan* ترسانیدن “to frighten.”

*Davāndan* دواندن or *davānidan* دوانیدن “to put into a gallop.”

*Rasāndan* رساندن or *rasānidan* رسانیدن “to cause to arrive.”

*Nishāndan* نشانیدن or *nishānidan* نشانیدن “to plant, place, make to sit.”

*Khvābānidan* خوابانیدن or *khvābāndan* خواباندن “to lull to sleep or lie down.”

*Fahmānidan* فهمانیدن or *fahmāndan* فهماندن “to cause to understand, explain.”

*Āmūzidan* آموزیدن (obs. in Persia) or *āmūkhtan* آموختن “to teach.”

*Jahānidan* جهانیدن or *jahāndan* جهاندن “to make to jump.”

*Parānidan* پرانیدن or *parāndan* پراندن “ditto; also to cause to fly.”

*Remark.*—The passive of the causal verb is formed in the regular manner, as: *parvarānīda shud* پرورانیده شد; *kunānīda shud* کنانیده شد (Afghan). Such passive causals are, however, rare and should be avoided.

(i) Causation can also be expressed by certain verbs, as: *فته رفته بی آنکه اظهار محبت خود را باو بروز دهم بشرط وا داشتن بساختن اشعاری که یک بیتش یک منقل طای اظهر محبت خود را باو بروز دهم بشرط وا داشتن بساختن اشعاری که یک بیتش یک منقل طای* *rafta rafta, bi-ānki izhār-i mahabbat-i khud rā bi-ū burūz diham, bi-sharh-i vā dāshtan-i bi-sākhtan-i ash'ār-i ki yak bayt-ash bi-yak misqāl ṭilā bi-yar zad pāsbān-i ū gardīdam* (Tr. Haji Baba, Chapter VIII) “without appearing to show any particular partiality to him, I succeeded in being appointed to keep watch over him, under the plea that I would compel him to make verses—” (H.B.): *urā mustalzam sākhtam ki bi-raqsad* اورا ملزم ساختم که برقصد “I obliged him to dance”; *urā bar ān dāshtam ki bi-raqsad* اورا بر آن داشتم که برقصد “ditto”; *bi-raqs āvardan* برقص آوردن “to cause to dance”; *marā bar īn ma-dār ki chunān kār bi-kunam* مرا بر این مدار که چنین کار بکنم “don't oblige me to do it”; *bi-ū zūr āvardam ki bā man bi-yāyad* با من با زور آوردم که با من بیاید (m.c.) “I made him accompany me”; *asp rā tākht* اسب را تاخت “he put his horse into a gallop”; *bi-chīdan dar āvardam* بیچیدن در آوردم “to cause to pluck” = *urā vā dāshtam ki bi-chīnad*.

(j) *Qabūlānidan* قبولانیدن “to cause to confess (by torture, etc.)” is a barbarous causal in m.c. use; or in a joking sense = “make him agree.”

(k) The place of the causal verbs is usually taken either by the simple transitives as: *pādishāh dast u pā-yi urā bast* پادشاه دست و پای او را بست (m.c.) “the king bound him (had him bound) hand and foot”; or else some such



expression, as "the king ordered (or signalled to) them that they should bind . . . ." etc., is used.

(l) Reflexive verbs (فعل متعدی بنفسه) are formed by the transitive verb and the reflexive pronouns, as: *khud rā kusht* خود را کشت "he killed himself" = *khud-kushā kard* خود کشی کرد "he committed suicide"; *jān-i khud rā mī-shust* جان خود را می‌شست "he was washing himself."

### § 88. Passive Voice<sup>1</sup> (صیغه مجهول) and Passive Verbs.

(a) The Passive Voice is much less used than in English. The general rule is not to use it, if it can be avoided; in other words the passive is used only for some special signification, or if the subject is unknown, or if known it is desired to avoid mentioning it. This rule should be observed even though violated by Persian authors. Only transitive verbs have a passive<sup>2</sup> voice.

There are several ways of expressing the passive.

(b) The grammatical passive is formed by adding the tenses of the verb *shudan* شدن "to become" to the past participle of a transitive (or causal) verb. The use of this construction is comparatively infrequent and very seldom occurs in modern colloquial, for in addition to the simple intransitive verbs the language contains a large store of compounds with a passive sense, such as: *zakhm khurdan* زخم خوردن "to be wounded"; *shikast yāftan* شکست یافتن "to be defeated"; *zā'i shudan* ضائع شدن "to be destroyed"; *gūl khurdan* گول خوردن (m.c.) "to be deceived"; *bi-duzdī raftan* بدزدی رفتن "to be stolen"; *anjām giriftan* انجام گرفتن "to be finished"; *farmāyish dādan* فرمایش دادن "to order (goods)" (tr.) [but *farmāyish<sup>3</sup> raftan* (intr.), as, *barāy-i sawqulī-yush nīm-tana-yi tāza farmāyish rafta ast* ? (m.c.) "what! an order has been given for a new jacket for his favourite wife, has it?"] : *bi-sar burdan* سر بردن

<sup>1</sup> *Shigha-yi majhūl* مجهول صیغه "Passive Voice," i.e., of which the agent is unknown.

<sup>2</sup> The use of the Passive is antagonistic to the genius of both Persian and Urdu. The use of the passive is largely increasing in Urdu, doubtless owing to the articles in vernacular newspapers translated from English. Urdu idiom again affects the Persian of India and in a less degree that of Afghanistan.

<sup>3</sup> *Gashtan* گشتن and *gardidan* گردیدن are occasionally substituted for *shudan* شدن.

<sup>4</sup> The passive meaning of most verbs signifying "to beat, to knock, cast," can be expressed by a compound with *khurdan* خوردن, as: *takān khurdan* تکان خوردن (m.c.) "to be pushed, to receive a push or shake"; *zamīn khurdan* زمین خوردن "to fall on the ground," etc.

<sup>5</sup> This example is from the "Vazir of Lankuran." Ordinarily in m.c. this sentence would be rendered *barāy-i sawqulī-yush sifārish-i yak nīm-tana-yi tāza dāda shoda ast* (or *dāda and*).



(tr.) "to pass one's time," but *bi-sar raftan* بسر رفتن (intr.)<sup>1</sup> "to be passed."

(c) In modern Persian not every verb admits of the Passive. The expression *ū zada shud* او زده شد "he was beaten" is quite unintelligible even to Persians with some education, whereas *kushta shud* کشته شد "he was killed" is a passive in common use.

(d) The following are examples of the use of the grammatical passive:—

(1) *chunān bi-ikhtiyār<sup>2</sup> az jāy bar āmadam ki chirāgh-am bi-āstīn kushta shud* (Sa'di) *bi-ikhtiyār az jāy bar āmadam ki chirāgh-am bi-āstīn kushta shud* (Sa'di) "I rose and came forward so hastily from my place that the lamp was extinguished by my sleeve." Here the active *kushtam* کشتم instead of the passive *کشته شد* would signify "I purposely extinguished."

(2) The grammatical passive is of not infrequent use in the Shah's Diary: *Shah's Diary* "یک نوع زراعتی که اسمش "راپ" است در صحرای خاک پروس امروز دیده شد" (S.D.) "حکیم الممالک که چندی بود اینجا بود دیده شد" (S.D.) *Hakīm<sup>3</sup> l-Mamālik ki chand-i būd injā būd dīda shud* (S.D.) "the *Hākīm<sup>4</sup> l-Mamālik* who had been here some time was interviewed" دو: *du palang-i siyāh ham dīda shud* (Shah's Diary) "two black panthers were seen by us."

(3) The transitive Infinitive is often used for the passive:— *hama-rā bi-kushtan ishārat farmūd* (Sa'di) "he (the king) ordered them all to be killed"; *shāyad turā bi-kushtan bidihad* (m.c.) "he may hand you over to be killed."

(4) The passive is also sometimes used to express possibility or impossibility:— *in kitāb-i 'st ān qadar sangīn, ki bi-dast andākhta namī-shavad* (m.c.) "this is a book so heavy, that it cannot be thrown by hand"; *in mīz az jāy khud برداشته می شود* (m.c.) "this table can be moved, it is not very heavy"; *tā du si rūz ānjā tavaqquf<sup>5</sup> uftād chirā ki bi<sup>6</sup>-bā'is-i*

<sup>1</sup> *Ab bi-sar raft* آب بسر رفت (m.c.) "the water boiled over": *agar ū injā bi-yāyad man bi-sar jilav-i ū mī-ravam* (vulg.) (also *bi-sar dāvidan*) "if he comes here I'll go to him on my head (from delight) instead of on my feet": *bi-sar āmadan* بسر آمدن "to be finished."

<sup>2</sup> In modern colloquial *ū rā zadand* او را زدند.

<sup>3</sup> *Bi-ikhtiyār* بی اختیار means "involuntarily"; the unexpected sight of his friend made him jump up; *bar āmadan* بر آمدن signifies merely "to get up" not coming forward.

<sup>4</sup> In m.c. *dīda shud* دیده شد is frequently used unnecessarily, instead of the active voice.

<sup>5</sup> *Kushta shudan* could not be used.

<sup>6</sup> Or *ishāra* اشاره.

<sup>7</sup> In modern colloquial *ittifaq i tavaqquf* اتفاق توقف and *az bā'is* از باعث would be substituted.



*abr āftāb dīdā namī-shud* نادره روز آنجا توقف افتاد چرا که باعث امر آفتاب دیدن نمی شد (Afghan) "we had to stay there two or three days, as it was impossible to see the sun (to steer by) on account of the clouds"; *ba'd az ghalṭīdan ān rā jumbānīdan na-tawānistam chi jā'e ān ki ba-daryā rasānīda mī-shud* (Afghan coll.) بعد از غلطیدن آنرا جنبانیدن نتوانستم چه جای آنکه بدریا رسانیده میشد "after (the boat's) rolling over I was unable even to move it; how much the less could it be moved to the sea!"; in m.c. *chi jā-yi ān ki bi-daryā rasānam-ash* چه جای آنکه بدریا رسانم (or *bi-rasānam*, without *ash*); the passive would not be used here in m.c. as the agent is known: با تقدیر جنگیده *bā taqdīr jangīda namī-shavad*<sup>1</sup> (Afghan) "it's impossible to fight against Fate"; in m.c. با بخت نمی شود جنگید.

(5) The modern colloquial phrase *ba'd az ān dīda khwāhad shud* بعد از آن دیده خواهد شد (or *dīde میشود*) (m.c.), signifies "we'll see."

(e) The passive can also be formed by an Arabic Past Participle, or a Persian adjective with a Passive sense, combined with the verbs *am* ام, *hastam* هستم, etc., and *shudan* شدن, *būdan* بودن, or *gashtan* گشتن. Examples:—*marsūl-am* (or *marsūl hastam*), (in writing) "I am sent"; *maqtūl shud* (m.c.) "he was killed"; *khbar-dār shud* (m.c.) "he was apprised, warned"; *zakhmī būd*<sup>2</sup> (Afghan) "he was wounded"; *hama chīz āmāda būd* (m.c.) "everything was prepared (previous to our coming)"; [but *āmāda shud* شد = "was prepared after our coming"].

(f) The passive can also be expressed by using the third person plural of the transitive verb, "they do such and such a thing." This construction is both classical and modern colloquial. From the following examples it will be seen that this construction corresponds to a real passive:—*farmūd ki marsūm-ī fulānrā chandān-ki hast muṣā'af kunand*—(Sa'dī) "he (the king) ordered that the allowance of So-and-so, whatever it may be, should be increased"; (here it was the king himself who increased the allowance): *dūst-ī rā ki bi-'umr-ī farā chang ārand na-shāyad ki bi-yak-dam biyāzārand*—(Sa'dī) "a friend whom it has taken a lifetime to make should not be made offended in a single instant"; (here there is only

<sup>1</sup> Compare Urdu, *taqdīr se laṛā nahīn jānā* تقدیر سے لڑا نہیں جانا.

<sup>2</sup> Or *bi-qatl rasīd* بقتل رسید (m.c.).

<sup>3</sup> *Zakhmī shud* زخمی شد m.c.; *zakhm dāsh* داشت "he had a wound."

<sup>4</sup> *Hast* signifies that the speaker knew that there was an allowance:—*bāshad* "whatever it may be."

<sup>5</sup> *Farā chang* فراچنگ is to be considered as one word. *Farā* frequently precedes verbs, and in many cases is merely used for the sake of euphony.

<sup>6</sup> Note this use of *shāyad* شاید. Before *yak-dam* یکدم, *bi-sukhan-ī* سخن or *bi-tiqqir-ī* or some such word is understood.



one friend and presumably one person who has made him a friend) : آن را که گوش ارادت گران آفریده اند چون کدد که بشنود و آن را که بکمند سعادت کشیده اند چون کدد که برود *ān rā ki gūsh-i irādat girān ' āfrīda and chūn kunad ki bi-shinavad va ān rā ki bi-kamand-i sa'ādat kashīda and chūn kunad ki na-ravad*—(Sa'dī) "he who has been created deaf to the divine inclination, how can he manage to hear?<sup>2</sup> and he who is forcibly drawn into the lasso of happiness how can he help travelling (the way it drags him) ?"<sup>3</sup> ; (here the grammatical subject to *āfrīda and* آفریده اند should not be "God" understood, as the Deity in Persian is singular and addressed in the singular; to use the respectful plural to the Deity is contrary to the idiom of the language;<sup>4</sup> the verb is therefore a passive: the author has presumably avoided the active voice on purpose, for to say "he whom God has created deficient in . . ." would be, or might be, imparting sin to, or a deficiency in the works of, the Almighty.<sup>5</sup>

This form of the passive is especially common in modern colloquial. To the question, "where is the horse?" the answer might be *burda and* برده اند "it has been taken away"; this answer would signify that one of the grooms or servants—the precise individual unknown to the speaker—had taken it: if sure of the subject, the name would be mentioned.

*Remark.*—"A present was given to him" *in'ām-i bi-vay dāda shud* (m.c.) انعامی بوی داده شد, or better *in'ām-i bi-ū dādand* (m.c.) انعامی باو دادند.

(g) In a few instances, the passive can both in classical and in modern colloquial be formed by *āmadan* آمدن instead of by *shudan* شدن, as:—*in shakhṣ dar zumra-yi fuṣalā, shumurda mī-āyad* (m.c.) این شخص در زمره فضلاء شمرده می آید "this man is counted amongst the learned"; *dīda mī-āyad* (class.) دیده می آید "it is seen"; *in qālī pasandīda āmad* (m.c.) این قالی پسندیده آمد "this carpet was approved." Compare *maskhūz āmadan* گرفته آمدن (class.), and *giriftār āmadan* گرفتار آمدن (class.).

<sup>1</sup> *Girān* means "dear (not cheap)" as well as "heavy."

<sup>2</sup> i.e., it is impossible for him to hear, as it is decreed he is not to hear.

<sup>3</sup> The use of the plural might lay the speaker open to the imputation of being a *mushrik* or "polytheist" (one who imputes 'partnership' to the Deity). It may be that Sa'dī being a Muslim and an Arabic scholar has adopted the Arabic idiom here and elsewhere: the plural is used in the Qur'ān when Allah himself speaks.

<sup>4</sup> In similar instances the explanation of some translators is that the Fates is the subject. Though the Persians attribute misfortune to the 'revolution of the heavens' or to the sky, no Muslim would attribute good to any but Allah: the Fates could therefore hardly be the subject of *kashīda and*.



## CHAPTER X.

### § 89. Adverbs and Adverbial Phrases.

(a) There are few adverbs properly so called: their place is filled by adjectives or participles, or by substantives with and without a preposition, or by pronouns, or by phrases, etc.

Many adverbs are also prepositions.

There is no regular term for adverb: it is styled *tamyīz* "specifica-  
tion" or *نفي* "the particle of negation" or *غرف* "vessel," according to  
its sense. *Harf-i zarf* حرف ظرف is a particle used as an adverb: *ism-i zarf*  
ظرف اسم is a noun that can be used as an adverb: *zarf-i muḥḥam* ظرف  
"dubious adverb" is an adverb (or noun, etc.) that does not express  
a limit of time or space, as *هنگام* "time," *پیش* "before (place or time)";  
it is opposed to *ظرف محدود* "limited adverb (noun, etc.)" as *روز* "day,"  
خانه "house": *zarf-i makān* is *ism-i zarf* and includes such words *کفش کن* (m.c.)  
"the place where shoes of visitors are removed"; *جامه کن* (in Turkish Bath):  
*مريض خانه*, etc., etc.

(b) Examples:—

(2) *Adjectives*:—*او خوب فارسي مي‌زند* (m.c.) "he speaks Persian  
well": *يکي بر سر راهي مست خفته بود* (Sa'dī) "a certain one had fallen into a  
drunken sleep by the roadside"; *او عاقلانه کار مي‌کند* "he acts wisely":  
*بطور عام ظاهرانه نماز مي‌گفتم* (Afghan) "I used to say (my prayers) in a perfunctory  
manner" (in m.c. *bi-tawr-i ūmūmī ḡāhirāna namāz mī-kardam*).

هين ! صبح دميد و دامن شب شد چاک      برخيز و صبح کن چرايي غمناک ؟  
مي نوش ، دلا ! که صبح بسيار دمد      او روی بيا کرده و ما روی بخاک

"See! the dawn breaks and rends night's canopy:  
Arise! and drain a morning draught with me!  
Away with gloom! full many a dawn will break  
Looking for us, and we not here to see!"

(O. K. Whin. Trans. Rub. 295.)

In this quatrain *bisyr* is an adverb meaning "oft."

*Remark*.—Adjectives ending in *آنه* or *وار*, vide § 43 (aa), may be considered  
as adverbs rather than adjectives: *بي‌حجابانه* "in a restless manner";  
*بي‌پرده* "without concealment"; *استادانه* "in a more masterly manner."

(2) *Participles*:—*بروي مردم درمانيده* (m.c.) "he is obliged  
to treat you with respect before people": *سرزده* (m.c.) "suddenly";  
*بي‌ساخته* (m.c.) "plain, not artificial": *دوان دوان آمد* (m.c.) "he came running



دیگر کارها را در خانه : (m.c.) "he remained standing" : ایستاده ماند : all the way  
 بهانه کرده : (Afghan) "I did all my other business at home" : نشسته میکردم  
 (m.c.) "by pretence" : یک خورده : (m.c.) "a little" : نهفته خندیدند : (Sa'di)  
 "they laughed secretly" : پیوسته : "always."

(3) *Substantives without Prepositions* (with or without post-positions):—  
 بسبب آنکه وقتی در بیابان مانده بودم (Sa'di) "because I once was weary in the  
 wilderness" : گاهی or گاه "once, ever" : نام "by name" ; شب را (class. and  
 m.c.) "by night" : فضا را "by chance," in m.c. usually : بارها : "oft-  
 times" : (Sa'di) "at times they were chanting low."

*Remark.*—Sometimes a plural substantive gives the sense of an adverb  
 of quantity or time, as: نذرهای میکرد و عهدها مینمود (m.c.) "he made many  
 presents and many vows (or often took vows)."

(4) *Substantives with Prepositions*:—بیجهت (m.c.) "needless, without  
 cause" : اینجا (در) "here" ; بیحرف (m.c.) "without further words, without  
 doubt" : گفت وزوای بر مثال اطباء اند (m.c.) "by turn" or بنوبت :  
 (m.c.) "he said, ministers are like physicians and a physician never gives medicine except to the sick" : دم بدم "each  
 moment." In m.c. the prepositions are frequently omitted, thus : راحت آمدیم :  
 "we came comfortably." Before آخر کار (= Ar. آخر الامر) the preposition در  
 is understood.

(5) *Substantive with Pronoun, Adjective, Substantive, Adverb*:—همه جا-  
 (class. and m.c.) "everywhere" : همه وقتی (class. and m.c.) and  
 (vulg.) "always" ; خوب طرح (Afghan coll.) "well, in a good manner" :  
 این طرف شهر (m.c.) "this side of the city" : هر چهار طرف or چهار طرف  
 "on all sides" : کجا "where?" : کدام طرف "whither?" : روز روشن  
 "in broad day" : بقیت العمر (m.c.) or بقیت العمر (m.c.) "the remainder of my life" :  
 همیشه اوقات (m.c.) "always."

(6) *Phrases*:—after that, afterwards : بعد از آن :  
 (Vazir-i Lankuran) "the farrashes, shawl in hand,  
 make a fresh movement and approach a little nearer" : دستار در گردن مرا نزدیک :  
 (m.c.) "with my turban round my neck they carried  
 me before the Qazi and the Governor of the city" : (Sa'di) "of

<sup>1</sup> In m.c. — باقی کارها را.

Nām نام "by name" is apposition, as: شخص عزیز نام (anme) Āziz."

<sup>2</sup> The Afghans often use *dārū* for gunpowder, and Indians for spirits or wine.

<sup>3</sup> In Arabic and m.c. *ṭarḥ* طرح. In *qālī khūb ṭarḥ-i* 'st این قالی خوب طرحیست (m.c.) "this carpet is of good design."

<sup>4</sup> *Kū* کو (poet. and m.c.) "where, whither?" : *kūsh* کوش vulg. "where is he?"



necessity" : او کج دار و مرویز را میبرد : "in spite of his youth" : *ū kaj dār u ma-rīz*<sup>1</sup> *rāh mī-ravad* (m.c.) "he keeps a middle course."

*Ham* هم "together, with, both, one another, mutual, all, whether, either; also, likewise, in the same manner" :—*Bi-yā tā bi-ham* (or *bāhami bi-ravīm* برویم باهم or بیجا تا بهم (m.c.) "come, let us all go," or "let us go together" : *bi-ham āmīkhtagī* بهم آمیختگی "commixture" : *darham barham* درهم برهم "topsy-turvy, mixed" (= *tū-yi ham rīkhta* توی هم ریخته) : *mīgl-i ham* هم مثل "alike" : *sar-i ham* سرهم "contiguous, joining" : *pusht-i sar-i ham* پشت سرهم "one behind the other, continuously."

(7) *Verbs*:—باشد که "it may be that, perhaps" : شاید "perhaps."

(8) *Arabic phrases, and Arabic nouns in the accusative*:—لا محاله (m.c.) "at least (lit. there is no remedy)" : مادام الحیات "as long as life lasts, for ever" : مع هذا (m.c.) "with that, notwithstanding" : حسب الحکم "agreeably to orders" : بالمرّة (m.c.) "completely" (= تماماً or قطعاً), *man az īn kār bi-l-marra khabar na-dāram* (m.c.) "I am completely ignorant of this matter" : مِنْ وَ عَنْ "circumstantially" : فیها (the conj. *fa* + the prep. *bi* + fem. pron. *hā*) "well and good" : یعنی (3rd per. sing. masc. of the verb *عنى*) "that is to say, namely (lit. it means, intends)" : کما ينبغي "fittingly (lit. like that which is proper)" : نقداً *naqdān* (m.c.) "at present; also in cash" : عمدّاً *amdān* "purposely" : حالاً *hālā* (for حالاً) "at present."

*Al-hāl* الحال, vulg. *il-hāl*, which has the same signification as حالاً and فی الحال, is an Arabic accusative (for الحال *al-hāl*), but is not used in Arabic.

In *Ar.*, the Arabic pronoun ذلک "that" is understood.

Such adverbs as : فی الجملة — القصص, etc., that close a speech, are called ادات ختم کلام.

(9) *An* ان— appears to be an old adverbial termination : باصداً ان (or باصداً) (*Sa'dī*) "in the morning."

The Afghans still use this termination even in speaking, as : ناگاهان "suddenly" : راستان "straight (adv. not adj.)."

*Remark.*—The Afghans also say روزانه for "every day," but in (m.c.) *fūzāna* means "by day."

(c) An adverb is sometimes combined with a preposition, as : تا اکنون "till now" : از آنجا *dar ānjā* "there" : از حالا *az hālā* (m.c.) "from now, henceforth" :

<sup>1</sup> In classical Persian کجدار و مرویز *kaj dār u ma-rīz* signifies an impossibility:—

حکم همی کنی که در من منکر این حکم چنان بود که کج دار و مرویز

"Thou say'st, 'Look not,' I might as well essay

To slant my goblet, and not spill my wine."

(O. K. Whin. Tr. Rub. 261).

<sup>2</sup> In colloquial Persian the nunation is dropped in most of these adverbs, but not in all; for instance, مثلاً is always *maslān*, but حالاً always *hālā*. The Indians and Afghans preserve the nunation.



اما حکیم از قیامت که شنیده‌ام تو از حالا در بهشتی (Tr. H. B., Chap. XXVIII) "but we hear, doctor, that your paradise has begun here on earth."

(d) Adverbs of negation and Particles of warning such as هرگز, نه, زنهار, etc., are called حرف تنبیذ or حرف تاءکید; while particles expressing negation, as نه "not," بی "without," are called حرف نفی.

(1) "never." هرگز — نه<sup>1</sup>

نه — گاهی "at no time, never."

نه — هیچ "not at all, in no wise."

نه — هیچ وقت "at no time."

نه, or خیر, or خیر "no, not."

نه, or نه, or نه "no no."

نه — نه "neither—nor" (conj.).

نه — مطلقاً "not at all."

نه — هیچ وجه "by no means."

نه — هیچ چیز "nothing whatever" (pron.).

نه — هیچ کدام "none whatever" (pron.).

نه — هیچ کس "no person" (pron.).

نه — هیچ باب "on no account."

نه — اصلاً

نه — نه — نه } "not at all, in no shape."

هیچ — نه

و زای این "more than this."

زنهار, or زنهار "never," vide Interjections of Warning.

کم, or کم "not" and "less," vide § 121 (b).

حاشا که "God forbid, never."

کلاً "not at all."

(2) Examples:—

آنها می‌روند یا خیر؟ (m.c.) "are you going there or not?"

هیچ جایی نرفتم }  
or } "I went nowhere."  
جایی نرفتم }

<sup>1</sup> Hargiz هرگز with an affirmative verb "ever."

<sup>2</sup> An adverb of time, but inserted here for convenience of reference.

<sup>3</sup> نه تنها مرا فحش داد نیز (or بلکه) مرزاد na tanhā marā fuḡḡh dād nīz (or balki) marā zad (m.c.) "he not only abused me, but beat me."

<sup>4</sup> Class. and m.c. nay nay (m.c.) "no, no."

نی دین و نه دنیا و نه امید بهشت

"No hopes have I above, no joys below."—(O. K. Whin. Rub. 60.)

<sup>5</sup> Conjunction, but inserted here for convenience of reference.

<sup>6</sup> Indef. Pron., but inserted here for convenience of reference.

<sup>7</sup> Hūshā zadan حاشا زدن (m.c.) "to deny."



(m.c.) "his pocket was not picked at all."

(class.) "he never does so."

"neither was the man there, nor the woman, nor the child."

(m.c.) "nothing can be obtained there."

(Afghan) "I did not get a wink of sleep all night (*tamām* <sup>1</sup> *shab*)."

(*Sa'dī*) "how can the latter even resemble the former?"

(m.c.) "this man is much more than you think (good or bad)."

(3) 'Scarcely,' etc. is expressed by a negative : بعد از نماز هنوز تشهد نخوانده (Tr. H. B., Chap. XXXII) "he had 'barely completed the closing sentence of his prayers' when—." یا از اطاق بیرون نه نهاده که سقف افتاد (or پائین آمد) (*pā az uḡāq bīrūn na-nihāda ki saqf pāyīn āmad* (m.c.) "he had barely (not yet) left the room when the roof fell."

(e) Interrogation often expresses negation : خفته را بیدار کی کند بیدار (*Sa'dī*) "how can the sleeping awake the sleeping?" ; گفتم چون روم که نه پای : "I said, how can I go when my feet are unable to move?" ; (Afghan) "he knows, and he alone; what does any one else know? (nothing)" : پس بگو که از بر حال ماندن زندگی چه : (Afghan) "then tell me, what hope was there of life?"

(f) (1) Emphatic denial "never!" is in speaking and writing amongst the educated : نعوذ بالله "we take refuge with God!" ; or استغفر الله "I ask pardon of God."

(2) In m.c., emphatic denial or contempt is often expressed by the following phrases : (m.c.) "he does not reach his dust even" : (m.c.) "I can't compare with you, Sir" : "سگ کیست"

<sup>1</sup> In m.c., *tamām-i shab* تمام شب, with *izāfat* : also *khayāb na-raftam* خواب نرفتم or *khayāb-am nayāmad* خوابم نیامد.

<sup>2</sup> *Kay* کی both in class. and m.c. = "when?" and "how?"

<sup>3</sup> Interrogation expressing negation or dissent.

<sup>4</sup> *Varā* means "behind" ; but in غیر از این it = این مطلبی دیگر است.

<sup>5</sup> "Can the blind lead the blind?"

<sup>6</sup> نَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ "we take refuge with God from Satan the accused."

—Qur'ān.

<sup>7</sup> اَسْتَغْفِرُ اللَّهَ رَبِّي وَ اَتُوبُ اِلَيْهِ.

<sup>8</sup> The idea is taken from a grey-hound pursuing a gazelle, or a man galloping after a wild ass.

<sup>9</sup> i.e. a dog can bark at the heels of a person, but he is not anybody's dog to do as much as this.



(m.c.) "whose dog is he?" : وجود ندارد = قابلیت ندارد (m.c.) : بیفدازش دور (m.c.)  
 "throw him away" : من او را داخل آدم نمی دانم (m.c.) "I don't count him a  
 human being," or *āh! dākhil-i ādam?* آدم داخل (m.c.) (ditto) : *muḥāl az*  
 'aql ast<sup>1</sup> محال از عقل است (m.c.) "impossible!" : *gum ash kun* (m.c.)<sup>2</sup> گمش کن  
 "hang him!" ; also "I don't believe he can do it, or send him off" :  
 farq az zamīn tā āsmān ast (m.c.)<sup>3</sup> فرق از زمین تا آسمان است (m.c.) "all the difference  
 in the world."

(g) (1) *Na* نه for "no" is vulgar; *na khayr* or *khayr* خیر or خیر is the polite form of "no."

It is, however, better to avoid using خیر alone : some such expression, as :  
 هدوز که خیر ; or باین زودی که خیر ; or حالا که خیر ; or انشاء الله که خیر ; or خیر آغا  
 etc., is preferred.

(2) A polite m.c. form of affirmation or negation is اختیار دارد "it rests  
 with you."

(3) An evasive reply that may mean "yes," or "no," or "I prefer not  
 to reply," is چه عرض کنم "what petition shall I make, what shall I say?"

(h) Note the phrase: چندان زحمت کشیدم که میسر (m.c.) "I had such a  
 lot of trouble."

(i) Adverbs of affirmation ( حرف ایجاب or حرف قبول ) and of assurance  
 ( حرف تحقیق ) :—

- |  |                  |
|--|------------------|
| (1) آری (m.c.) <i>ārī</i>  | } yes.           |
| بلی (m.c.) <i>bale</i> or <i>balī</i> <sup>5</sup>                                       |                  |
| البته (m.c.) <i>albatta</i> "certainly" (contr. of البته <i>albattat</i> <sup>6</sup> ). |                  |
| بلی بلی (m.c.) I am very sure.   |                  |
| بلا شک (m.c.) <i>bilā-shakk</i>  | } without doubt. |
| بی شک (m.c.)   |                  |
| بی گمان (m.c.)   |                  |
| لا شک (class.)   |                  |
| بی شبهه (m.c.)   |                  |

<sup>1</sup> If two persons were bowing at a doorway, each politely declining to enter the room first, one might say, محال عقل است که من جلو بروم *muḥāl-i 'aql ast ki man jilaw bi-ravam*.

<sup>2</sup> Also گمش کن برود *gum-ash kun bi-ravad* "kick him off, let him go to the devil."

<sup>3</sup> *Khayr* خیر for "no" is not classical, nor is it used by Indians and Afghans, except as "yes" or "well."

<sup>4</sup> As البته *albatta* "certainly" and همین *hamīn* "this very" : the latter word is also called تخصیص.

<sup>5</sup> In Teheran آری *ārī* or آری *ārī*. Formerly *labbe* was used for "yes."

<sup>6</sup> By the Afghans further shortened into *albat*.

<sup>7</sup> Vulg. *balā shakk*.



- همانا (class.) }  
هر آنکه (class.) } certainly.  
یقیناً or یقیناً (m.c.) }  
چرا of course (m.c. only in this sense); also why?  
بی عهده چو (m.c.) without ceremony, without reserve, without  
joking.  
فی الحقیقت (m.c.) in truth, really.  
لا بد *lā-bud*<sup>1</sup> }  
لا جرم *lā-jaram* (class.) } of necessity.  
مانا (class.) }  
همانا (m.c.) } certainly, surely.  
همانا که (m.c.)<sup>2</sup> }  
لabbayk (class.) }  
لabbay (obsolete) } here I am for you, what are your commands?

*Remark 1.*—*Mānā* مانا is always followed by که, but after همانا the که can be omitted.

- (2) *Ārī*, *āre* is used locally instead of *bale* or *balī*.  
(3) As a strong affirmative, the phrase بی شائبه شک و ریب "without the admixture of doubt and uncertainty," is used in writing.  
(4) The phrase ان شاء الله, or ان شاء الله "if God pleases," is, with regard to future events, frequently used by Muslims for "yes." No Muslim asked, if it is going to rain, will reply "yes" or "no," as this would be deciding for the Almighty.<sup>3</sup> The answer ان شاء الله فردا می آیم (m.c.) "D.V. I will come to-morrow" is frequently made by a Persian when he has not the slightest intention of fulfilling his promise.  
(5) The following common m.c. phrases also express affirmation: من که "I'm not lying to you"; قصه گو نیستم "I'm not yarning"; من که جفتنگ نمی گویم "I'm not talking rot"; من که شوخی نمی کنم "I'm not joking," etc., etc.  
(6) Strong affirmation is also expressed in m.c. by بر مبارک شما قسم که — "I swear by your venerated head that—"; با رواج پدرم "by my father's

<sup>1</sup> *Lā-budd*<sup>3</sup>, Ar. "there is no escape."

<sup>2</sup> *Hamānā ki* همانا که (class.) also means "at the same time that."

<sup>3</sup> The Prophet was once asked how many legs his horse had. He dismounted, counted, and said 'four.' Had he stated 'four' off-hand, Allah might have changed the number and so convicted him of error.

<sup>4</sup> *Rūst mī-gūyī yā ghadr* (m.c.) راست میگوئی یا غدر "are you in earnest or joke (cheating)?" = *shūkhī mī-kunī yā jiddī mī-gūyī?* شوخی میکنی یا جدی میگوئی?

<sup>5</sup> *Arwāh* ارواح, pl. of *rūh* روح. *Arwāh-i pidar-at bi-raw* (m.c.) ارواح پدرت برو "for goodness sake, go": *arwāh* ارواح, for *bi-arwāh* برو.



soul": "by our Prophet's tomb": "by the rights of 'Ali": "by the martyrdom of Husayn": "by the life of my children I swear this is true": "may'st thou die (i.e. don't be alarmed—)": "may I see your beard bloody (i.e. your throat cut) if—,"  
vide also § 93 (k).

(j) Adverbs of Interrogation (حرف استفهام) :—

- |                           |                                 |
|---------------------------|---------------------------------|
| (1) چرا (m.c.)            | } why? : vide (4).              |
| بواسطه چه (m.c.)          |                                 |
| از چه رو (m.c.)           | } for what reason, why?         |
| بچه جهت (m.c.)            |                                 |
| بچه سبب (m.c.)            |                                 |
| از چه سبب (m.c.)          |                                 |
| واسطه چه (vulg.)          | why?                            |
| چنان (m.c.)               | in what manner?                 |
| چه طور (m.c.)             | } how, in what way?             |
| از چه رو (m.c.)           |                                 |
| چگونه (m.c.)              |                                 |
| کای (m.c.) <sup>2</sup>   | when? how?                      |
| تا کی (m.c.)              | how long?                       |
| چه وقت (m.c.)             | when?                           |
| چه ساعت (m.c.)            | at what hour?                   |
| چه قدر (m.c.)             | how much, what quantity?        |
| چند (m.c.)                | how many?                       |
| کو (m.c. and old poet.)   | where, whither? : vide (2).     |
| کجا <sup>3</sup> (m.c.)   | what place, where? : vide (3).  |
| کدام جا (m.c.)            | which place?                    |
| کدام طرف (m.c.)           | what direction?                 |
| چون <sup>4</sup> (class.) | how? : vide (5).                |
| مگر (m.c.)                | perhaps? : also but : vide (8). |
| آیا (m.c.)                | whether? : vide (9).            |
| یعنی چه (m.c.)            | what do you mean? : vide (7).   |
| چه باشد که (m.c.)         | why not? : vide (6).            |

<sup>1</sup> For Shi'as. Sunnis say, *Chahār Yār qasam* "by the Four Friends (Abu Bakr, 'Umar, 'Usmān, 'Alī)."

<sup>2</sup> *Kay* کی "when" = حرف استفهام زمان.

<sup>3</sup> *Az kujū* از کجا "whence?"; *bi-kujū* بکجا "whither?"; *tā kujū* تا کجا "how long?"; *har kujū* هرکجا "everywhere."

<sup>4</sup> *Chūn* چون has other significations, not interrogative, as: "when, because, how etc.": it is used both in speaking and writing: vide (5).



(2) *Kū* کو is m.c. and also classical poetical. *Kūsh* کوش "where is he?" is vulgar m.c. Examples:—

کوگو بغلان آمد و میگفت بهر کوه آنها که تو دیدی همه رفتند حالا کوگو<sup>1</sup>

"The dove started complaining to each hill,

"Those whom thou sawest, have also gone—whither, whither?"

مروغی دیدم نشسته بر بار طوس در پیش نهاده کله کیکاوش

کله همی گفت که افوس افوس کو بانگ جرسها و کجا ناله کوس؟

"I saw a bird on the walls of *Tūs*,<sup>2</sup>

Before him lay the skull of Kay Kāwūs,

And thus he made his moan, 'Alas poor king!

Thy drums are hushed, thy 'larums have rung truce.'"

(O. K. Whin.)

آن قصه سرکه بر چرخ همی زد پهلوی بر دو که بر شهبان نهاد ندی رو

دو دم که بر کله سرهش فاخته آواز همی داد که کوه کوکو کو

"The Palace that to Heaven his pillars threw,

And kings the forehead on his threshold drew—

I saw the solitary ringdove there,

And 'coo, coo, coo,' she cried, and 'coo, coo, coo.'"

(O. K.; Fitzgerald.)

*Kū* is sometimes an interjection, as: صبح کو (m.c.) = "oh I wish it were morning!"

(3) Note the following idiomatic meanings of کجا: چنان ضربت باورد که پهلوان کجا (m.c.) "he struck him such a blow as no athlete (or Hercules) could have done"; in Afghan colloquial چنان ضربت باورد که پهلوان چيست *chunān zarbat ba-ū ḥawāla namūd ki pahlawān chīst*! (m.c.) "there is no comparison between the two": "where is piety, where the intoxication of wine? (i.e. the two are irreconcilable)" *tu va īn kārḥā kujā* (m.c.) = "you can't possibly do such deeds": *bi-dard-i kujā mī-khurad* (m.c.) "of what use is this thing?": *ḥimāqat tā kujā* (m.c.) "how much more folly will you display?"; *kujā* کجا "is it

<sup>1</sup> An example of the rhetorical figure *tajnis*. The play is of course on *kū-kū* "a dove" and *kū, kū* "whither, whither?" The lines do not scan.

<sup>2</sup> *Tūs* طوس near *Nayshāpūr*.

<sup>3</sup> *Jaras* is a large camel-bell and perhaps the noise of departing and arriving caravans. *Kūs* is a large and very noisy drum. In Persia drums are beaten from about 15 minutes before and up to sunset (نقاره خانه میزند *naqqārahāna mī-zanand*). This is an custom, and, as formerly drums were also beaten at sunrise, the custom may n in fire-worship.



possible?": در بغداد من کجا و خلیفه *man kujā va Khalīfa dar Baghdād?* (prov.) (said by a deceived person to one that has gone back on his word).<sup>1</sup>

In m.c. the plural is also used, as: از کجاها می آئید "from which of the places in the world do you come?": تا کجاها برویم (m.c.) "what places shall we visit?"

*Remark I.*—*kujā* کجائی is an adjective "of what place"; نو کجا ئیی (m.c. only) "of what place are you a native?"

*Remark II.*—*Kujā* کجا is used in indirect as well as in direct questions.<sup>2</sup>

(4) *Chirā* چرا "why?", in m.c. also means "certainly, of course": possibly it is elliptical for "why not?"

It is also an expression of astonishment, "what the Devil are you up to?"

(5) *Chūn* چون (vide note 4, p. 296) is sometimes used for چگونه: چون نروم که شاه طلب فرموده (m.c.) "how can I help going when the Shah has summoned me?"

*Bī-chūn u chigūn* بی چون و چگون is an epithet of the Deity.

*Bī-chūn u chirā* بی چون و چرا ("without why or wherefore") signifies "implicitly."

(6) *Chi bāshad ki*—چه باشد (class.) "what would happen if, why not?"

چه باشد که شرط مروت و اخوت کجا آردی و این نوبت که میروی مرا باخون بدی؟ (*Ann. Suh.*, Intro. Chap. I, St. 3) "why not [the cat says] perform what is due to courtesy and fraternity, and this time, when thou goest, take me with thee?"—*East. Tr.*

*Bāshad ki* باشد که, "it may be that," is also used: vide (k.).

(7) *Ya'nī chi* یعنی چه (m.c.) "what does it signify, what do you mean?" is a common m.c. expression. *Ya'nī* یعنی is the 3rd pers. sing. masc. of the Ar. Aor. The 1st pers. *a'anī* اعني "I mean" as well as *یعنی* "it means" are used in Persian for "that is to say, viz."

(8) *Magar* مگر is used in m.c. for interrogation, positive and negative, as: مگر دیوانه 'are you mad, perhaps you're mad?'

In a sentence such as —آیا نباید که شما — *āyā na-bāyad ki shumā*—? مگر, with the Indicative would be commoner in m.c.: vide § 73 (b).

(9) *Chi* چه and *āyā* آیا —: چه دانید ای یاران من که این جوان هم از جمله دزدان — (Sa'dī) "how do you know, my friends, whether this young man may not be one of the robbers?": *āyā* آیا could be substituted for *chi* چه, and *yā na* نه could be added to the end of the query; also نباشد could be substituted for باشد.

<sup>1</sup> But *man injā va Khalīfa dar Baghdād* من اینجا و خلیفه در بغداد means 'I can do what I like, there is no one near to punish me.'

<sup>2</sup> Like *kahān* in Urdu, 'vide' Phillott's *Hindustani Manual*, p. 24.



(10) Short phrases in common m.c. use are:—*tu bi-mīrī* تو بی‌میری to which the reply is *بلبی من بمیرم شوخی یا جدی* : استی یا جدی "joking or in earnest?"

(k) Adverbs of doubt (حرف شک و ظن) :—

(1) <sup>1</sup> شاید (m.c.) perhaps, *vide* (3).

<sup>2</sup> بلکه moreover; in m.c. perhaps, *vide* (3).

<sup>1</sup> تواند که (m.c.) possibly.

<sup>1</sup> بو که (class.) peradventure.

<sup>2</sup> ممکنه (m.c.) possibly (with Aor. or Pres.).

گوا (m.c.) probably, as if, as though (with Aor. or Pres.), *vide* (4).

یا whether? (interr.), *vide* (j) (1).

مگر perhaps? (interr.); also "but": *vide* (j) (8).

ممکن (class.) possibly (3rd pers. singular masc. Aor.; lit. "it is possible").

ممکن (adj.) (m.c.) possibly.

غالباً (m.c.) principally; also probably.

مشکل (m.c.) hardly, *vide* (5).

گاه است (m.c.) perhaps: *vide* (6).

چه میشود (m.c.) what would happen if: *vide* (7).

(2) *Balki* بلکه "moreover, rather, but," in m.c. "perhaps": چون دست بر پرده نهاد معلوم شد که پرده نیست بلکه دیوار است\* — (m.c.) "when he placed his hand on the curtain, he discovered that it wasn't a curtain but the wall" گفت ای خداوند بزرگوار در این حالت شما را گداهمی نمی بیند بلکه تقدیر خداوند تعالی: بود که مر این بزرگوار را مکره می برسد<sup>5</sup> (Sa'di) "he said, 'my Lord, your slave attributes no fault to you in this: nay rather it was the fated decree of God Most High that something unpleasant should happen to your slave'" : بلکه بیاید (m.c.) "perhaps he may come."

Though *balki* بلکه is enhansive and not exceptive, yet in such a sentence as, "I will not halt at the first stage but at the second," لیکن, etc., are used in Persian as in English, when بلکه would be obligatory in Urdu: *vide* Phillott's *Hindustani Manual*, p. 210 (e).

<sup>1</sup> These are verbs. Words signifying "perhaps" are called 'adverbs of possibility and doubt.'

<sup>2</sup> In Kirman, vulgarly *balkum* and *balkam*.

<sup>3</sup> For *مظنه* *Imrūz mazannā-yi gandum chī-ast?* امروز مظنه گندم چیست "what is the price current of wheat to-day?"

<sup>4</sup> Note the dramatic present: the Past would be wrong.

<sup>5</sup> Note 3rd pers. after بزرگوار and also the old particle *مر* before the dative. In m.c. the 1st pers. usually follows بزرگوار.



(3) *Shāyad* شاید "perhaps" is always followed by the Aorist or by a doubtful past tense: اگر شاید مردمان کشتی بیایند (class.) "if perchance the men of the boat should come. *Shāyad* from شایستن "also meaning "to be fitting": این کار شایسته شما نیست (m.c.) = این کار ترانمی شاید: (poet.) "it is not befitting that you should ever tell a lie."

(4) *Gūyā* گویا "perhaps, probably; as though": مشهدي محمد گویا با شما: (m.c.) "probably (or perhaps) Mash, hadī<sup>1</sup> Muḥammad is an acquaintance of yours": او را دیدم بر تخت خفته و چادری بر روی کشیده گویا مرده است (m.c.) "I saw him asleep on a bedstead with a sheet over his face like one dead."

*Remark.*—*Gūyā* گویا is also a verbal adjective "speaking" from گفتن: گویا شدن (m.c.) "to begin speaking."

(5) *Mushkil mī-dānam bi-yāyad* مشکل میدانم بیاید (m.c.) "I hardly think he will come."

(6) *Gāh ast* گاه است: گاه است بیاید: گاه است میگوید او نمی آید گاه است: (m.c.) "how can you say he won't come? perhaps he may."

(7) *Chi mī-shavad ki—?* چه میشود که نظری بجانب من اندازی؟: —؟ (m.c.) "what would happen if, why should you not have compassion on me?"

(I) Adverbs of comparison:—

(1) زیاده

زیاد, *vide* (2)

بیش

بیشتر, *vide* (3)

افزون or قزون

much more (stronger than *bisṣyār*): *vide* (4).

اکثر

اغلب

بیشترین or بیشترین

less: *vide* (5).

at least.

کوچک

خورد

least.

— مساوی به (m.c.) equal to.

موزی parallel; equivalent to (of sums of money, weights, etc.).

موازن (class.) of the same weight.

هم وزن

neither more nor less.

<sup>1</sup> *Mash, hadī* مشهدي a title of a Shi'a that has made pilgrimage to the tomb of Imām Rīzā in Meshed.

<sup>2</sup> For *ziyād-tar* زیادتر (not used).



هم also, equally, even, *vide* (7).

تر lower (of place, rank, price).

همین

همان

محض

چو

چون

چنان

همچنان

مانند

مثل

بر مثال

} only, *vide* (8).

} as, like, equally.

مثل هم alike.

گوئی like.

*Remark.*—همچون - همچو - مانند - مثل - چنانکه - چنانچه - چنین - چنان - چون. and the suffixes مان - ان are called حرف تشبیه "particles of resemblance."

In *Rustam* is called *مشبه*, and *shir* به *مشبه*; and *chūn*, the حرف تشبیه, comes between the two. In poetry, however, this order is neglected:—

چون نشنید که آب خورد در میان خواب خونم چون آب چشم تو در خواب می خورد  
(*Chashm-i tu* is the subject in the second *miṣrā'*).

(2) As stated in § 46 (i) (4) *ziyād* زیاد is a positive. But the positive is sometimes used for the comparative, as: قدری زیاد بده (m.c.) "give me a little more."

*Ziyāda* زیاده is a comparative "more," but is construed with the word following it, to which it is generally joined by the prepositions از or بر, as: زیاده<sup>1</sup> از حد (one compound word): زیاده بر این حرف مگو (m.c.) "don't jaw any more."

It is also used in compounds, as: زیاده گوئی, subs., "talking too much."

(3) *Bishtar* بیشتر (for) the greater part "برد—(class.) که بیشتر از آئینه<sup>2</sup> بود—"  
"—the greater part of which was of glass." Here *bish-tar* may be a noun, or an adverb, according to the reading.

(4) *Bisyār-tar* بسیار تر is not much used.

(5) *Kam* کم, *kam-tar* تر کم, and *andak* اندک are often used in a negative sense, as: — که بزرگان گفته اند دولت نه بکوشیدن است - چاره کم جوشیدن است

<sup>1</sup> Not *ziyād* زیاد.

<sup>2</sup> In m.c. شیشه.



(Sa'di) "for the sages have said fortune comes not by effort, the remedy is not to worry much"; *fuṣūlī kam-tar bi-kun* (m.c.) "don't interfere":

(Sa'di) چون نداری ناخن درنده تیز با ددان آن نه که کم گیری ستیز

"Since you have not sharp-tearing claws  
Better not engage in strife with wild beasts":

درویش — (Sa'di) "— and the best dervish is he that does not mix with the rich." *Vide* also § 121, (b), § 71 (j).

(7) *Ham* هم "also, very" (emphatic), etc., and *niz* نیز "also." *Ham* when it means "also" seldom commences a clause, whereas *niz* does: *man niz mī-gūyam* (m.c.) = "both he and I said so"; نیز این حرف را او گفت "also he said this"; here *ham* could not be used at the beginning of the clause.

*Ham* هم is also an emphatic particle and as such often commences a clause:— (Sa'di) "they say (the king) recovered that very week": *nim خوردā* او هم او را شاید (Sa'di) "his leavings are fit for himself and none other": هم اینجا "in this very place": هم در این زمان (m.c.) "at this very time." *For* همان and همین *vide* (8). *Vide* § 90 (a) (6).

*Ham* هم in compounds means "fellow," as: هم شهر (or هم شهری) "fellow citizen": هم بستر "bed-fellow, wife."

Note the following compounds:— *ba* با هم "together": *az* از هم "apart": *ro* روی هم "one on the top of another": *ro* روی هم رفته, and sometimes colloquially *ro* روی هم "on an average": *ser* سر هم "contiguous (of lands); level": *az* از این حرف در هم رفت (m.c.) "one behind the other": *mi* مثل هم "alike, equally": *ro* رو این خوراکیهای پی هم حال مرا برهم میزند (m.c.) "these continuous dishes upset me": *ro* کارهای تو همه درهم برهم است (m.c.) "all your business is upside down, confused."

(8) *Hamīn* همین and *hamān* همان "he had only that one son": *marā hamīn khūr* و خواب کفایت است (m.c.) "this mere eating and sleeping is enough for us, we want nothing else."

*Hamīn ki* همینکه means "as soon as": *am* آمدن او رفت من آمدن.

(m) Adverbs of place (ظروف مکان):—

(1) *here* (m.c.) اینجا, or در اینجا.

*there* (m.c.) آنجا, or در آنجا.

*in* (m.c.) این سو

*side* (m.c.) این جانب

*way* (m.c.) این طرف

*this way* (m.c.) این سمت

} this way.

1. Any of the simple prepositions can be prefixed, as: *az* از اینجا "whence" *Ham* اینجا همین جا (emphatic), *vide* (i) (7).



و آن etc., etc. (m.c.) that way.

درون } within.  
اندرون<sup>۱</sup>

بیرون } without.  
برون

فرو } under, underneath, down.  
فروند

جا همه everywhere.

جا هیچ somewhere.

جا — نه nowhere.

جائی (m.c.) somewhere.

جائی — نه nowhere.

نزدیک<sup>۲</sup> near.

دور } far.  
دور دست  
خیلی راه  
بعید

پیش<sup>۳</sup> } before, in front of.  
پیش رو

رو برو }  
برابر<sup>۴</sup> level (*lit.* breast to breast).

پس } behind.  
پشت  
عقب<sup>۵</sup>

راست , or دست راست on the right hand.

چپ , or دست چپ on the left hand.

خارج outside.

داخل inside.

تمام راه all the way.

مخاذه opposite.

از یک طرف on the one hand.

از طرف دیگر on the other hand.

اینک here, now : *vide* (5).

<sup>۱</sup> In m.c., *andarūn* اندرون is a suba. "the harem" : Sa'di also uses it in the sing. and pl., as a suba., for "the inside, the stomach."

<sup>۲</sup> *Nuzd* نزد *nizd* "near" is not used as an adverb : only as a preposition.

<sup>۳</sup> *Pish-i man* پیش من of place, but *pish az man* پیش از من of time.

<sup>۴</sup> *Barūbar* برابر also means continuously, Indian and Afghan.

<sup>۵</sup> For Ar. 'aqib, and vulg. in Persian 'aqqib.



روی هم on the top of one another : *vide* also (l) (7).

فرو up : *vide* (6).

فرا back, behind, etc. : *vide* (3).

بالا

سرایالا or سر بالا

دست بالا

} above, over, upon.

زیر

پائین

سر پائین

زیر

} below, down.

سرا زیر head foremost; upside down; steep

هر کجا

هر جایی که

} wherever.

همین است here it is.

اینم هست here I am.

آن است, همان است there it is.

جای دیگر

جای غیر

} somewhere else.

تو *tū* or *tūy* inside.

کنار apart, aside.

زیر و زیر

درهم بهم

زیر و رو

} higgledy piggedy.

واژگون upside down.

دیگرگون different, changed.

سرنگون headlong.

— و رای except, besides : *vide* (7).

زیر - دست<sup>۱</sup> below (of place, in an assembly).

بالا - دست above ( " " " ).

*Remark.*—*Īdar* ایدر " here, behold," is obsolete.

(2) *Farū* فرو is used in compounds, as : فرو گفت " he spoke low " ;  
فرو نشاند " he got (the fire) under."

Before a vowel فرو is sometimes used (class. and m.c.).

(3) *Farā* فرا is sometimes merely a euphonious particle,<sup>۲</sup> as : راجپوتان

<sup>۱</sup> *Man bi-kūh sar-ū-bālū raftam* من بکوه سرا بالا رفتم (m.c.) " I went up the hillside " ;  
*imrūz ā bi-man sar-ū-bālū kard* (slang) " he overcharged me " : او حرفهای سرا بالا میزند  
*ā harf-hā-yi sar-ū-bālū mi-zanad* (slang) = " he's opening his mouth very wide (slang)."

<sup>۲</sup> *Ū zir dast-i man nishasta ast* او زیر دست من نشسته است " he has taken a seat below me " : زیر دست *zīr-dast* adj., opposed to *zabar-dast* دست زبر.

<sup>۳</sup> Redundant particles such as *مهر - هم - فرا*, etc., are called حرف زائد.



فوج فوج مسلح آمده سرایده سلطان را فرا گرفتند (Mem. of Jahāngīr) "the Rajputs came in armed bodies and surrounded the entrance to the Sultan's tent":  
 آب آمد و تمام خانه را فرا گرفت (m.c.) "the flood came and swamped the house."

(4) *Du barābar* دو برابر - سه برابر, etc., "twice as much, thrice as much."

(5) *Īnak kishtī mī-āyad* اینک کشتی می آید (class.) "here is the boat coming": *īnak az Bāft āmad* اینک از بافت آمد (m.c.) "he has just come from Baft."

It is rather pedantic to use *īnak* in speaking.

(6) *Farāz* فراز has many meanings in classical Persian. It is common in compounds:—فراز آمدن "to occur": فراز آمدن "to come close": فراز تخت (the king) sat on the throne: "descent and ascent."

(7) *Warā-yi in maṭlab-i dīgar dāram* در پی این مطلبی دیگر دارم (m.c.) "besides this, beyond this, I have another object."

ای قناعت توانگم گردان که داری تو عیب نعمت نیست

"Oh content! enrich me,

For except thee there is naught else."—(*Sa'dī*).

(n) Adverbs of Quantity:—

(1) اندک little: *vide* (2).

بسیار much: *vide* (2).

خیلی (m.c.) much, greatly: *vide* (2).

کم little.

فراوان } abundant, abundantly.  
 وافر }

کافی sufficient, sufficiently.

بس enough

از بس که, and از بس very much } *vide* (3).

همین even this.

[چیزی (class. and m.c.) nothing: *vide* (8)].

چیزی (class. and m.c.) a little.

طرفی (class.) a little

برخی (m.c.) .. } *vide* (9).  
 لختی (class.) .. }

آن قدر

آن چندان } <sup>1</sup> as much as.

مساوی

مقابل

حقی المقدور

بقدر مقدور

حقی الامکان

as much as possible.

<sup>1</sup> These are also adverbs of comparison, q.v.



- چه قدر (m.c.) how much ?  
 چند (m.c.) how many ?  
 بغایت (m.c.)  
 نهایت (m.c.)  
 الی نهایت (m.c.) } excessively: *vide* (4).  
 بی حد و حساب (m.c.) boundless, innumerable.  
 کمی (m.c.)  
 قلیلی (m.c.) } a little.  
 کم کم (m.c.) little by little.  
 یک سر مو (m.c.) a hair's difference, a very little.  
 یک سر ناخن (m.c.) in amount the length of one finger-nail, a little.  
 قوچ قوچ (m.c.) in armies.  
 جوق جوق (m.c.) in flocks.  
 یک جا (m.c.) altogether; also in one place  
 تماماً (m.c.)  
 یک سر (m.c.) } altogether.  
 کلاً (m.c.) *in toto*, all of them.  
 کلیه (m.c.) altogether: *vide* (5).  
 هر قدر (m.c.) as much as: *vide* (6).  
 قریب (m.c.)  
 تقریباً (m.c.) } about, at an estimate: *vide* (7).  
 چندان که (class. and mod.) however much, in spite of: *vide* (8).

(2) *Andak-ī dalīl-i bisyār buvad* اندکی دلیل بسیار بود (class. and m.c.):  
*Sa'dī* (Sa'dī) آورده اند که اندکی<sup>1</sup> در وظیفه او زیادت کرد و بسیاری<sup>1</sup> از ادات کم  
 that he made an increase in their allowance, but a decrease in regard":  
*andak-ī jamāl bih az bisyārī-yi māl* (Sa'dī) اندکی جمال به از بسیاری<sup>2</sup> مال  
 a little beauty is better than much wealth." *Vide* p. 126 (5).

*Khaylī* خیلی (mod.) has the same signification as *bisyār* بسیار; but for a slight difference in the usage of the two as adjectives, *vide* § 43 (c).

(3) *Bas* بسی, *az bas* از بس, *bas-ī* بسی and *basā* بسا; *vide* p. 123 (m):—

او از بس زیرک بود (class.) "he was going very quickly"  
 (class. and m.c.) "he was exceedingly clever."

In speaking, *as* از بس is commoner, as: *as* خسته شدم (m.c.)  
 "I got weary from waiting such a long time."

*Bas-ī sukhān-i dushvār-ī* بسی سخن دشوار است (m.c.) "it is very much

<sup>1</sup> The ی of unity, as: *bisyār-ī az mardum mī-gūyand ki* — بسیاری از مردم میگویند که (m.c.) "a many of the people say—." *Bisyārī* بسیاری is also a substantive, 'vide' *infra*.

<sup>2</sup> *Bisyārī* بسیاری here might be either a substantive, or else an adjective with the ی of unity. For the sake of balance it is here a substantive.



a difficult matter": *Sa'dī* (Sa'dī) "a long time one must wait till—": *bas-i bā ū ṣuḥbat kardam, bi-dard-i jā-yi mā na-khurd* بسی با او صحبت کردم بدرد جای ما نخورد (m.c.) "I talked a long time with him, but it was useless."

اوس که سرمایه ز کف بیرون شد و زدست اجل بسی جگرها خون شد  
 "Ah! wealth takes wings and leaves our hands all bare,  
 And death's rough hands delight our hearts to tear."

(O. K. Whin. Rub. 102).

*Basū ashkhās ki murda and va na-dānista and* بسا اشخاص که مرده اند و ندانسته اند (m.c.).

In classical Persian, *bas*, بسی *bas-i*, and بسا *basā* often take the place of بسیار *bisyyār*. *Bas* بسی is usually followed by a singular noun and the other two by a plural. Instances of بسی *bas-i* with a singular noun are few. These words are not quite out of use even in m.c. *Bas-i mardum* بسی مردم (m.c.): *basā bāshad ki* بسا باشد که (m.c.) "it often happens that—"

*Basā* بسا in m.c. also means "perhaps."

(4) *Bi-ghāyat* بغایت, *nihāyat* نهایت: *niḥāyat maḥabbat rā bā-shumā dāram* نهایت محبت را با شما دارم (m.c.), or *man bi-nihāyat (or bi-nihāyat) bā shumā maḥabbat dāram* (m.c.) "I have an excessive affection for you" — *min al-bidāyat ilī al-nihāyat* من البدایت الی النهایت (m.c.) "from the beginning to the end of his speech—" *man az in mardumā shumā alī ghayr nihāyat* من از این مردمان شما الی غیر نهایت (m.c.) "I am beyond measure grateful."

(5) *Kull* کلاً, *Kulliyyat* کلیّة. *Kulliyyat* کلیّة = *ḥamī* and signifies "completely," as: *ba shumā ḥarfī nadāram* (or *ḥarfī*) با شما حرفی ندارم (m.c.) "I have nothing to say to you at all."

*Kull* کلاً means without exception: *drā in majlis kull mast būdand* در این مجلس کلاً مست بودند (m.c.) "they were all, without exception, drunk."

(6) *Har qadr*: *har qadr kam shod* هر قدر که کم شد (m.c.) "as this nuisance decreased, my desire to return also decreased."

(7) *Qarīb* قریب, *taqrīb* تقریباً, *ashyā qarīb ba-tamām bar bād shud* (Afghan) "the things were nearly all destroyed" = *ashyā qarīb tamām talaf shud* (m.c.), or *ashyā taqrīb hama talaf shud* تقریباً همه تلف شد (m.c.).

(8) *Chandān ki*: *chandān ki talab kard chizi nīyافت* چندان که طلب کرد چیزی نیافت (Sa'dī) "a thief entered the house of a certain God-fearing person; in spite of much search he found nothing."



*Chandān-i ki* چندانیکه is Indian or Afghan only.

(9) *Barkh-i* برخی, or *ṭaraf-i az* طرفی از, *lakht-i* لختی: *(Sa'dī)* برخی نهان: "a little neglect"; برخی از عمر *(Sa'dī)* "a little of his life"; باشد که طرفی از مال ماردست بدادند: (m.c.) "a few men say so"; اندر این لختی: *(Sa'dī)* "perhaps they will give up a portion of our property"; در این لختی باید اندیشید: *(Sa'dī)* "he pondered a little time on this"; (m.c.) "one must consider this a little." Vide p. 126.

*Lakht-i* لختی appears to be used of time only.

(o) Adverbs of Quality, Manner, etc.:—

(1) خوب<sup>1</sup> m.c. } good, well.  
پاکیزه m.c. }

• میانه (m.c.) middling: vide (2).

طوری که (m.c.) in the manner that: vide (2).

همچنین (m.c.) in this manner; also.

از دل و جان (m.c.) with heart and soul

بچشم (m.c.) on my eyes

ممت دارم or میدارم (m.c.): vide (3).

زورکی (m.c.) } by force.  
قهرًا - عنفاً (class.) }

خواری, خواهی, or خوار, خوار (class.) per force; also nolens volens: vide (14).

خواستنه نخوسته (class.) } nolens volens.  
طوعاً و کرهاً (m.c.) }

ناچار (adj.) helplessly; nolens volens.

ناگاهان, or ناگاه (m.c.)

عقلاً (m.c.)

سرزده (m.c.)

یکباره (m.c.)

بیخبرانه (m.c.)

یکسر (m.c.)

بغتة (class.)

دفعه (class.)

عمداً (m.c.)

قصداً (m.c.)

دید و دانسته (m.c.)

سواره<sup>2</sup> (m.c.) mounted.

پیداد (m.c.) on foot.

<sup>1</sup> In the Panjab *khush* is an adj. or adv., but in Delhi, Behar, etc. an adv. only.

<sup>2</sup> *Savār* سوار, subs., "a mounted man": *savūra* سواره subs. and adv., "cavalry, on horse-back."



سر اسف (Afghan) mounted: *vide* (4).

دزدکی (m.c.)	}	secretly.
سریسته (m.c.)		
مخفی (m.c.)		
سرا (m.c.)		
خفیا (m.c.)		
حفیة (m.c.)		
نهفته (m.c.)		

ظاهراً (m.c.) openly.

باطناً (m.c.) inwardly, secretly.

فاش (m.c.) divulged, openly.<sup>1</sup>

آشکار (m.c.)	}	openly, clearly.
آشکارا (m.c.)		

مفت (m.c.)	}	gratis, gratuitously.
رائگان (m.c.)		

باکمال راحت (m.c.)	}	comfortably.
در عین صفا (m.c.) <i>vide</i> (5)		

محصص (m.c.) *vide* (6), pure, only.

فراهم (m.c.): *vide* (7).

عکس (m.c.)	}	contrary to, against.
برعکس (m.c.)		

روی هم (m.c.) one on the other; also on an average: *vide* (l) (7).

از هم (m.c.) apart: *vide* (8) and (l) (7).

پی هم (m.c.)	}	one behind the other; <i>vide</i> (l) (7).
پی هم دیگر (m.c.)		

دست پاچه (m.c.) losing one's head, in a flurry.

از روی مکر و غیره (m.c.) by deception, etc.

از دروغ (m.c.) falsely.

گل مینخ (m.c.) on the peg.

موجمال (m.c.) in substance, in abstract.

تفصیلاً (m.c.)	}	in detail.
تفصیلاًند (m.c.)		
تفصیلاًند (m.c.)		

<sup>1</sup> *Fāsh bi-gū* فاش بگو (m.c.) "tell me without reserve."

<sup>2</sup> In Mod. Pers. *āshgār* آشکار and *āshgārū* آشکارا.

<sup>3</sup> So bewildered that one doesn't know one's hand from one's foot: *pācha* in m.e. is the leg of sheep or cattle only.

<sup>4</sup> For *galū-yi mīkh* گلوی مینخ vulg. "hang (the *parda*) on the nail," *Gul-mīkh* گل مینخ suba. peg with a head.



برابر (m.c.) level, continually : *vide* (9).

قیاساً (m.c.) by guess.

بانداز (m.c.) at an estimate.

تخمیناً (m.c.) ditto.

روی هم رفته (mod.) }  
روی هم (m.c. only) } on an average

الغرض or خلاصه to sum up, in short.

به صورت as—; disguised as—; *vide* (10).

دو دستی (m.c.) with both hands.

تواش T. (m.c.) slowly; silently.

آرام (m.c.) slowly, at ease.

آهسته (m.c.) slowly; in a low voice; aside.

سرا زبر (m.c.) headlong.

سورنگون (m.c.) „

رو بآسمان (m.c.) face upwards, supine.

رو دم prone.

غایت (m.c.) excessively : *vide* (12).

ایضاً (m.c.) ditto.

کالاول (class.) as before.

بمنزله in a manner, like.

با دشواری (m.c.) scarcely, barely.

(2) *Miyāna* میانه, *taur-i ki* طوری که —: *Firdawsī* گزینی زمانی بجای —: *طوری که من بشما گفتم چرا عمل* : “if you act moderately you will not be upset” : *نکردید* (m.c.) “why did you not do as I told you?”

(3) *Minnat mī-dāram* می‌دارم —: *To the question*, “Will you do this for me?” the answer might be : *بمعت قبول میدارم* (m.c.) “I will with pleasure.”

Note the idiom : —: *دیگری کار شمارا خراب کرده است - من معت دارم ؟* (m.c.) “another has spoilt your business, and you are angry with me?”

(4) The Afghans say *sar-i asp*, *sar-i pā*, *sar-i rel*, etc., etc. *āmadam* آمدم for “I came on horse-back, on foot, by rail, etc., etc.”

(5) *Ayn* عین “essence; eye, etc.” (followed by the *izāfat* —: *اینکه من* : *what I am telling you, is the course to take*” (m.c.) “the streets are cleanliness itself” : *آنچه من فرمودید عین صواب است* (m.c.) “what you said is accuracy itself.”

(6) *Mahṣ* محض “pure, unadulterated” : *محض خاطر شما* (m.c.) “merely for your sake” : *بمحض دیدن شما* (m.c.) “at the mere sight of you” : *چیزی محض احترام روی مندا لی انداخته بودند* (*Shah's Diary*) “something



had been placed on the chair as a mark of respect"; *بن افترای محض است* (m.c.) this is pure calumny."

In m.c., *محض* is, as shown, also a preposition = *برای*. When it precedes a noun, it is a preposition or an adverb; when it follows, it is an adjective.

(7) *Farāham* *فراهم* is a collective particle:— *چوب فراهم می آورد* (m.c.) "he is collecting sticks"; *سذاب زحمت برای خود فراهم می آوری* (m.c.) "you are collecting what will be a nuisance to you"; *آنچه شما گفتید بان زودی فراهم نمی آید* (m.c.) "what you mentioned can't be collected together as quickly as this."

(8) *Az ham* *از هم* "apart":— *از هم جدا شدند* (m.c.) "they separated."

*تا آنیک ندانی که سخن عین صواب است* باید که بگفتن دهی *از هم نکنی باز*

"Until thou knowest that speech is absolutely proper,

Thou shouldst not open thy mouth" (Sa'di).

*این دو کاغذ را از هم جدا نکن* *in du kāghaz rā az ham judā na-kun* (m.c.) "don't separate these two papers." Vide (l) (7).

(9) *Barābar*:— *برابر یکدیگر بازی میکردند* (Afghan) "they continued playing with each other." In m.c., however, this would mean 'they were playing opposite to each other.'

(10) *Bi-ḡurat-i*:— *بصورت درویشان* (Sa'di) "in the appearance of, disguised as, a dervish"; *بصورت اول* (m.c.) "as it was before."

Note the meanings of *در صورتیکه* *در صورتیکه* *ام چرا بمن آورد*:— *در صورتیکه* (m.c.) "since I have done no wrong, why do you allege this against me?"; *در صورتیکه* *او فردا نمی آید* *من چه باید بکنم* (m.c.) "in the event of his not coming to-morrow what am I to do?"

(11) *Shikasta*, lit. "brokenly":— *او شکسته حرف می زند* (m.c.) "he jerks in his speech (as children do, accentuating every syllable)."

(12) *Ghāyat-i*:— *عایت لطف باشد* (Sa'di) "it will be the greatest kindness."

(13) *Āndūn* *آندون* or *āzūn* *آزون* "in that manner"; and *aydūn* *ایدون* "now," and *idūn* *یدون* "in this manner" are really obsolete; and also *hamidūn* *همی دون* "now; always; in this manner."

*شد پنج مه بدون که نه شیراز بداندم* *با خاطر آشفتہ و با عیش محقر*— (قانی)

"For five months, now, I have been in Shiraz

With an uneasy mind and scant means of living."

*همیدون درین چشم روشن دماغ* *ابوبکر شمع است و عثمان چراغ*— (نظامی)

"Now in the eye (of Faith) that illumines the mind

Abū Bakr is a candle and 'Uṣmān a lamp."

(14) *Khūwāh* *ما-khūwāh* *خواهی ما-خواه*, or *khūwāhī* *na-khūwāhī* *خواهی نا-خواهی*:— *از رفتن او را منع کردم ولی خواہ مخواہ رفت* (m.c.) "I told him not to go, but he would go"; *بمن آب خواہ مخواہ از زیر زمین بیرون می جہد* (m.c. only) "the water springs out of the ground of its own accord"; *مرا خواہ مخواہ آنجا بردند* (m.c.) "I was taken there *nolens volens*."



(p) Adverbs of Time (ظروف زمان) :—

(1) Time present, etc. :—

اکنون <i>aknūn</i> (m.c.)	}	now.
کنون <i>kunūn</i> (m.c.)		
<sup>1</sup> حالا <i>hālā</i> (m.c.)		
حال <i>hāl</i> (m.c.)		
<sup>2</sup> الحال <i>al-hāl</i> (m.c.)		
<sup>3</sup> الآن <i>al-ān</i> (m.c.)	}	nowadays.
هنوز (m.c.) yet, as yet.		
در این زمان (m.c.)		
درین روزها (m.c.)		
درین اوقات (m.c.)	}	nowadays.
نقداً at present; ( <i>also</i> adv. in cash).		
همین دم (m.c.)	}	now, this instant.
این زمان (m.c.)		
همین زمان (m.c.)		
هم اکنون (m.c.)		
همین حالا (m.c.)		
امروز * (m.c.) to-day.		
امشب * (m.c.) to-night.		
امسال * (m.c.) this year.		
بامداد (rare in m.c.)	}	break of day.
بامدادین (class.)		
سحرگاه (class.)	}	before the false dawn.
سحر (m.c.)		
صبح (m.c.)	}	true dawn.
صبح (m.c.)		
صبحاً (class.)	}	early in the morning, or to-morrow (early), etc.
صبحاً (class.)		
صبح زود <i>subh-i zūd</i> (m.c.)		
اول طلوع (m.c.) just as the sun rises.		
فجر (class. and m.c.) dawn, before sunrise.		
سپیده دم (m.c.) ditto.		

<sup>1</sup> In Mod. Pers. pronounced and written *hālā* : unless combined with another adverb that has the nunation ; vide note (4), p. 314.

<sup>2</sup> For *al-hāl* Ar. acc. " Now or never " *kunūn yā hich-gāh* کاه کنون یا هیچ گاه : *dar in vaqt yā hargiz* درین وقت یا هرگز.

<sup>3</sup> For *al-ān* Ar. acc.

<sup>4</sup> *Im—* for *in—*.



صبح کاذب (m.c.) false dawn; first indication of light.

صبح صادق (m.o.) dawn = *fajr*.

<sup>1</sup> هوای گرگ و میش (c.) = false dawn.

در طرفة العين (m.c.) } in the twinkling of an eye.  
طرفه العين (m.c.) }

ظهر (m.c.) midday.

عصر (m.c.) evening.

سرشب (m.c.) at the beginning of the night.

<sup>2</sup> نصف شب (m.c.) midnight.

نصف روز half-a-day.

<sup>2</sup> نیم روز (class.) midday.

اول آفتاب (m.c.)

سر آفتاب (m.c.) } when the sun is first rising.

دم غروب (m.c.) just before sunset.

روز (m.c.) } by day.

<sup>3</sup> روزها (m.c.) }

(2) Time past:—

پیش از این (m.c.) } before this.

قبل از این (m.c.) }

تو پیش (m.c.)

پیش (m.c.) } previously.

پیشتر (m.c.) }

<sup>4</sup> زود تر (m.c.) quickly; also previously.

پیشین (class.)

در قدیم, or قدیم (m.c.) } anciently.

قدیمانه (class.) }

سابقاً (m.c.) formerly.

دیشب (m.c.)

<sup>5</sup> دیشب (m.c.)

<sup>6</sup> شب گذشته (m.c.) } yesternight.

دوش, or دوشینه (class.) }

<sup>1</sup> In Arabic *zanab* "s-sirḥān" "the wolf's tail."

<sup>2</sup> *Nīm-shab* شب نیم post., not used in m.c.: وقتی که شب نیمه شد (m.c.) "when half the night had passed": نیمه رمضان "the 15th of Ramazān. In m.c., *nima* نیمه is also used for half a brick.

<sup>3</sup> روزها بیرون نمی روی؟

<sup>4</sup> چرا زود تر بمن نگفتید؟ : صبحها زود تر برخیزید (m.c.) "rise earlier in the mornings"  
(m.c.) "why did you not tell me sooner?"

<sup>5</sup> *Dīna rūz* دیروز (obs.) "yesterday."

<sup>6</sup> Also *shab-guzashta* شب گذشته (m.c.), without an *izāfat*.



- دیروز (m.c.)  
 دی (class.)  
 یازمین and یازمده (class.)  
 روز قبل (m.c.) } yesterday.  
 سالهای سال (m.c.) for years.  
 پریروز (m.c.)  
 قبل از دیروز (m.c.) } the day before yesterday.  
 پس پریروز (m.c.) the day before the day-before-yesterday.  
 پار سال (m.c.)  
 سال گذشته (m.c.)  
 سنه سابقه (m.c.)  
 سال قبل (m.c.) } last year.  
<sup>1</sup> پیلار سال (m.c.) the year before last.  
 پون (obs.) yesterday.  
 پون دوش (obs.) last night.  
 (3) Time to come :—  
<sup>2</sup> فردا (m.c.) to-morrow.  
 روز دیگر (m.c.)  
 دیگر روز (m.c.) } the next day.  
 فردا شب (m.c.) to-morrow night.  
 شب دیگر (m.c.) the next night.  
 پس فردا (m.c.) the day after to-morrow.  
 پسترفردا, or پس پس فردا (m.c.) the day after the day-after-tomorrow.  
 پس فردا شب (m.c.) the night after to-morrow.  
 سال دیگر (m.c.)  
 سال آینده (m.c.) } next year.  
 ماه دیگر (m.c.)  
 ماه آینده (m.c.) } next month.  
 هفته دیگر (m.c.)  
 هفته آینده (m.c.) } next week.  
 آینده (m.c.) in future.  
 از این باز (m.c.)  
 ازین به بعد (m.c.)  
 بعد از این (m.c.)  
 سپس (m.c.) } in future, after this.  
<sup>4</sup> استقبالا (m.c.)

<sup>1</sup> Vulg. *pilār sāl* پیلار سال.

<sup>2</sup> In poetry often used for the Judgment Day.

<sup>3</sup> *Yak haftā yī digar mi-diham* یک هفته دیگر میدهم (m.c.) "I'll give it in a week's time"

<sup>4</sup> *Hāl<sup>an</sup> va istiqbāl<sup>an</sup>* حالا و استقبالا "now and for the future": in this case حالا has the nunation: "vide" (p) (1) note (1), page 312.



من بعد (m.c.)	} henceforth.
فيماء بعد (class.)	
عفتو پ (m.c.)	} presently.
درمين زودي (m.c.)	
نزودي (m.c.)	} presently, quickly.
زود (m.c.)	

(4) Time is also expressed as follows:— (m.c.) سه چهار ماه آنجا ماندیم  
 "I remained there, three or four months.

Also by the dative, as: چنين خيال کردم که شب را آنجا مانده صبح روانه خانه شوم (m.c.)  
 "I intended to stay there the night and go home in the morning":  
 (Shah's Diary) خلاصه شب را چند دسته موزيکاني زيور عمارت استفاده بسيار زدند  
 "well, at night, several bands took stand below the building and played a great deal."

(5) *Jakht* چخت "just now" (a village word and vulgar) is coming into use.

In Kirman *jakht* is a substantive meaning "endeavour" and is supposed to be corrupted for the Arabic جهد: it is, however, probably from the Persian چخیدن, or چخیدن "to strive, endeavour; quarrel."

(6) Time indefinite and miscellaneous [*vide* also (1)]:—

در حال (m.c.)	} immediately.
في الفور (m.c.)	
فورا (m.c.)	
بلا تاخير (m.c.)	} without delay.
بلا فاصله (m.c.)	
بي حرف (m.c.) without further words, immediately, without doubt.	
عجالة (m.c.)	} temporarily.
موقتا	
برای عجالة وقت	
1 حکماً (m.c.) obliged to, without further orders, immediately.	
2 گرم گرم (m.c.) hot and hot.	
3 خصوصاً (m.c.) especially.	
4 و آنکهي (m.c.) .. more than all.	
لا سيما Ar. and Mod. Pers., especially.	

حکماً اسپ من تر اسپ شما نقد تر: "I go to-day for certain" من امروز حکماً ميروم<sup>1</sup>

ميروم (m.c.) "you must go." حکماً برو: "it is certain my horse is faster than yours"

گرم گرم کار نکن: "bring in the bread hot and hot" گرم نان بيار<sup>2</sup>  
 (m.c.) "work continuously" (don't get cool between whiles)."

<sup>3</sup> Pronounced *vūngahī*.



بارها (m.c.)	many times, oft.
باری <i>bār-i</i> (m.c.)	once: <i>vide</i> (7).
وقتها (m.c.)	at times: <i>vide</i> (8).
وقتی — وقتی (m.c.)	at one time—at another time: <i>vide</i> (8).
بسیار (m.c.)	often; ( <i>also much</i> ).
بسیار بار (m.c.)	often.
کم دفعه (obs.)	seldom.
فقا فقا	from time to time.
گاه وقتی (m.c.)	sometimes.
گاهی — گاهی (m.c.)	sometimes—sometimes.
گاه گاهی (m.c.)	occasionally: <i>vide</i> (9).
گاهی اوقات (m.c.)	„
زود (m.c.)	} quickly.
جلد (class.)	
سرعت	
سرعة (class.)	} sooner or later: <i>vide</i> (10).
زود یا دیر	
بطور شاذ (class.)	
نادر (m.c.)	} rarely.
نادرا (m.c.)	
ندرة (m.c.)	
بندرت (m.c.)	
کمتر <sup>1</sup> (m.c.)	} seldom, less.
کم (m.c.)	
اندک بار	
همیشه (m.c.)	} always.
پیوسته (m.c.)	
همواره (m.c.)	
هر وقت (m.c.)	
همه وقت (m.c.)	
همیشه اوقات	} continually.
مدام <sup>2</sup> (m.c.)	
دائماً Ar.	
علی الدوام (m.c.)	
علی الاتصال (m.c.)	
مدام الوقت (class.)	
مدام الاوقات (m.c.)	
مدام وقت (vulg.)	

<sup>1</sup> Sometimes, also, classically and in m.c. "no, not."

<sup>2</sup> Ar. Past Part. *Bi-ṭaraf-i daryā mudām nazar mi-kardam* بطرف دریا مدام نظر میکردم (m.c.) "I kept on looking towards the sea."



استمراراً (m.c.)	}	continuously.
بالاستمرار (m.c.)		
مکرراً (m.c.)		repeatedly.
متواتر (m.c.)		one behind the other, in succession; continuously.
پی در پی (m.c.)		do.
هر روز (m.c.)	}	daily.
روزانه		
روزی (m.c.), and روزانه		
هر روز (m.c.)		
روز بروز (m.c.)		day by day, daily.
دم بدم (m.c.)		every instant.
هفتگی (m.c.)	}	weekly.
هرففته (m.c.)		
هفته‌ا (m.c.)		
هفته یک بار (m.c.)		once a week.
احیاناً (m.c.)		perchance: <i>vide</i> (11).
آن آن آن every moment, moment by moment: <i>vide</i> (11).		
یوما فیوما (m.c.)		from day to day.
قلیلاً (class.)		a little.
باری (m.c.)	}	<i>vide</i> (7).
وقتی از اوقات (m.c.)		
یک وقت (m.c.)		
سابقاً (m.c.)		
دیر وقت (m.c.)		late.
آخر (m.c.)	}	at last, finally.
بالآخره		
باخر (m.c.)		
شبانه روز (m.c.)		subs. and adv.; for a day and night, 24 hours.
از اصل — نه (m.c.)	}	at no time, never, really not.
اصلاً — نه (m.c.)		
تمام روز (with or without <i>izāfat</i> ) (m.c.)		all the day.
تا مادامیکه (m.c.)		as long as.
بهر تقدیر	}	(class. and m.c.) in any case.
بهر صورت		

1 *Hafta-i chand mi-giri* هفتة چند میگیری (m.c.) "how much pay do you get a week?"

2 Vulg. *dūr-vaqt* دور وقت.

3 For آخراً

4 *Az aṣl na-dāshdam* از اصل نداشتم (m.c.) "I have never had it at all."



على الحساب (m.c.) now, at present (m.c.); on account.<sup>1</sup>

بسیار دفعه (m.c.) often.

تا (m.c.) as soon as: *vide* (12).

بمجرد (m.c.) as soon as; merely: *vide* (12).

علاوة از این

علاوة برون (m.c.)

دیگر (class. and m.c.); *vide* (13).

اضافه برون (class.)

و درای این (m.c.)

قطع نظر از (m.c.); *vide* (14).

از این لحاظ<sup>2</sup> (class.) therefore.

نسبت سابق (m.c.) compared to formerly.

بنابر آن (m.c.) therefore, for that reason.

بنا برون (m.c.) therefore, for this reason.

بهمه حال<sup>3</sup> (m.c.)

بهمه جهت (m.c.)

بهر کیف

هر دم (m.c.) every moment.

بگ و بار (m.c.)

بار دیگر (m.c.)

عاقبت (m.c.)

عاقبت الامر (m.c.)

آخر الامر (m.c.)

از این پس (class., or mod., in writings only) after this.

} besides, moreover, apart from.

} at any rate, anyhow.

} again.

} in the end; *vide* (15).

(7) *Bār-i* باری چند غوطه خورد: *(Sa'dī)* "he sank a few<sup>4</sup> times"; اگر این بنده را بخوای کشت باری بقاویل شرح بکش *(Sa'dī)* "if you want to kill this slave, at least (well) do so according to the interpretation of the law."

(8) *Vaqt-i* وقتی, *vaqt-hā* وقتها:—

با طبع ملولت چه کند دل که نسازد. شوطه همه وقتی نبود لایق کشنی *(Sa'dī)*

*Vaqt* is also poetically used for *vaqt-i*.

Similarly the plural *vaqt-hā*—*vaqt-hā* signifies "at times—and at other times."

<sup>1</sup> The correct meaning, of course, is "on account" and in this sense only it is used in India and Afghanistan.

<sup>2</sup> Common in Indian Persian.

<sup>3</sup> *Bi-hama hāl namī-fahmam maqṣūd-i shumā chīst* شما نمی فهمم مقصود شما چیست (m.c.) "I haven't in the least understood what you're driving at": also *bī-har jihat* جهت.

<sup>4</sup> *Bār-i chand* (class.) "a few times." This might also be read *Bārī* "well," *chand ghōṭa khurd* "he sank a few times."



(9) *Gāh*, گاه etc. :— گاه گاه (m.c.) “he occasionally does this” : گاه گاه می‌کند و گاه گاه می‌کند (m.c.).

In m.c. the ی of unity is always added to گاه.

(10) “Sooner or later” زود یا دیر, or زود خولا دیر خولا, or یک وقتی از اوقات.

(11) *Ah-jān* اه جاننا; *ān* آننا *fān* فاننا :— او را بگو فردا بیاید : (m.c.) “if perchance he should come, in the event of his coming, tell him to call to-morrow” : آننا فاننا شوق من بملاقات شما زیاد میشود (in a letter) “every moment I wish more and more to see you.” (In *ān* *fān*, *fā* = “then, so, and”).

In Arabic *ah-jān* means “sometimes, or seldom.”

(12) *Tā tā* and *mujarrad* مجرد :— تا ترا دیدم از حال رفتم (m.c.) “as soon as I saw you I swooned away” = *bi-mujarrad-i dīdan-i shumā az hāl raftam* مجرد دیدن شما از حال رفتم (m.c.).

*Mujarrad* also means “merely,” as : مجرد شهادت یک نفر او را نمی‌توان (m.c.) “merely on the evidence of one person, one can't punish him” : مجرد گمان نباید عمل کرد (m.c.) “one cannot act on mere suspicion.”

(13) *Dīgar* :— (Sa'di) :— دیگر بدان که ملوک از بهر پاس رعایا اند نه رعایا از بهر طاعت “and again know that kings are for the protection of their people, and not the people merely to render obedience to kings.”

(14) *Qat'-i-nazar* قطع نظر :— این چیز ضرور کلی برای همه مردم دارد : قطع نظر (m.c.) “and quite apart from this, it is against the public interest” : قطع نظر علاوة برین could here be substituted for نظر.

(15) *Āqibat* عاقبت :—

کس نیاموخت علم غیر از من که مرا عاقبت نشانه نکرد (Sa'di)

“None e'er learnt archery from me,

But that<sup>4</sup> in the end he made me his target.”

اینکه, or غیر از اینکه, or bi-juz in ki, or ghayr az in ki, or *sivā-yi in ki* could, in prose, be substituted for عاقبت here.

(g) (1) Adverbs of Order and Number :—

یک بار (m.c.) } once.

باری (m.c.) }

دوبار (m.c.) twice.

باز (m.c.) again, next: vide (2).

دیگر (m.c.) again: vide § 39 (a) (1).

نخستین } first.

<sup>1</sup> Colloquial for *hamchunin* همچنین and *hamchunān* همچنان.

<sup>2</sup> Or *gamān-i* “a little doubt”: vulg. *gamān*.

<sup>3</sup> *Kullī*, is here an adjective; the ی is not ی of unity.

<sup>4</sup> Note که with negative = “but that” (i.e. who did not).



اول مرتبہ the first time.

دوم  
دو مین  
ثانیاً } secondly.

(2) *Bāz* باز چنیں حرکتی نکن (m.c.) "don't do such a thing again": شما بخوانید باز بده میخواند (class.) "do you read first, then I will."

(r) Adverbs of Exception<sup>1</sup> (حرف استثناء) :—

(1) *Magar āngah* مگر آنگاه (class.) except, till: *vide* (2).

لا (m.c.) "except, but"; also = "yet" (Afg.), to answer to 'although'; *vide* (3) and (5).

مگر (m.c.) but; *vide* (4), (6) and (8).

لیکن or لاکن but.  
سوا (m.c.) } except.<sup>2</sup>  
سوی  
جز or بجز.

غیر  
غیر از, or غیر از } except: *vide* (7).

بدون آن که  
مگر or تا } except that: *vide* (6).

علاوہ بریں besides  
more than this, besides } *vide* (7).

(2) *Magar āngah* مگر آنگاه کہ: — گفتا کہ دم ہونیارم و قدم بر ندنم مگر آنگاه کہ: — *Sa'dī* سخن گفتہ شود spot, except (or till) some word has been spoken by thee."

(3) *Illā*, لا: — گفت چہاں بر تو تنگ آمدہ بود کہ دزدی نکردی الا از خانہ همچو: — *Sa'dī* یاری "he said had'st thou become so hard up that thou couldst not steal from any but such a friend (or was the world so small that thou would'st find no other place to steal from except—)?"

(Afghan) اگرچہ همچو کردند الا بیدن دیوک همان وغرق شدن جہاز همان بود "although they did so, yet as soon as the mast was cut down, the ship sank"; note this Afghan and Indian use of لا to answer to اگرچہ; *vide* also (5). The idiom is incorrect in Persia.

(4) *Magar* مگر "but": — In m.c. مگر is often used for "perhaps," or instead of آیا in asking a question implying an innuendo; *vide* (f) (8).

(5) *Līkin* لیکن, etc. "but": — *Ammā* and *līkin* "but" and باز "again" (but not والا) are used to answer اگرچہ as: (or ولیکن or اما) اگرچہ دزدی کردہ است (m.c.) "although he has committed a theft, still he is a good man"; *vide* also (3).

In India تاہم "nevertheless, still" is also so used.

<sup>1</sup> In Platt's Urdu Grammar the exceptives are conjunctions.

<sup>2</sup> *Sicū-yī in kī*, — سواۓ اینکہ — "unless—"



21



## § 90. Prepositions *Hurūf-i Jarr* (حروف جر)

(a) The indeclinable particles called simple prepositions are only nine or ten. They are placed before the simple or nominative form of nouns and pronouns, as : *az injā tā Shīrāz* “from here to Shiraz.”

The following are the simple Persian prepositions:—

- (1) *az* <sup>1</sup> from, by, out of.
- (2) *bā* <sup>2</sup> with, in company with.
- (3) *ba* <sup>3</sup> or *bi* in, by, to.
- (4) *bar* or *abar* <sup>4</sup> on, upon.
- (5) *andar* in, inside.<sup>5</sup>
- (6) *ham* with, together.
- (7) *tā* <sup>6</sup> up to, as far as.
- (8) *bī* without.
- (9) *dar* in.
- (10) *juz* or *bi-juz* <sup>7</sup> except.
- (11) *fī*, Ar. in. In Persian *per* (فی صد).

The preposition and the noun it governs are called *jarr* and *majrūr*. Native grammarians include the postposition *rā* in the term *jarr*. For examples, *vide* (h).

*Remark I.*—*Farā* فرا “up to, back, toward” and *farāz* فرز “above, high, etc.” are obsolete, or only found in compounds: *vide* § 89 (m) (3) and (6). *Zī* زی “bounds, shore, towards” is practically obsolete.

*Remark II.*—Arabic prepositions properly occur only before Arabic words.

(b) In old Persian the particle *mar* مر is found prefixed to the nominative, dative and accusative cases,<sup>8</sup> as:—

گفت لبلی مر خلیفه کان توئی      کز تو مجنون شد پوشان و غوی  
از دگر خویان تو افزون نیستی      گفت خاموش چون تو مجنون نیستی

<sup>1</sup> In poetry *zī*.

<sup>2</sup> Poetically also *abū*.

<sup>3</sup> In modern Persian *bi*. *Ba* is said to exist still locally in Persia. (In Arabic always *bi*.) In India *ba*.

<sup>4</sup> *Abar* poetical:

ابر آفریننده کرد آفرین      بمالید رخسارگان بر زمین

<sup>5</sup> Affixed to the words *mādar*, *pidar*, *barādar* and *khāhar* it signifies “step-brother,” etc., and half-brother. In m.c. *ū* is prefixed to express the same idea.

<sup>6</sup> *Tā* is also a conjunction.

<sup>7</sup> *Illā*, Ar.

<sup>8</sup> *Zī* also stands for *zihī* or *zahī* “well done, etc.”

<sup>9</sup> In Steingass's Dictionary it is said to accompany the genitive case also, but the present author has failed to find an example.



Laili said, "You are that *Khalifa*  
By whom *Majnūn* was oppressed."

"You are not more beautiful than other women."

She said, "Silence; you are not *Majnūn*."

مصاحبت چنان دید قاصر این روضه رعنا و حدیقه نلبا چون بهشت بهشت باب اتفاق افتاد  
*maṣlaḥat chunān dīd tā mar īn rauza-yi<sup>1</sup> ra'nā va ḥadīqa-yi ḡhalbā chūn*  
*bihisht bi-hasht<sup>2</sup> bāb ittifāq uftād (Sa'dī):*— مریں درد را دوائی نیست مگر زهره<sup>3</sup>  
*mar īn dard rā davā-i nīst magar zahra-yi ādam-i ki—(Sa'dī)* "there is  
no remedy for this disease, but the gall of a man, who—": ملک در خشم  
*malik dar khashm shud va mar ūrā az bandagān*  
*bi-siyāh-i bakhshīd (Sa'dī)* "the king fell into a rage and bestowed her (a  
slave girl) or one of his blacks."

(c) (1) In old, occasionally too in modern, Persian writings, a noun is sometimes both preceded and followed by a preposition, in prose or in poetry, as: *hasūd rā chi kunam kū zi khud bi-ranj dar ast (Sa'dī)* "but with the envious what can I do, for he is himself in pain because of himself": *az khalā'iḡ bi-zahmat andar-am (Sa'dī)* "I am troubled because of the people." In these two examples the preposition is not part of the verb (*vide* 2 below), but refers to the noun preceding it as is better shown in *bi-daryā dar manāfi<sup>4</sup> bi-shumār ast* "in voyaging there are endless profits."

(2) A preposition may also be added to a verb for emphasis, as: *bi-shahr dar āmad* (class. or m.c.) "he entered into the city": *imrūz (bi) sar-i kūcha bā<sup>5</sup> ū bar khurdam* (m.c.) "I encountered him to-day at the end of the street."

(d) Sometimes two simple prepositions, or a preposition and an adverb, can be joined together, as: *bi-juz<sup>6</sup> (or juz)* "together": *bi-ham* or *bā-ham* "apart": *bi-khūāb andarūn* (mod. writing): *bi-zīr-i sang andar* (mod. writing) "under the stone": *hama shab<sup>7</sup> dīda bi-ham na-basta<sup>8</sup> (Sa'dī)* "I closed not my eyes the whole of the night."

<sup>1</sup> *Rauza* روضه "a garden or a meadow; also the burial-place of a saint." In India it is said that at the last day the burial places of the saints will become 'gardens.' *Ḥadīqa* is a walled garden; *ḡhalbā* fem. of *aḡhlāb* means that the trees are close together. The wording is apparently from the Quran.

<sup>2</sup> An example of *tajnis-i khatfī* or linear pun.

<sup>3</sup> In prose, there would be an *iḡāfat* after *manāfi*, but the scanning shows there is none.

<sup>4</sup> Or *bi-ū*. <sup>5</sup> *Bā-yi zā'yid*.

<sup>6</sup> This *ب* is also by some grammarians called *bā-yi zā'id*.

<sup>7</sup> In mod. Persian *hama-yi shab* همه شب "the whole night," but *hama shab* همه شب "every night."

<sup>8</sup> *Basta* is here transitive and *dīda* is the accusative case.



(e) *Bar* بر and *dar* در may also be substantives. *Bar* ١ (from *burdan* بردن "to bear") signifies "fruit,<sup>2</sup> profit, advantage": *bar* also signifies "height; breast or bosom." The comparative *bar-tar* برتر and superlative *bartarīn* برترین signify "higher" and "highest"; also "excelling." *Bar-ā-bar* برابر is a preposition signifying "level (lit. breast to breast)," or an adverb "continuously<sup>3</sup>": *az bar khigāndan* از بر خواندن "to recite by heart"; *az bar raftan* از بر رفتن "to be lost (as a mistress from the bosom of her lover)"; *dūst az bar-i man raft* دوست از بر من رفت (m.c.) "I lost my friend." *Dar* در as a substantive signifies a "door"; *dar bi-dar shudan* در بدر شدن "to wander from house to house"; *bi-dar kardan* بدر کردن "to turn out."

(f) The phrase *ba'ẓi bar ān-and* بعضی بر آنند (classical and modern) signifies "some are of opinion."

(g) In old Persian, *andar* اندر sometimes takes the place of *dar*:—

جهان ای برادر نماند بکس      دل اندر جهان آفرین بند و بس

*Jahān ay barādar na-mānad bi-kas*

*Dil andar Jahān-āfarīn band u bas—(Sa'dī)*

"The world, my brother, abides with none,  
Fix thy heart on the world's Creator and nought else."

(h) The following are examples of the use of the simple prepositions:—

(1) *Az* از: *az Kirmān tā Shīrāz* از کرمان تا شیراز "from Kirman to Shiraz";

this is called *zā-yi ibtidā'iyya* (زای ابتدائیة): *hamagī az buzurg u kūchak* همگی از بزرگ و کوچک "all, both great and small"; *man az firishtagān-am* من از فرشتگان "I am one of the angels"; this is called *zā-yi ba'ẓiyya*<sup>4</sup>

و سه صندوق کی از ماللّهان بود قفل آنها را شکسته (زای بعضیة): *va si sandūq ki az mallāhān būd qufl-i ān-hā rā shikasta* (m.c.) "and having broken three boxes that belonged to the sailors"; *az īn tūfān darakht-hā-yi buzurg dar uftādand* (m.c.) "great trees were rooted up by<sup>5</sup> this storm"; *Mūsā Payghambar ('alayhi's-salām) darvīsh-i rā dīd ki az barahnagī bī-rīg andar nihān shuda būd—(Sa'dī)* "the Prophet Moses (on whom be peace) saw a darvish that on account of his nakedness had hidden himself in

<sup>1</sup> *Bar-i ūftāb nishastan* بر آفتاب نشستن (m.c.) "to sit in the sun." The *izāfāt* is used in m.c. after *bar* when it means "near," as: *bar-i mūn* بر من, *dar bar-i man bi-nishīn* در بر من بنشین "sit near me": here *bar* is probably the substantive "breast." Vide p. 328, note 2.

<sup>2</sup> Perhaps for *bār* بار "a load," the crop of a fruit-tree, etc.

<sup>3</sup> This adverbial use is very common amongst the Indians and Afghans, but is not in use in Persia.

<sup>4</sup> *Gul-i az būstān* گلی از بوستان is another example.

<sup>5</sup> This is a *harf-i ist'ā'at*, or *zāy-i āle*; vide (2), notes (2) and (3), and Remark II.



the sand"; this is called *zā-yi* 'illat زای علت (or *zā-yi sababiyya* سببیه زای).<sup>1</sup>

Sometimes *az* از, followed by a substantive or pronoun and signifying "a portion of," takes the place of the object, which is in this case understood:—  
*baytār az ānchi dar chashm-i chahār-pāyān kardī dar dīda-yi ū kashīd* (Sa'dī) "the horse-doctor put something in his eye of the medicine he was in the habit of using for animals";  
*az darāhim giriftam* گرفتم (class.) "I took some of the dirhams"; this is called *zā-yi tab'īz* زای تبعیض "the partitive *z*."

Than, in comparison, is expressed by از, this is called *zā-yi tafzīl* (زای تفضیل).

*Az chand rūz* از چند روز "since how many days, how many days ago?";  
*az chūb* از چوب "made of wood"; *az tilā* از طلا "of gold," this is called *zā-yi māddiyya* (زای مادیّه): *az khud* از خود "involuntarily, of its or one's own accord"; *az ū bar guzasht* از او بر گذشت "reciprocally"; *az ū dar guzasht* از او در گذشت "he passed by him" (classical); *az ū dar guzasht* "he forgave him" (class. and m.c.): *az rūd-khāna radd shud* (m.c.) "he crossed the river"; *az dar dar āmad* از در در آمد "he came in by the door" (m.c.): *az naw* از نو, or *az sar-i naw* از سر نو "afresh"; *az sar-i īn qissa dar guzashtam* (class.) "I gave up this story"; *az pārchā sāf kardan* از پارچه صاف کردن (m.c.) "to strain through cloth"; *az ham dar raftan* از هم در رفتن (m.c.) "to go to pieces"; *az ham guzashtan* از هم گذشتن (m.c.) "to pass by each other; to give up mutual claims"; vide also (o) (8).

*Remark.*—In the idiom *az ān-i man* از آن من "mine"; *az ān-i Rustam* از آن رستم "Rustam's," the preposition is called *zā-yi milkiyya* (زای ملکیت).

(2) *Bā* با "with":—*Bā ū raftam* با او رفتم "I went in company with him." "Possessed of," as: *bā ittīlā'*, adj. (m.c.) "well-informed"; *harīs bā jahān-i gurisna ast va qānī' bi-nān-i sīr* (Sa'dī) "a greedy man even if possessed of a whole world is hungry, while a contented man is filled by one loaf"; *bā shamshīr kushtan* با شمشیر کشتن (m.c.) "to kill with a sword"; *bā ānki* با آنکه "with that, although"; *bā īn hama* با این همه "with all this, in spite of this"; *bā īn panjāh-sālagi* با این پنجاه سالگی "in spite of these fifty years of mine."

<sup>1</sup> In a similar sense *az qahṭi murdan* از قحط مردن "to die of (or on account of) famine (or hunger)"; *az khūf dushmān* از خوف دشمنان, and *zūr shāmenshān* ز لشکر بود زور شاهنشاهان.

<sup>2</sup> The word for "something" or "a portion" is understood.

<sup>3</sup> This از is called حرف تجاوز.

<sup>4</sup> This با is called بای معیت; vide (3) Remark II.



With *guftan*, either *با* or *به* can be used:—*آنچه با تو گوید بامثال ما گفتن روا* (Sa'di) "*what he says with you, he does not think right to tell to the like of us*": *bā khud guft* *با خود گفت* (or *khayāl kard کرد خیال*) m.c. "*he said to himself.*"

Sometimes *bā* stands for the conjunction 'and,' as in:—

(Sa'di) —*فرق است میان آنکه یارش در بر با آنکه دو چشم انتظارش بر در*

"There is a difference between him who has his mistress in his arms,  
And him who is looking expectantly at the door (for her entry)."

(3) *Bi*<sup>1</sup> *به* (mod.) and *ba* (class.) "to, for, in, on, with, by, at":—*bi-Tihrān raft رفت* (m.c.) "*he went to Teheran*": *bi-ū guftam<sup>2</sup>* (m.c.) "*I said to him*": *bi-zamīn* (or *bar zamīn*) *افتاد افتاد* (or *بر زمین*) (m.c.) "*it fell to the ground*"; *ta'alluq-i bachcha bi-mādar* *تعلق بچہ بمادر* (m.c.) "*affection of a child for its mother*": *bi-panj tūmān khwāham farūkh* *بپنج تومان خواهم فروخت* (class.) "*I will sell it for five tumāns*": *bi-javāb<sup>3</sup> guftam* *بجواب گفتم* (m.c.) "*I said in reply*": *bi-shahr dākhil shud* *بشهر داخل شد* (m.c.) "*he entered the city*": *bi-nazar dar mī-āyad* *بآید نظر در می* (m.c.) "*it comes in sight*"<sup>4</sup>: *bi-l-fī'l* *بالفعل* "in fact."

*Uftād, bāz ba-si pā istāda* (or *bar si pā istāda*) *shud<sup>5</sup>* *افتاد باز به پا ایستاده شد* (or *بر سه پا ایستاده شد*) (Afghan coll.) "*it (the animal) fell, but got up again on three legs*": *bi-dān sabab* *بدان سبب* (or *bi-dān jihat جهت*) (m.c.) "*on that account*": *ūrā bi-tufang* (or *hamrāh-i tufang*) *zadam* *اورا بتفنگ زد* (or *همراه تفنگ*) "*I shot him with a rifle*": *sher ba<sup>6</sup>-ghurrīdan-i bisyār bar-khāst* *شیر بفریدن بسیار برخاست* (Afghan) "*the lion got up with a great roaring*": *bi-hāl āmadan* (m.c.) "*to come to one's senses (after fainting, etc.)*":—*man bi-rasīdan-i manzil-i khud ārzū-mand būdam ki—* (m.c.) "*I was desirous of reaching (or to reach) my home,*" but *man dar rasīdan-i manzil-i khud* *من در رسیدن منزل خود* "on reaching my home (I was anxious to)—"

*Bi-tadrīj* *بتدریج* "by degrees": *bi-har sūrat* *بهر صورت* "by all means"; *bi-har hāl* *بهر حال* "at all events": *bi-l-ākhirā* *بالآخرة* "at length" (in m.c. *bi-l-ākhirā* *بالآخرة*). Vide also p. 334 (4).

<sup>1</sup> Euphonically before demonstrative pronouns, etc., *bi dān*, *bi-dīn*, and *bi-dū*, "to him"; generally, the *به*, both as a preposition and a verbal prefix, is only written in the full form *به* before a word beginning with a *b*; otherwise this preposition drops the *ه* and is joined to its substantive, as: *bi-ū* "to him"; *bi-raw* "go"; but *bi-bīnam* *بیبنام* "let me see" (also *bi-bīnam*).

<sup>2</sup> Or *bā ū guftam* or *bi-dū guftam*, or *ūrā* (or *vāyūrā*) *guftam*, or *bi-vay guftam*; all m.c.

<sup>3</sup> Or *dar javāb* *در جواب* (m.c.): the preposition used varies locally.

<sup>4</sup> *Bi-nazar mī-āyad* (m.c.) "it seems."

<sup>5</sup> In m.c. *si pā istād* (not *istāda shud*) without any preposition: *pā shaw bīraw pīsh-i—* (m.c.) "get up and go to—"

<sup>6</sup> In m.c. *shīr* and *bī*.



*Remark I.*—*Bi* is also a verbal prefix, *vide* Remark II (i) and footnote.

*Remark II.*—Grammarians give the preposition *بی* various names according to its signification:—

(i) *Bā-yi zā'id* (بای زائد) “superfluous *b*” as in *بجز - بجهت*, etc.

In *باز* or *بدریا* [vide (c) (1)], or *برنج*, etc., some grammarians call the preposition *بی* “*bā-yi zā'id*”: it is, however, the preposition *dar* *در* that is superfluous.<sup>1</sup>

(ii) *Bā-yi zarfiyya* (بای ظرفیه) “the adverbial *b*,” stands for *در* and indicates place or time, as: *bi-shahr raftam* شهر رفتم: *bi-rūz* “by day.”

(iii) *Bā-yi muṣāḥabat* (بای مصاحبت) “the *b* of companionship” stands for *با* or *مع*, as: *jahān ay barādar na-mānad bi-kas* (Gul.) جهان ای برادر نماند بکس.

(iv) and (v) *Bā-yi rābiṭa* or *bā-yi ittisāl* (بای رابطہ or بای اتصال) “the copulative *b*” or “the *b* of junction,” as: *dast-bi-dast* دست بدست.

*Bā-yi inḥiṣār* (بای انحصار) “the *b* of restriction” is practically the same, but signifies completeness, as: *sar-bi-sar* سر تا سر for *sar tā sar*.

(vi) *Bā-yi qasamiyya* (بای قسمیه), as: *bi-kas* “By God.”

(vii) *Bā-yi mubādalat*, or *bā-yi taqābul* (بای مبادلت or بای تقابل) “the *b* of barter or exchange,” called also *bā-yi ta'vīz* بای تعویض, “the *b* of substituting or compensating,” is used with verbs of buying, selling, etc., as: *bi-dard-i sar namī-arzad* *ارزد* *بدرد* سر نمی *“the game's not worth the candle.”*

(viii) *Bā-yi miqdāriyya* (بای مقداریه) “the *b* of measure,” as: *ba'd az vafāt-i ū bi-ṣad sāl* (Gul., Story 2) بعد از وفات او صد سال; here *bi* *بی* = *bi-miqdār-i* بمقدار or *bi-andāza-yi* باانداز: *bi-nīm bayza ki sultān sitam ravā dārad* بنیم بیضه که سلطان ستم روا دارد.

(ix) *Bā-yi ibtidā'iyya* (بای ابتدائیہ), as: *bi-nām-(i) Jahān-dār-i jān āfrīn* (Būstān) *“I (begin) in the name of—.”*

(x) *Bā-yi intihā'iyya* (بای انتہائیہ) is opposite to the above, as: *wat-talimmat<sup>2</sup> b'l khayr*.

(xi) *Bā-yi izāfi* (بای اضافی) “the *b* having the force of an *izāfat* اضافت,” as: *muhtāj bi-pūl nistam* محتاج پول نیستم = *muhtāj-i pūl nistam* محتاج پول نیستم.

(xii) The *bā-yi isti'ānat* or *zarī'a* or *āla* (بای استعانت or ذریعہ or آلہ) “the *b* of the instrument, etc.,” as: *bi-shamshir zad gardan-i ū rā* بشمشیر زد گردن او را.

(xiii) *Bā-yi qurbat* (بای قربت) “the *b* that expresses near, to, etc.,” as: *bi-pādishāh shikāyat burdand* *بپادشاه شکایت بردند* where *bi* stands for *نزد* or *pīsh* *پیش*.

(xiv) *Bā-yi maf'ūl* (بای مفعول), or “the *b* of the object,” or the *bā-yi ta'diya* (بای تعدیہ), “the *b* that makes transitive,” is the *b* that takes the place of the dative in *ر*, as: *in chīz bi-ān mard bi-dih* این چیز آن مرد بدی.

(xv) The *bā-yi isti'lā'* (بای استعمال) is the *bi* that stands for *بر* or *'alā* *علی* “upon,” as: *bi-rū-yi ū nigāh kardam* بروی او نگاه کردم.

<sup>1</sup> The *b* in verbs, as *برو* - *بروم*, etc., is also called *bā-yi zā'id*.



(xvi) The *بای علّت*, or *بای سببیه*, or *بای تعلیلیه* is the *b* that expresses the cause or end, as: *bi-dīdār-i ū raftam* دیدار او رفتم "I went to see him."

(xvii) *Bā-yi tavassul* (بای توسل) is the *b* that conjures assistance, as: *Khudāyā bi-hāqq-i banī Fāṭima* خدا یا بحق بنی فاطمه.

(xviii) *Bā-yi muvāfaqat* is the *bi* that expresses "in accordance with," as: *bi-shud ke muvāṭṭaʿi tu ākd roāyati* باشد که بمقتضای تو آید روایتی, or *bi-ḡalq jahan āfrīn kār kun* بغلق جهان آفرین کار کن.

(xix) *Bā-yi tamyīziyya* (بای تمییزی) is used for the تمییز and expresses "for the sake of," as: *li-haṭṭ = li-haṭṭ*.

(4) *Bar* بر or *abar* ابر (and *bar-i*—near").

For this preposition, *vide* (e) and (f).

As already seen in (3), *bi*, especially in m.c., sometimes takes the place of *bar* بر, as: *savār bi-asp* سوار باسپ (m.c.) (for *bar asp* بر اسب) "on horse-back, mounted."

Examples:—*bar<sup>1</sup> mīz bi-guzār* بر میز بگذار (class.) "put it on the table": *bar-i āftāb bi-nishīn* بر آفتاب بنشین (m.c.) "sit in the sun"<sup>2</sup>: *farmūdām ki bar rūpiyā ū rā bi-kashand* فرمودم که بر روپیه او را بکشند (Jehangir's Memoirs) "I ordered him to be weighed against rupees (in the scale)": *bar-ā* برآ (m.c.) "come out." In m.c. *bar* بر is rarely used as a preposition alone. Thus instead of *bar āb* بر آب "on the water," in m.c. *bar rū-yi āb* بر روی آب or simply *rū-yi āb* روی آب would be used.

This preposition is usually omitted altogether in modern Persian, as: *zamīn bi-guzār* زمین بگذار (m.c.) (for *bar zamīn bi-guzār* بر زمین بگذار) "put it on the ground": *vide* (n).

*Pādshāh bar takht nishast* (or *julūs farmūd*) پادشاه بر تخت نشست (or) would in modern colloquial Persian be *pādishāh rū-yi takht nishast* پادشاه روی تخت نشست. Similarly *rū-yi mīz* روی میز (m.c.) "on the table" instead of *bar mīz* بر میز (class.), and *rū-yi asp* روی اسب or *savār-i asp* سوار اسب instead of *bar asp* بر اسب; (but *sar-i mīz* سر میز "at the table"). *Bar taraf kardan* بر طرف کردن (m.c.) "to dismiss (a servant)."

*Abar* ابر is old and poetical:—

چپ لشکرش را به گوشاسپ داد      ابر میمنه سالم یل با قباد

(5) *Andar* اندر "in, into, within":—*Sharāb andar jān kun* شراب اندر جام کن

<sup>1</sup> In (m.c.) *rū-yi mīz* روی میز.

<sup>2</sup> *Dam-i āftāb* دم آفتاب (m.c.) = in the shade just near to the sunlight (so that a slight portion only of the sun's warmth reaches the person): *dar āftāb* در آفتاب and *rū-yi āftāb* روی آفتاب (m.c.) = *bar-i āftāb* بر آفتاب right in the sunlight: *sūya-āftāb binishīn* (m.c.) "sit in the half shade (of a tree)." *Dam-i āftāb* دم آفتاب also signifies in m.c. "near sunset." *Vide* p. 324, note 1.

<sup>3</sup> In m.c. *ham vāzn-i rūpiyā kunand* هم وزن روپیه کنند.



(m.c. vulg.) "put wine in the cup"; *andar khāna raftand* اندر خانه رفتند<sup>1</sup> (vulg.) "they went into the house": *andar manzil* (or *dar manzil*) *hastand?* (vulg.) "are they at home?": *libās andar* (or *dar*) *bar kardand* لباس اندر (در) بر کردند (vulg.) "they put on clothes."

*Vide* also (9) on *dar* در.

(7) *Tā* تا (also conj.) "to, until, as far as, as long as, whilst, even to":—  
*tā injā* تا اینجا "up to here, hitherto": *az shimāl tā junūb* از شمال تا جنوب "from the north to the south"<sup>2</sup>: *tā bi-aknūn* تا باکنون "until now": *tā hāl* (class.) "up to the present": *tā bi-zīst* تا بزیست (class.) "while life lasts": *tā kay* تا کی "how long?": *tā na bas dīr* تا نه بس دیر "not for long" (class. only): *tā yak māh-i dīgar* (m.c.) "in a month's time": *tā chī rasad* (also conj.) class. and mod.) "how much the more"; *vide* § 91 (b) 12. *Tā* is also a particle (poetical) signifying "beware! behold! for shame! never! it is not known whether"<sup>3</sup>: for examples, *vide* § 91 (b) (12); *vide* also (o) (9).

(8) *Bī* بی "without," a privative particle or preposition. When prefixed to 'nouns' it corresponds to the English prefix *in—*; *un—*; *im—*, etc. *Bī-tu namī-ravam* بی تو نمی روم (m.c.) "I will not go without thee"; *bī-baṣar* بی بصر "imprudent"; *bī-khud* بی خود (m.c.) "useless, silly"; *bī-abr* بی ابر "cloudless"; *bī-ābī* بی آبی (subs.) "want of water"; *biyābān* بیابان "uncultivated desert," (i.e., without fixed water-supply except rainfall); *bī-ihtirāmī* بی احترامی "disrespect": *bī-adab* بی ادب "rude"; *bī-adabī* بی ادبی "rudeness"; *bī-adabānā* بی ادبانة (adj. and adv.) "in a rude and disrespectful manner": *bī-ḥarf* بی حرف (adv. m.c.) "immediately, without further words; without question." For *bidūn* بدون<sup>4</sup> "without," *vide* (o) (6).

(9) *Dar* در "in," etc., *vide* (c) (e) (g). *Dar-javāb* در جواب گفت (m.c.) "he replied"; *dar<sup>5</sup> vāy nāzar kard* در وی نظر کرد (Sa'di) "he looked at him": *shubhā-i ki dar dil-am būd bar tarāf gardīd* (m.c.) "the doubt I had was dispelled": *haft dar haft* هفت در هفت "seven divided by seven": *chahār farsakh dar chahār farsakh* چهار فرسخ در چهار فرسخ "four farsakhs square": *dar ān rūz* در آن روز "upon that day": *dar in miyān* درین میان "in the meanwhile."

<sup>1</sup> This should be *andarūn-i khāna* (both in writing and speaking); *andarūn raft* in m.c. also = "he's gone to the women's apartments." These vulgar uses of *andar* are not common and should be avoided.

<sup>2</sup> This تا is called انتهایة.

<sup>3</sup> This last is called تابی تجاہل *tā-yi tajāhul*.

<sup>4</sup> Also *dūn* دون: not used in m.c.

<sup>5</sup> *Dar* در is also the Imperative of *darīdan* دریدن "to tear."

<sup>6</sup> Or *bi javāb*. *Dar* is called حرف ظرفیت as it indicates the place or receptacle.

<sup>7</sup> Or *bar vāy* بروی.



*Vide* also (5) on *andar* اندر .

(10) *Juz* (or *bi-juz*) جز (or بجز) "except": *bi-juz Khudā-(yi) Ta'ālā panāh-i na-dāram* "except God I have no refuge"; *mihtar juz tavīla na-bāyad jā-i pā bi-guzārad* (m.c.) "the groom ought not to get his foot anywhere except (in) the stable": *juz az ān* جز از آن "besides or except that": *juz az īn ki* جز از اینکه "with the exception of this, in addition to this."<sup>1</sup>

(11) The Arabic *fī* فی is used in Persian for *per*, as: *fī sad* فی صد "per cent": *fī sāl* فی سال "per annum."

*Remark.*—"Particles of exception" (جز - الا - غیر - سوا - etc.) are called *hurūf-i istignā* حرف استغناء.

(12) The remainder of the prepositions are substantives or adjectives preceded by one of the simple prepositions expressed or understood. They take the *iẓāfat*:—*zīr-i zamīn* زیر زمین, or *bi-zīr-i<sup>2</sup> zamīn* بوزیر زمین "under the ground": *nazdīk-i* (or *bi-nazdīk-i*) *shahr* نزدیک (or بنزدیک) شهر "near the city": *bi-ḥukm-i ziyārat* بحکم زیارت (Sa'dī) "by way of pilgrimage (to a shrine)": *bā-vujūd-i jahāz<sup>3</sup>* باوجود جهاز (Sa'dī) "in spite of, notwithstanding, the dowry": *zindagī-yi man bi-tufayl-i shumā mahfūz mānda ast* (m.c.) "my life has been saved by your means": *bi-qarār-i 'ādat-i ki dāshtam* (m.c.) "according to a habit of mine": *az qarār-i ki ma'lūm mī-shavad* (mod.) "as it appears."

(j) The prepositions may be used adverbially when occasion requires, as: *pīsh āmad* پیش آمد "he came forward": *andarūn raft* (m.c.) "he went inside or he went into the women's apartments."

(k) The following are a few of the commonest words used as prepositions:—

- bālā<sup>4</sup>* بالا upon, aloft.
- pā'īn* پائین down, below.
- zabar<sup>5</sup>* زیر above.
- farāz<sup>6</sup>* فراز above.
- zīr<sup>7</sup>* زیر beneath.

<sup>1</sup> Also *ghayr-i īn* غیر این or *ghayr az īn ki* — غیر از اینکه.

<sup>2</sup> Or *dar zīr-i* — در زیر.

<sup>3</sup> Also *jahāz* (class, and m.c.).

<sup>4</sup> *tufayl* used metaphorically in the sense of *وسيلة*, *ذريعة*, from *tufayl*, the name of a man of Kūfa, who used to go uninvited to wedding-feasts; hence an intruder, parasite.

<sup>5</sup> Classically *andar raft* could be used.

<sup>6</sup> With the *iẓāfat* بالای, as: *bālā-yi darakhī* "on the tree": *sū-yi bāgh* "in the direction of the garden."

<sup>7</sup> *Zabar*, *zīr* and *pīsh* are the Persian names of the three Arabic vowel-points *fathah*, *zammah*, and *kasrah*.

<sup>8</sup> *Farāz u nishīb* (subs.) "ascent and descent."



- فرو and فرود, *furū* and *furūd*<sup>1</sup> down.  
 پیش *pīsh* before.  
 پس *pas* after, behind.  
 سو *sū*<sup>2</sup> towards, direction.  
 میان *miyān* between, in the middle.  
 پهلو *pahlū* by the side of.  
 نزد or نزدیک, *nazd* or *nazdīk* near.  
 نزدیکی *nazdīkī*, vicinity.  
 بیرون *bīrūn*, out.  
 اندرون<sup>4</sup> *andarūn*, in.  
 قبل (از) *qabl (az)*, before (of time); *vide* (8).  
 بعد *ba'd*, after.  
 جهت<sup>5</sup> *jihat*, towards (old).  
 جانب *jānīb*, side.  
 بهر *bahr* } for, on account of.  
 برای *barāy* }  
 سوا<sup>6</sup> *siwā*, except.  
 غیر (از) *ghayr (az)*, except.  
 پیرامون (در) *payrāmūn (dar)*, around.

(2) All the above may take simple prepositions before them in certain cases.

(3) The preposition *ba* با or *bi* ب, however, cannot be prefixed to *barāy* برای, *bahr* بهر, or *qabl* قبل.

(4) No simple preposition can be prefixed to *sipas* (adv.); but آن بعد *az ān bi-ba'd* = آن سپس *az ān si-pas*.

(5) *Ba'd* بعد may be followed either by the *izāfat* or by *az*, as:—*ba'd-i hafta-ī* بعد هفتۀ, or *ba'd az hafta-ī* بعد از هفتۀ "after a week."

(6) The prepositions *pīsh* پیش, *bīrūn* بیرون, *qabl* قبل, and *ghayr* غیر (*bi-ghayr* بغیر) may either be preceded or followed by *az* از.

(7) *Az pas* از پس "from behind," but *pas az* پس از "after that, afterwards." *Si-pas* سپس (= *pas* پس) is a contraction of *az pās* از پس. In modern language 'aqab عقب is preferred to *pas* پس.

<sup>1</sup> *Furūd* before a vowel.

<sup>2</sup> *Zabar*, *zīr* and *pīsh* are the Persian names of the three Arabic vowel-points *fathah*, *zammah*, and *kasrah*.

<sup>3</sup> *Vide* footnote 6, page 330.

<sup>4</sup> In m.c. *andarūn* اندرون is also used as a substantive "the women's apartments": classically and in m.c. it also means "the stomach."

<sup>5</sup> In modern Persian "because, for."

<sup>6</sup> *Siwā kardan* سواکردن "to select, separate."



(8) *Pīsh-i man* پیش من "before me" (place), but *pīsh az man* پیش از من "before me"<sup>1</sup> (time); *qabl az man* قبل از من "before me" (time); *az qibal-i man* از قبل من = *az jānīb-i man*.

*Remark.*—In m.c. *pīsh-i man* پیش من and less commonly *nazd-i man* نزد من, etc., signify "I have." In Ispahan, instead of *pīsh* پیش or *nazd* نزد; *pahlū-yi* پهلوئی<sup>2</sup> is generally used with the same signification.

(9) *Bi-nazdīk-i k̤hiradmandān* بنزدیک خردمندان (Sa'di) "in the opinion of the wise"; this idiom is used in speaking by the Persians, Indians and Afghans<sup>3</sup>; *kishtī nazdīk-i g̤haltīdan* or *bi-nazdīk-i g̤haltīdan rasīd* کشتی نزدیک غلطیدن یا بنزدیک غلطیدن رسید (Afghan) "the ship nearly rolled over"; in m.c. *kishtī nazdīk būd ki bi-g̤haltad* کشتی نزدیک بود که بغلطاد. *Nazd* نزد, however, is used only for persons.

(l) The comparative and superlative affixes *tar* تر and *tarīn* ترین can be added to many of these prepositions, as: *pas-tar* پس تر or *pāyin-tar* پائین تر (adv.) "lower"; *pīsh-tar* پیشتر (adv.): *nazdīk-tarīn* نزدیک ترین (adv.), etc.

(m) The preposition need not be repeated before successive words governed by the same preposition:—*bā-k̤hātir-dārī va mahabbat va dūstī bi-man pīsh*<sup>4</sup> āmad (m.c.) "he treated me with hospitality and kindness and friendship."

(n) In m.c. the substantives which most commonly take the place of prepositions are nouns giving the idea of position or direction, as: *rū* رو "face"; *sar* سر "head" (on); *pusht* پشت "back" (behind). Examples:—*rū-yi mīz* روی میز "on the table"; *sar-i asp* سر اسب "on<sup>5</sup> the horse" (Afghan); *pusht-i parda* پشت پرده "behind the screen."

Frequently, in mod. Pers., the preposition, or the noun that is a substitute for the preposition, is entirely omitted, as:—*zamīn bi-guzār* زمین بگذار (m.c.) (for *bar-rū-yi zamīn bi-guzār* بر روی زمین بگذار) "put it on the ground"; *dast-i āst* دست است (m.c.) (for *bi-dast-i āst* بدست است) "it is in his hand"; *āghā k̤hāna* (for *bi* or *dar* or *andar k̤hāna*<sup>6</sup>) نیست خانه (m.c.) "the master is not at home." \*

<sup>1</sup> For *pīsh-tar az man* پیشتر از من. In m.c. the comparative is generally used adverbially.

<sup>2</sup> Compare the *mers pās* of Hindustani. The dative with *ast*, as, *marū asp-i'ast* (old), is never used in speaking.

<sup>3</sup> *Qarīb* قریب is not used in this sense.

<sup>4</sup> *Pīsh-i man āmad* پیش من آمد would mean "he came to me," and not "he treated me."

<sup>5</sup> In m.c. this could mean "the head of the horse."

<sup>6</sup> Or *tū-yi k̤hāna nīst* m.c.; *andar k̤hāna* is rare and vulgar, vide (5), pp. 328-9.



(o) The following examples illustrate the use of a large number of the prepositions and so-called prepositions in m.c.<sup>1</sup> :—

(1) "In, into" :—

طاق توی <i>tū-yi utāq</i>	}	inside the room.
اندرون طاق <i>andarūn-i utāq</i>		
اندر طاق <i>andar utāq</i> (class. and obs.)		
در طاق <i>dar utāq</i>		
میان دریا <i>miyān-i daryā</i>	}	in the midst of the sea.
در میان دریا <i>dar miyān-i daryā</i>		
نشسته بکشتی <i>bi-kishfī nishasta</i>		seated in a boat.
سوار کشتی <i>savār-i kishfī</i>		on board.
باسپ سوار بود <i>bi-asp savār būd</i>	}	mounted on a horse, on horse back.
سوار اسپ بود <i>savār-i asp būd</i>		
بر اسپ سوار بود <i>bar asp savār būd</i>		
بر زمین افتاد <i>bi-zamīn uftād</i>	}	he fell to the ground.
بر زمین افتاد <i>bar zamīn uftād</i>		
زمین افتاد <i>zamīn uftād</i> (m.c.)		
بر زمین فرود می‌رود <i>bi-zamīn furūd mī-ravad</i>		it penetrates into the earth.
در رکاب شاه <i>dar rikāb-i Shāh</i>	}	in the retinue of the King.
رکاب شاه <i>rikāb-i Shāh</i> (m.c.)		
بغل او <i>baghal-i ū</i>	}	in his arms.
در بغل او <i>dar baghal-i ū</i>		
من او را بغل می‌گیرم <i>man ūrā bi-baghal mī-gīram</i>		I will embrace him.
در داخل شهر <i>dar dākhil-i shahr</i>	}	inside the city.
داخل شهر <i>dākhil-i shahr</i>		
در نزدیکی <i>dar nazdīkī-yi sarāparda</i>		in the vicinity of the Royal (or Government) tents.
پس او <i>pay-i ū</i>	}	after him, to look for him.
دنبال او <i>dumbāl-i ū</i>		

*Remark I.*—*Dar* is in m.c. chiefly used with towns or countries, and dates, as : *dar* 'id-i<sup>6</sup> *naw-rūz* در عید نوروز "on New Year's day" : *dar ānjā* در آنجا "there, in that place."

*Remark II.*—The preposition in common (mod.) use for "in" is *tū*.

<sup>1</sup> The simple prepositions appear to be falling into disuse.

<sup>2</sup> *Baghal* بغل also means "side, arm-pit," etc.

<sup>3</sup> *Bi-baghal* (or *baghal*) کردن (یا بغل) "to carry a child in the arm," but *bi-baghal* or *baghal giriftan* گرفتن "to embrace a grown-up person."

<sup>4</sup> *Khārij-i shahr* خارج شهر, or *dar khārij-i shahr* در خارج شهر "outside the city."

<sup>5</sup> *Nazd* نزد or *bi-nazd* بنزد only used for persons: *nazd* نزد or *dar nazd-i man* iqrār کرد "he confessed in my presence."

<sup>6</sup> Vulg. 'ayd عید.



(2) On, upon, over:—

- |   |   |   |
|---|---|---|
| پلی بر روی رود خانه ساخته اند                                   | } | a bridge has been made <i>over</i> the river. |
| پلی روی رودخانه ساخته اند                                       |   |   |
| پلی ساخته اند بر رود خانه                                       |   |   |
| روی صندلی نشست, he sat <i>on</i> the chair.                     |   |   |
| sar-i ātash (for bi-sar-i) bi-guzār, put it <i>on</i> the fire. |   |   |
| dar bayn-i rāh  | } | on the way, in the midst of the road.         |
| bayn-i rāh  |   |   |
| برف روی زمین نمانده است   | } | the snow has not stayed <i>on</i> the ground. |
| barf rū-yi zamīn na-mānda ast                                   |   |   |

(3) "Across," از *az*, *vide* (h) (1) and (o) (11).

از آنجا رد شدیم or گذشتیم *az ānjā radd<sup>1</sup> shudīm* or *guzashtīm*, we crossed over that place.

(4) "To, towards, for" :—

For the various uses of *be* in this sense, *vide* (h) (3).

*Bi* *be* is frequently omitted in speaking like the other prepositions, as: *manzil raft* منزل رفت; *shahr rafta ast* شهر رفته است, etc. : also vulgarly "*kitāb rā bidih man*" کتاب را بده من *for kitāb-rā bi-man bidih* "give me the book."

پنج تومان میفروشم (*be*) *panj tūmān mī-farūsham*, or *bi-panj tūmān mī-farūsham*, I will sell it for five *tūmāns*.

بطرف (or طرف) منزل	}	towards the stage.
بسمت (or سمت) منزل		
سوی منزل		

بطهران رفت, or طهران رفت, he went to Teheran.

رو بالا *rū bi-bālā*, upwards.

رو بشمال *rū bi-shimāl*, towards the north.

لب دریا واقع است (for *bar lab*, not used in m.c.) it is situated on the seashore.

کنار دریا *kinār-i daryā-st<sup>2</sup>*, it is on the seashore.

بکنار رسیدیم, or کنار رسیدیم, we reached the shore.

(5) "With, by" :—

*Irānī-hā bā dast mī-khurānd* (or vulg. *hamrāh-i*) ایرانیها با دست میخورند the Persians eat with their fingers.<sup>3</sup>

حکیم را همراه بیاور, bring the doctor with you.

برادرم<sup>4</sup> همراه بود *barādar-am hamrāh-am būd*, my brother was with me.

<sup>1</sup> *Radd shudan* رد شدن (m.c.) "to cross, pass"; *radd kardan* "to reject."

<sup>2</sup> Or *kināra-yi daryā* کناره دریا. *Kinār* کنار means "side," and *kināra* کناره "bank, shore."

<sup>3</sup> *Dast*: note idiom.

<sup>4</sup> Or *bū man* با من.



هرچه بادا یاد با خداست *har chi bādābād, bā Khudā-st*, happen what may, the issue is with God.

با این همه باز خراسان *bā in hama bāz khar ast*, notwithstanding all this, he is an ass.

(6) "Without" :—

For بی *bi* "without," vide (h) (8).

بدون اطلاع *bidūn-i ittīlā'*, without information.

بدون آنکه به او خبر بدهم رفتم *bidūn-i ān ki bi-ū khabar bi-diham raftam*, I went without informing him of my departure.

(7) "Except" :—

همه کس از این کار راضی اند باستثنای بنده *hama kas az in kār rāzī and bi-istiṣnā-yi banda*, all are pleased except your humble servant (me).

جز *bi-juz*, *illā*, and *ghayr az* غیر از, all meaning "except," vide § 89 (r).

(8) "From, out of, by, of, for" :—

این کتاب از سعدی است *in kitāb az Sa'dī-st*, this book is by Sa'dī.

این کتاب از برادر من است, this book belongs to my brother.

از راه ایالت *az rāh-i iltifāt*, by way of kindness, kindly.

از روی کتاب خوش خط مشق میکنم *az rū-yi kitāb-i khush-khatt mashq mī-kunam*, I am practising copying from a beautifully written MS.

تصویر از روی میثاق بکشد ولیکن از پیدش خود نمی تواند *he can copy (pictures), but not design.*

این بچه از روی نوشته میتواند بنویسد, the child can write from a copy.

از جان خودت نمی ترسی؟, don't you fear for your life?

Vide also (h) (1).

(9) "To, up to" :—

از صبح تا شام *az subh tā shām*, from morning till evening.

از یزد الی کرمان, from Yezd to Kirman.

Vide also (h) (7).

(10) "Under, below" :—

زیر لب حرف مزین *zīr-i lab harf ma-zan* (m.c.) don't speak indistinctly or in such a low voice (lit. under your lip).

در دامنه کوه, or *dāmana-yi kūh* <sup>3</sup> or *dar dāmana-yi kūh*, on the skirts of the mountains.

پای منار یا *pā-yi minār* <sup>4</sup> or *bikh-i minār* or *bi-* (or *dar pā-yi minār*, at the foot of the minaret.

<sup>1</sup> Or *har chi mī-shavad bi-shavad* هرچه میشود بشود (or *har chi bi-shavad bi-shavad* هرچه بشود بشود).

<sup>2</sup> از بار or *az bar* or *az hifz navishtan* "to write down from memory."

<sup>3</sup> *Dāman* دامن "skirt of a dress," etc.

<sup>4</sup> Colloquially *munār* منار.



پایین مینار <sup>1</sup> *pāyīn-i mīnār* (somewhere) below the minaret.

(11) "Through, across" :—

دیدم چادر شما را از لای <sup>2</sup> درخت ها *chādar-i shumā rā az lā-yi<sup>2</sup> darakht-hā*  
*dīdam*, I saw your tent through the trees.

تیرها بشکار خورد از لای <sup>2</sup> گلوله *gulūla az lā-yi nayhā bi-shikar khurd*, the  
bullet hit the game through the reeds.

بین لای کتاب, between the leaves of the book.

For "through, across," vide (h) (1).

(12) "Near, next to" :—

نزدیک شهر *nazdīk-i shahr*

بنازدیک شهر *bi-nazdīk-i shahr*

نزدیک شهر *nazdīk bi-shahr*

} near the city.

در نزدیکی شهر *dar nazdīkī-yi shahr*, in the vicinity of the city.

او پهلوی *pahlū-yi ū*, close by him; alongside of him.

دم در *dam-i dar*, near to the door, to the very threshold of the door.

دم آفتاب *dam-i āftāb*, at the edge of the sunlight (i.e. just within the  
shade); also near sunset.

تا دم مرگ *tā dam-i marḡ*, till death, till the last breath.

(13) "Outside" :—

بیرون شهر *bīrūn-i shahr*

خارج شهر <sup>3</sup> *khārij-i shahr*

در خارج شهر *dar khārij-i shahr*

} outside the city.

(14) "Before, in front of" :—

پیش من <sup>4</sup> *pīsh-i man*

در پیش من *dar-pīsh-i man*

پیش روی من *pīsh-i rū-yi man*

رو بروی من *rū bi-rū-yi man*

پیش از عید *pīsh az 'īd*

قبل از عید *qabl az 'īd*

} before me (place).

} before me (place).

} before the 'Id (time).

رو بروی قنصل خانہ *rū bi-rū-yi Qūnsul khāna*,<sup>5</sup> in front of, opposite, the  
Consulate.

جلو من برو *jīlav-i man bi-raw*, go on ahead.

<sup>1</sup> Or *pā'in* پایین.

<sup>2</sup> *Az miyūn-i* از میان is more common. *Yak lā-yi dar* در یک لای or *yak līngā-yi dar* در یک لنگه "one door of the folding doors." *Lā-yi dar rā bāz kard* لای در را باز کرد (m.c.) "he opened one fold of the door" : *dar-i du-darī* در در دری "folding doors."

<sup>3</sup> *Az khārija mī-ūyad* می آید از خارجه می "imported."

<sup>4</sup> *Dar rū pīsh kun* کن در ز پیش کن (m.c.) "close the door," i.e. put it ajar. *Pīsh-i man* پیش من "I have," like *mārē pās* in Hindustani.

<sup>5</sup> In Persian قنصل; in Arabic قنصل.



از جلو من *az jilav-i man bi-raw*, get out of my way.

(15) "Back, backwards, after" :—

پس از عید نوروز *pas az 'id-i Naw Rūz* } after New Year's Day.  
 بعد از عید نوروز *ba'd az 'id-i Naw Rūz* }

پشت سرم چه میکنی *pusht-i sar-am chi mī-kunī*, what are you doing behind my back?

پشت پرده *pusht-i parda*, behind the screen.

رفت پی کره *raft pay-i kara*, he went to fetch (after) butter.

عقب کشید *aqab kashīd*, he retired, drew back.

عقب من بیا *aqab-i man biyā*, come behind me.

(6) "Opposite" :—

رو بروی مسجد *rū bi-rū-yi masjid*

مقابل مسجد *muqābil-i masjid*

در برابر مسجد *dar barābar-i masjid*

معاذی مسجد *maḥāzī-yi masjid*

} opposite to the mosque.

(18) "Around" :—

دورادور دریاچه *dawr-ā-dawr-i daryācha*, all round the lake.

چهار طرف شهر بیابان است *chahār tarāf-i shahr biyābān ast*

*shahr biyābān ast*; or اطراف شهر } all round the city is desert.

*atrāf-i shahr biyābān ast*

حوالی شهر بیابان است *ḥawālī-yi shahr biyābān ast*, in the neighbourhood (suburbs) of the city there is desert.

گلهارا دور حوض بچین *gulhā rā dawr-i ḥawz bi-chīn*, arrange the flowers all round the basin of the fountain.

(19) "For, on account of, out of" :—

اسب برای (or از برای) توست *asp barāy-i (or az barāy-i) tust*, the horse is for you.

بهر فقراء *bahr-i fuqarā\**

بخش فقراء *bakhsh-i fuqarā\*\**

بجهت تاریکی

از جهت تاریکی

بواسطه تاریکی

بسبب تاریکی

} for the sake of the poor.

} on account of, because of, the darkness.

\* About the 21st March : the vernal Equinox.

\*\* *Pusht-i ham* پشت هم "one after another, continuously."

من خبلی : *Pay dar pay* پی در پی (m.c.) "continuously, one behind the other"  
 پا پی شدم تا این کار را کردم *man khaylī pā-pay shudam tā in kār rā kardam* (m.c.) "I stuck to this business till I carried it out."

\* *Bakhsh*, lit. "lot, share."

\* Vulg. *vāsih*.



چای واسطه خانم کجاست <sup>1</sup> *chāy vāsiṭa-yi khānum kujā'st*, where is the tea for the lady?

محض احترام <sup>2</sup> *mahẓ-i ihtirām*, out of respect.

محض خاطر شما merely for your sake.

بخاطر خدا *bi-khātir-i Khudā*

برای خاطر خدا *barāy-i khātir-i Khudā* } for God's sake.

بخاطر خوبیهای پدرم *bi-khātir-i khūbīhā-yi pidaram*, for the sake of my father's many kindnesses.

زندگی من بطفیل شما محفوظ مانده است *zindagī-yi man bi-tufayl-i shumā mahfūẓ mānda ast*, my life has been saved by your means.

(20) "Instead of" :—

او بجای برادرش آمد *ū bi-jā-yi barādar-ash āmad*, he came instead of his brother.

بعضی سفید میباشد سیاه باشد <sup>4</sup> *bi-'ivaẓ-i safīd mī-bāyist siyāh bāshad*, instead of being white, it should have been black.

بعضی اینک سفید باشد سیاه کرد <sup>5</sup> *'ivaẓ-i in-ki safīd bāshad siyāh kardā-i*, instead of making it white you've made it black.

(p) It will be noticed that some of the prepositions are interchangeable, thus *be* and *bi* can frequently be interchanged :—*Ū bā mihrbānī pīsh āmad* (m.c.) او با مهربانی پیش آمد "he treated (me) with kindness"; if, however, the pronoun *me* is inserted, it is better to say *bi-mihrbānī* مهربانی, to avoid a repetition of the same preposition :—*ū bi-mihrbānī bisyār bā man pīsh āmad* (m.c.) او مهربانی بسیار با من پیش آمد.

(q) Sometimes different prepositions may be prefixed to a noun without altering the meaning. Thus: *az* از, or *bar* بر, or *bi-muqtaẓā-yi rāy-i ū* بمقتضای او "conformably to his advice." Sometimes a preposition is interchangeable with an *iẓāfat*, as: *az shumā mamnūn hastam* از شما ممنون هستم "I am obliged to you": *mamnūn-i shumā hastam* ممنون شما هستم; *mashghūl bi-kār* مشغول بکار, or *mashghūl-i kār* مشغول کار.

## § 91. Simple Conjunctions.

(a) There is no general word for conjunction. The conditional conjunctions are called *hurūf-i shart* (حروف شرط), and this term includes the temporal and concessional conjunctions. The causal and final conjunctions are called *hurūf-i ta'līl* (حروف تعلیل); and the conjunctives *hurūf-i 'atf*

<sup>1</sup> *Chāy*, in m.c. generally *chāhi*.

<sup>2</sup> *Mahẓ* محض equals *barāy* برای in this sentence.

<sup>3</sup> For *barādar-i khud* برادر خود.

<sup>4</sup> Or *safīd ast bāyad ki siyāh bāshad* سفید است باید که سیاه باشد.

<sup>5</sup> *Rakht-shūr in rū 'ivaẓ u badal kardā ast* (m.c.) رخت شور این را عوض و بدل کرده است "the washer-woman has changed this." (In Persia women, not men, wash clothes).



(حروف عطف). Particles signifying "moreover, rather, etc." are called *hurūf-i iẓrāb* (حروف اضراب), and particles signifying "or" (adversative particles) *hurūf-i tardīd* (حروف تردید), or *hurūf-i 'inād* (حروف اناد).

The *hurūf-i 'atf* حروف عطف or *hurūf-i 'ālīfa* حروف عاطفه are *va* و, *pas* پس, *sipas* سپس, *ham* هم, *nīz* نیز, *dīgar* دیگر, and sometimes *alīf* الف.

*Remark.*—The difference between *ham* هم and *nīz* نیز is that the former can occur both in the *ma'tūf 'alayh* معطوف علیه, and in the *ma'tūf* معطوف, as: هم درس میگیرد و هم درس میدهد.

(b) The simple conjunctions are:—

(1) *va* or *u* (m.c.) "and"; *vide* (2).

*nīz* (m.c.) { "also"; *vide* (3).

*ham* (m.c.)

*ar* (class.)

*gar*<sup>1</sup> (class.)

*agar*

} "if."

*yā*<sup>2</sup> "or"; *vide* (4).

*yā—yā* "either—or," "but—or" (after a negative); *vide* (4).

*juz*<sup>3</sup> "except"; *vide* (5).

*khayāh—khayāh* "either—or" (*vide* 4); خواهی—خواهی (poet.).

*magar* (m.c.) "unless, except, perhaps, etc."; (*vide* 5 and 9).

*illā* (m.c.) "as, but, except, still, however, that"; (*vide* 6).

*bal* or *balki*, "but, on the contrary, rather" (in m.c. also "perhaps"; (*vide* 7).

*chū*<sup>4</sup> (class.)

*chūn* (m.c.)

*ammā*<sup>5</sup>

*likin*

} "when, because, since"; *vide* (8) and (11).  
 } "but"; (*vide* 9 and 5).

<sup>1</sup> *Vagar* وگر (class.) "and if"; *vagarna* وگرنه (class.) "and if not, otherwise"; *gar* گر and *ar* ار poetical; *agar chunānchī* اگر چنانچه and *chunānchī* چنانچه are also used in m.c. for "if."

In English the conditional conjunctions are—if, (old Eng. and prov. an), unless, so (when it means if only), and but (meaning unless).

*Provided that, in case that*, are conditional phrases.

<sup>2</sup> Or *va-likin* ولیکن (m.c.), or *va-ammā* واما (m.c.), or *va-yā* ویا (class.), often *va ān-ki* و آنکه "as for me" *ammā man* اما من or *manki* منکه.

<sup>3</sup> Or *bī-juz* بجز.

<sup>4</sup> In m.c. *chū* is pronounced *chū* or *chī*. *Chūnki* چونکه "when, how, and because." *Chūn* چون also means "like," as in '*Amal-i pādīshāh chūn safar-i daryā-ast* دریاست عمل پادشاه چون سفر (Sa'dī) "office is like a journey by sea—."



پس *pas* "consequently."

بعد *ba'd* "afterwards."

گو *gū* (class.)

کو *kū* (m.c.)

} "although" ; *vide* (10).

چه — چه *chī—chī* "what does it matter one way or another" ; (*vide* 11).

چون *chī* "since, because, seeing that" ; (*vide* 11).

نه — نه *na—na* "neither—nor" ; (*vide* 4).

تا *tā*<sup>1</sup> (*vide* 12).

که *kī* (*vide* 13).

آیا *āyā* (a particle of interrogation, etc.) (*vide* 14).

*Remark.*—Conjunctions in English are chiefly of adverbial origin. 'Also,' for instance, is an adverb as well as a conjunction.

There are two principal classes of conjunctions:—'co-ordinate,' which connect clauses of equal rank, and 'subordinate,' which connect a subordinate or dependent clause to the clause on which it depends, as: "I went *where* he was"; "when he had gone I said," etc.

(2) The rule for the pronunciation of the *vāv-i* 'و' *atf* or "conjunctive و," is that if it connects two words which together form one notion, or connects words generally coupled together, or two verbs having the same subject, or nouns co-ordinate governed by the same verb, it is pronounced *u*, and in speaking is joined to the word that precedes it: in other cases, it is pronounced *va*.<sup>2</sup> Examples:—*Shab-u-rūz* شب و روز "night and day"; *sinn-u-sāl* سن و سال "age"; *tang-u-kushād* تنگ و کشاد " (too) tight or<sup>3</sup> (too) loose"; *pidar-u-mādar* پدر و مادر "father and mother"; *āmad-u-raft* آمد و رفت "he came and went"; but *darakht-hā va bāgh-hā va bul-bul-hā va khānājāt* درختها و باغها و بلبلها و خانجئات "the king and his servants"; *pādishāh va nawkarān* پادشاه و نوکران "the king and his servants"; *mādar va pīsar* مادر و پسر "mother and son"; *āmad va ba'd az yak hafta raft* آمد و بعد از یک هفته رفت "he came and after a week went away."

Also after a vowel, and generally after a silent *z*, the *و* is usually pronounced *va*, as: *sabū va šurāḥī* سبزو و صواحی; *burīda va* (or *u*) *dūkhṭa* بریده و درخته; *banda va āqā*. Also *bābī u šūfī-garī* بابی و صوفی گری, or *bābī-garī va šūfī-garī* بابی گری و صوفی گری.

The *و* may take the place of a colon or comma, etc., thus for *veni*; *vidi*; *visi*; "āmadam *u* dīdam *u* girīftam آمدم و دیدم و گرفتم.

*Tā* تا is used for "and" in English, when the second verb expresses the cause of the first; *vide* (12).

<sup>1</sup> Also *tā kī* تا که "in order that, so that, until."

<sup>2</sup> Irregularities occur in speaking especially amongst the vulgar. It is also sometimes optional to give either pronunciation according to the idea in the speaker's mind.

<sup>3</sup> Note that *و* is sometimes used in Persian, when in English we say *or*.

<sup>4</sup> Or *mādar u pīsar* مادر و پسر.



The و is sometimes added superfluously (واو زائد) to certain conjunctions, as: *va ammā* واما (or *ammā* اما); *va līkin* ولیکن (or *līkin* لیکن) "but," etc.; *va illā* و الا "otherwise." At the end of letters and tales, the formula *va's-salām* signifies "and for the rest, good-bye."

In m.c., the conjunctions are often omitted; hence short phrases or verbs are, in speaking, often entirely unconnected.

This particle sometimes indicates state or condition (واو حالیه), as: *bachcha āmad va gul-i dar dast-i ū būd* بچه آمد و گلی در دست او بود "the child came with a rose in his hand; (and then he had a rose in his hand)."

In such sentences, as: *yak pīrī u šad bīmārī* یک پیری و صد بیماری this conjunction is called *vāv-i tasviyat* (واو تسویه) "the vāv of equality," the meaning being that one old age is equal to, or accompanied by, a hundred sicknesses.

Sometimes و is equivalent to *yā* یا "or"; it is then called *vāv-i tardīd* (واو تردید). Example:—*gul hamīn panj rūz u shash bāshad* گل همین پنج روز و شش باشد (Sa'dī) "the rose lasts but for five or six days only."

In, *man u inkār-i sharāb, īn chī ḥarf-i'st?* من و انکار شراب این چه حرفیست "I to refuse wine? what on earth are you saying?" the conjunction is called *vāv-i istighrāb* واو استغراب; but in *man va īn kār Khudā na-kunad* من و این کار خدا نکند, the و is called *vāv-i istib'ād* (واو استبعاد). This is, of course, mere hair-splitting.

In *man u dāmān āl-rasul* من و دامن آل رسول the conjunction is *vāv-i lazūm* واو لزوم, for the relation between *dast* دست and *dāmān* دامن is *lāzīm* لازم and *malzūm* ملزوم. Another example:—

چکان گشت از استخوان میدوید      همیگفت و از هول جان میدوید  
که گروسم از دست این تیغ رزن      من و موش ویرانه پیر زن  
(*Anv. Suh., Chap. I, Pref. St. 3.*)

"From the bone trickling flowed the sanguine tide,  
In terror of its life it fled and cried;  
'Could I escape this archer's hand, I'd dwell  
Content with mine and the old woman's cell'."

(East. Trans.)

In *mal āyende Shirāz* مال آینده شیراز "next year Shiraz for me," the و is perhaps the *vāv-i lazūm*.

In—

ز شوق کوی تو یاد گلم ز عمر چه سود      هزار جان گرامی و یک قدم سوی تو  
the و is called *vāv-i mu'āwazāt* or the "vāv of compensation."

As already stated in § 43 several adjectives qualifying the same noun are linked to it and to each other by the *izāfat*.



If, however, several adjectives follow a noun, the *izāfats* are omitted, and the conjunction *و* generally precedes the last only, as: *shakhs-i būd 'āqil, dānā, hūshyār u ziring* شخصی بود عاقل و دانا هوشیار و زرنگ (m.c.) "he was a man, intelligent, wise, clever and active." The *و*, however, may be inserted between all the adjectives, as: *ba'd az ān دیدم-ash zan-khivāsta, va bīkh-i nashūt-ash burīda, va gul-i-havas-ash pazhmurda* بعد از آن دیدم-ش زن خواسته و بینگ و گل حواش پر-مرده و بنفشه بریده و گل حواش پر-مرده (Sa'di) "after that I saw him married, and with a family, and the root of his joy severed, and the rose of his happiness withered."

The adjectives can also be classed in pairs, each pair being coupled by *و*, as:—*Shakhs-i būd 'āqil u dānā, hūshyār u ziring* شخصی بود عاقل و دانا هوشیار و زرنگ.

Compound words like *āmad-u raft* آمد و رفت are treated as one word, and the two portions in writing are not separated. Thus if *āmad* آمد happened to fall at the end of a line, the word *raft* رفت would be written on the top of it, or in some corner, and not carried on to the next line. In other cases, if the conjunction *va* و fall at the end of a line it is written, not as the last of that line, but as the first word of the following line, the conjunction being treated as a portion of the word that follows it.

*Remark I.*—The first noun, verb, or phrase preceding the حرف عطف (i.e. the copulative conjunction) is called معطوف علیه, and the nouns, verbs, or phrases following the first *و* are called معطوف.

*Remark II.*—*Vāo* و is also an Arabic particle used in swearing, as: *va 'Ilāh* بالله "by Allah."

(3) *Ham* هم (class.) "too, also, even"; *ham andar zāman* هم اندر زمان (m.c.) "at this (or that) very time"; *qadr-i ham nazdik-tar* قدری هم نزدیکتر (m.c.) "yet a little nearer"; *ham bi-dih bi-Nisā* هم بدو به نسا (m.c.) "then (emphatic merely) give it to Nisa:" *in ham* این هم "and this is—". Vide also § 89 (l) (7).

*Remark.*—Particles signifying "also" are called *harf-i ma'iyat* (حرف معیت).

In English *also* is occasionally considered a Copulative Conjunction.

(4) "Or, nor, either, neither, whether." *sim u zar dar safar mahall-i khatar-ast, yā duzd bi-yak bār bi-barad va yā khapāja bi-tafāriq bi-khurad* و سیم و زر در سفر محل خطر است یا دزد بیکبار ببرد و یا خواجه بتفاریق بخورد (Sa'di) "—and silver and gold on a journey are a source of danger, for the robber makes off with it at one sweep, or else the owner (or merchant<sup>3</sup>) himself finishes it by degrees."

<sup>1</sup> This expression, which corresponds to *bi-Khudā* بخدا, is used in m.c.

<sup>2</sup> *Sim* سیم in m.c. "wire." Note pronunciation of *ya yā* و یا and vide (2).

<sup>3</sup> Formerly only merchants braved the dangers of travel.



گفت چشم ننگ دنیا دار را      یا قناعت پر کند باخاک گور

*Guft chashm-i tang-i dunyā-dār rā*

*Yā qanā'at pur kunad yā khāk-i gūr (Sa'di).*

"He said nothing can fill the covetous eye of the wealthy,

But contentment or the dust of the grave."

*Khvāh dar razm khvāh dar bazm* در رزم خواه در بزم (class. and mod.)

"whether in the field or in the council": but *khvāh ma-khvāh* خواه مخواه (class.), or *khvāh-u ma-khvāh* خواه و مخواه, or *khvāhī na-khvāhī* خواهی نخواهی (class.) "nolens volens," vide Adverbs.

*Na' in va na ān* نه این و نه آن "neither this nor that." In poetry sometimes *nah* نه; also *ne* نه (Afghan), or *nay* —

نی تاب وصل دارم نی طاقت جدائی

*Nay tāb-i vasl dāram ne tāqat-i judā'ī*

"neither have I the power to endure a greeting nor power to absent myself."

*Pas ān nādān rā khvāh 'ilm hāsil shud yā na, lākin bi-man jā'ida-i mī-rasīd* پس آن نادانرا خواه علم حاصل شد یا نه لیکن بمن فائده میرسید (m.c.) "well, whether that poor ignorant learnt or not, I learnt something": *magar in ma'lūm na-būd ki īshān ātash rā dīda dar kishtī nishasta bi-taraf-i ān raftand, yā ān ki qabl az shikastan-i jahāz kishtī shikasta būd, yā ānki mardumān-i jahāz-i dīgar kumak bi-ānhā karda būdand, yā ba'd az sawār shudan-i kishtī āb-i pur zūr-i anhā rā burda būd* مگر این معلوم نبود که ایشان آتش را دیده در کشتی نشسته بی-طرف-ای آن رفتند، یا آن که قبل از شکستن جهاز کشتی شکسته بود یا آنکه مردمان-ی جهاز-ی دیگر کمک آنها کرده بودند یا بعد از سوار شدن کشتی آب پر زوری آنها را برده بود.

دست کوتاه باید بز دنیا      آستین خواه دراز خواه کوتاه

*Dast kūtāh bāyad az dunyā*

*Āstīn khvāh darāz khvāh kūtāh*

"At the last we must go from this world, whether rich or poor."

*Remark.*—Disjunctive conjunctions (چه — خواه — یا) are called حروف تردید or حروف عناد. In English these are also styled "alternative" and are a subdivision of adversative conjunctions.

(5) *Az hama kas pūrsid magar az man* از همه کسی پرسید مگر از من (m.c.)

"he asked every one except me," (or *bi-juz'az man* بجز از من, or *bi-ghayr az man*

<sup>1</sup> Called *nūn-i munfaṣil az fi'l* نون منفصل از فعل, as: *khvāhī na-khvāhī in kār shud* خواهی نخواهی این کار شد (m.c.) "whether you like it or not, it's been done." *Shutur didi* / *Nū* نه شتریدی a proverb, said to a Persian who sees a thing, but makes as though he did not see it (*dīda rā nā-dīda kardan* دیده را نا دیده کردن). *Na* نه saves a lot of trouble. The tribes people say *na* to every question so as to be on the right side. The mullas say that *namī-dānam* نمی دانم is *niṣṣ-i 'ilm* نصف علم.

<sup>2</sup> The lover becomes *bi-tāb* بی تاب or *bi-tāqat* بی طاقت when he loses his mistress.



در سبب دولت خداوندی ممکن<sup>۱</sup> را راضی کردم مگر حصول را که راضی نمیشود. (بغیر از من but this.) *Juz īn chāra-i nīst* "there is no other course but this." *dar sāya-yi dawlat-i khudāvandī hamkunān<sup>۱</sup> rā rāzī kardam magar ḥasūd rā ki rāzī namī-shavad illā bi-zavāl-i ni'mat-i man* (Sa'dī): *agarchi dar īn kār dil-i man māyil na-būd magar chi kunam* من اگرچه درین کار دل من (m.c.) "although I did not desire this to happen, still what could I do?"

*Remark.*—The Adversative Conjunctions express difference, antithesis, cantrariety, etc. In the sentence "he is honest but foolish," *but* is an Adversative Conjunction and the whole proposition is called an "Adversative Proposition." *But, yet, however, etc.*, make an arrest or restriction of thought and are called "Arrestive Conjunctions." By Eastern grammarians, conjunctions signifying "but" are called حروف استدرک, which may be translated "particles of emendation," while conjunctions signifying "moreover, rather, nay rather," are called حروف اضرب *hurūf-i izrāb* "particles of turning from, adversative particles."

*chunānki* چنانکه اگر شخصی بخوابات<sup>۲</sup> رود نماز کردن منسوب نشود الا بخمر خوردن (6) *agar shakhs-i bi-kharābāt ravad bi-namāz<sup>۲</sup> kardan, mansūb na-shavad illā bi-khamr khurdan* (Sa'dī) "for instance, if a person go to a tavern to pray, nothing else will be attributed to him, but that he goes to drink wine" اکثر باین: *akṣar bi-īn 'ayb muḥtalā shudand illā man na-shudam<sup>۳</sup>* (Afghan coll.) "most of them have fallen into this vice, but I have not" هیچ وقت اینقدر نخورده *hich vaqt īn qadar na-khurda būdam<sup>۴</sup> illā īn ḥālā* بودم الا این حالا *bi-yak ādam sar-anjām-i īn kār dushvār būd va illā bi-juz īn chāra-i na-būd* (m.c.) "to accomplish this by means of one man was a difficult matter, still there was no other remedy" *dar īn 'arṣa ba'zī rūz bārish namī-shud illā akṣar mī-bārīd<sup>۵</sup>* (Afghan coll.) "at this period there were a few days that it did not rain, still (or however) it generally did rain" *imrūz bi-yak sukhun pīsh-i tu mī-āyam<sup>۶</sup> illā ḥarf rā pīsh-i*

<sup>۱</sup> In modern Persian *ham qatār* هم قطار. *Ham-kun* ممکن is obsolete.

<sup>۲</sup> *Kharābāt* خرابات "a ruin, a tavern; a brothel." Wine was sold generally in ruins. *Kharābātī* خراباتی "a haunter of taverns." The word has a mystical meaning amongst Sufis.

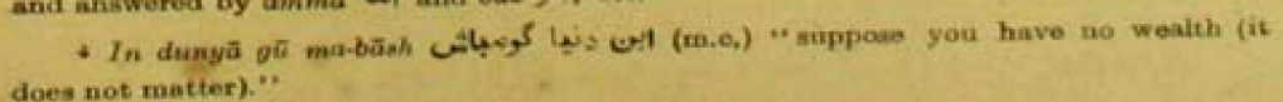
<sup>۳</sup> Better omit the words *na-shudam* نشدم.

<sup>۴</sup> Or add *na-khurdam* نخوردم, or *na-khurda am* نخورده ام.

<sup>۵</sup> In m.c. substitute *namī-bārīd* نمیبارید for *namī shud* نمیشد, and *ammā* ایما for *illā*

<sup>۶</sup> In m.c. substitute *calī* ولی or *ammā* ایما.







درویش نیک سیرت فرخنده خوی را      نان و نان و لقمه دروزه گو عباش<sup>۱</sup>  
خاتون خوب صورت و پاکیزه روی را      نقش و نگار و خاتم نیروزه گو مدش

*Darvish-i nīk-sīrat-i farkhunda khūy rā*

*Nān-i ribāt u luqma-yi daryūza gū ma-bāsh<sup>1</sup>*

*Khātūn-i khūb-sūrat u pākīza-rūy rā*

*Naqsh u nigār u khātām-i firūza gū ma-bāsh—(Sa'di).*

“Suppose the pure-hearted and unworldly darvish

Have neither dole of bread nor morsel begged in charity.

Suppose the lady with figure and face

Have neither adornment nor jewels, (i.e. what matters it?).”

*ānhā-i ki mā rā asīr mī-burdand Khudā rā shukr! ki ānhā rā asīr-i khud dīdīm*  
*va gū hamīsha bi-bīnim* (rare m.c.) “those who used to carry us off captives,  
praise be to God, we saw them our captives and may we always so  
see them.” *Gū bi-yāyad* گو بیاید “let him come.”

*Remark* :—In m.c., *kū* کو is generally used for *gū* گو. *Shumā chirā ghussa*  
*mī-khurīd ki ū mī-mīrad, kū bi-mīrad* شما چرا غصه میخورید که او می میرد کو بی میرد  
(rare m.c.) “why are you sorry that he is dying, if he does die what does  
it matter to us (we don't like him)!”

(b) The 2nd Person Singular of the Aorist *gū'i* گوئی means “you would  
say, one would say?” and hence “like”:—

هر سبزه که در کنار جوی رستست      گوئی ز لب فرشته خویی رستست

*Har sabza ki dar kinār-i jū-i rust-ast*

*Gū'i zi-lab-i firishta-khū'i rust-ast,*

“Yon turf, fringing the margin of the stream,

As down upon a Cherub's lip might seem.”

(O. K. b 2 Whin).

In modern Persian *gufti* گفتی would ordinarily be used for *gū'i* گوئی.

(11) *Chi—chi*, چه—چه: *chi bar takht murdan chi bar rū-yi khāk* چه بر تخت  
مردن چه بر روی خاک (Sa'di) “what matters it (it is all the same) to die on a  
throne or on the bare ground?”: *chi durr chi sadaf* چه در چه صدف “whether  
pearl or oyster shell.”

*Chi* چه also means “because,” both in classical and in modern  
Persian:—*Ammā sardār bi-jā-yi in ki az bi-parvā'i-yi ū bar āshūbad* (chi  
*hargiz chunān harf-hā-yi bi-parvā bi-gūsh-ash na-khurda būd*) *azar-i khushnūdi*  
*az chihra-ash numāyān shud* اما سردار بجای اینکه از بی پروائی او بر آشوبد (چه هرگز چنان  
حرف های بی پروا بگوشش نخورده بود) این خوشنودی از چهره اش نمایان شد  
(Translation Hajī Baba, Ch. XL). In m.c. *chi* چه, “because,” is sometimes followed  
by a pleonastic *ak*, as:—*Ānchi mī-gūyam bi-pazīrīd, chi ki gharaẓ-i bā shumā*

<sup>1</sup> Note the 2nd person Imperative after *gū* گو, i.e., “say thou ‘don't be.’”



*na-dāram* باشما ندارم *na-dāram* [better omit *ki* که] "act on what I am telling you, because I have no selfish object in view with regard to it": *in kār* این کار را بکن چه <sup>2</sup> هر شب اسباب سر درد انشود (or میشد or خواهد شد) *rā bi-kun chi<sup>3</sup> har shab asbāb-i sar-dard<sup>1</sup> na-shavad* (or *mī-shavad* or *khavāhad shud*) = "do this so that it may not be a trouble every night": *harchi bi-gūyam bī-khud ast chi<sup>3</sup> ki marhamat-i shumā bīsh az in-hā<sup>4</sup> st* هرچه بگویم بخود است چه که مرحمت شما بیش از اینهاست (m.c.) "whatever I say is inadequate because your kindness is more than I can express."

In poetry *chū* چو sometimes stands for *chūn* چون, and is often incorrectly pronounced both *chi* and *chū*. Sometimes *ch* occurs for *chū* in writing, but it is a mistake.

چو نردا بر آید بلند آفتاب      من و گرز و میدان و افراسیاب

*Chū fardā bar āyad buland āftāb*

*Man u gurz u maydān u Afrāsiyāb*—(Firdawsī).

"When the sun is high in the sky to-morrow  
There will be I and my axe in the field with Afrāsiyāb."

(12) *Tā* and *tā-ki* (adv., conj., prep.) ( تا and تا کی ) have many significations:—"up to, until, within, by": *tā injā* تا اینجا "up to here," "hitherto": *tā bi-hāl* تا بحال "up to the present": *tā bi-kay* تا کی "how long"? *tā chashm kār mī-kunad* (m.c.) تا چشم کار میکند "as far as the eye can reach": *namī-guzāram bi-ravī tā na-gū<sup>5</sup> injā chi mī-kardī* (m.c.) بروی نمیگذارم *tā* تا بگوئی اینجا چه میکردی "I won't let you go till<sup>4</sup> you say what you were doing here": *tā yak māh-i dīgar bar mī-gardam* (m.c.) تا یکماه دیگر بر میگردم "I will return by (within) another month."

"By the time":—*Tā yak-i rā khalās kard dīgar-i halāk shud* تا یکی را خلاص کرد دیگری هلاک شد (Sa'dī) "by the time he had saved one, the other was dead": *tā rūz rawshan shud ān tārīk-dil mablagh-i rāh rafta būd* تا روز روشن شد آن تاریک دل مبلغی راه رفته بود (Sa'dī) "by the time it was light, the black-hearted man had gone a good distance": *tā ki<sup>6</sup> khatt ānjā rasīd faṣl-i gandum guzashtā būd* (class.) تا که خط آنجا رسید فصل گندم گذشت بود "by the time the letter reached, the wheat season had passed."

<sup>1</sup> *Sar-dard* سر درد "headache," but *dard-i sar* درد سر means "trouble."

<sup>2</sup> Or *tā-inki* تا اینکه

<sup>3</sup> In both classical and modern Persian the *ki* after *ch* is usually omitted and stress should be laid on the word *chi* چه.

<sup>4</sup> Note *na* نه lit. "up till you do not—." The *na* نه could be omitted and *bi-gū<sup>5</sup>* بگوئی substituted without altering the sense.

<sup>5</sup> Or the *ki* could be omitted. *Tā-ki* تا کی also means "so that, in order that": this *tā* تا is called *tā-ye* تایی.



“In order that: that: to”: *guftam tā ānrā bi-bāzār burdand<sup>1</sup> tā bi-farūshand* گفتیم تا آنرا به بازار بردند تا بفروشند “I ordered them to take it (and they took it) to the bazaar in order to sell it”; *khvāst tā sang-i bar dārad* خواست تا سنگی بردارد (Sa’dī; also m.c.) “he wanted to pick up a stone.”

This *tā* with the negative has also the force of “Let—not,” as:—

ای دوست بیا تا غم فردا نخوریم وین یکدم عمر را غنیمت شمیریم

*Ay dūst biyā tā gham-i fardā na-khurīm*

*V’īn yak-dam ‘umr-rā ghanīmat shumūrīm*

“Oh let us not forecast to-morrow’s fears,

But count to-day as gain my brave compeers!”

(O. K. 312 *Whin*).

“And”: *ūrā bi-gīr tā man turā yak tūmān bi-dīham* (m.c.) “catch him and I’ll give you a tuman<sup>2</sup>”; here *و* could not take the place of *tā*.

“As soon as”: *tā-rasīd guft-ki—* (m.c.) “as soon as he arrived he said—.”

تا که دست ناصر الدین خاتم شاهی گرفت

صیت داد و معدلت از ماه تا ماهی گرفت

*Tā ki dast-i Nāṣir<sup>3</sup>-d-dīn khātām-i shāhī girift*

*Ṣīt-i dād u ma’dalat az māh tā māhī girift*

“The moment (or since<sup>3</sup>) the hand of Nāṣiru’d-Dīn took the seal of sovereignty,

The echo of his equity and justice resounded from the Moon to the Fish (on whose back the Earth rests).”

The above was the inscription on the seal of the late Nāṣiru’d-Dīn Shāh (assassinated).

As a substitute for *که* “that,” and *که* “than:—”

عمر گرانمایه درین صرف شد تا چه خورم صیف و چه پوشم شتا

*‘Umr-i girān-māya darīn sarf shud*

*Tā chi khuram sayf u chi pūsham shitā—* (Sa’dī).

“Our precious life passed in the thought of what to eat in Summer and what to wear in Winter.”

*Guftam bi-raw va bi-nigar tā kīst* (vulg. m.c.; also old)

“I said, go and see (that) who is it.”

*Kardan-i īn bihtar ast tā ān* (m.c.) “it is better to do this than that.”

<sup>1</sup> The past tense shows that the order was carried out; “I ordered them and they took—”: if the Aorist *bi-barand* *برند* were (as it might be) used here, it would merely indicate that the order was given: it might or might not have been carried out.

<sup>2</sup> Or *ūrā bi-gīr*; *man turā yak tūmān mī-dīham* *اورا بگیر من تو را یک تومان میدهم* (m.c.). *Tā* is not used like this in Urdu.

<sup>3</sup> This *tā* is called *تای ابتدائی*.



*It is not known<sup>1</sup>; perhaps:—*

این سبزه که امروز تماشاگه ماست      تا سبزه‌ی خاک ما تماشا که کیست

*Īn sabza ki imrūz tamāshā-gāh-i mā'at*

*Tā<sup>1</sup> sabza-yi khāk-i mā tamāshā-gāh-i kīst.*

“As now these flowerets yield delight to me,

So shall my dust yield flowers,—God knows<sup>1</sup> for whom.”

“Have a care”<sup>2</sup>; *bewars.*<sup>2</sup> (This meaning of *tā* is poetical):—

ای که شخص مذت حقیر نمود      تا درشتی هذر نپند—داری

*Ay ki shakhs-i man-at haqīr namūd*

*Tā durushtī hunar na-pindārī—(Sa'dī).*

“Oh thou to whom my person appeared mean

Have a care that thou mistakest not coarseness for merit.”

*Bi-bīn tā<sup>2</sup> turā na-zanam* (m.c.) “take care I don't whip you.”

“Behold look here”—*تا چه گناه کرده‌ام که* *tā chi gunāh kardā-am ki—*

(Sa'dī) “now what fault have I committed that—?” This is not the *tā-yi tajāhul*, as it might, at first, appear.

“As long as”<sup>3</sup>: *تا کی عقل داری می نخور* *tā ki<sup>3</sup> 'aql dārī may na-khur* (m.c. and class.) “so long as you have sense, drink no wine.”

*Since the time that:—*

کین زمان پنج پنج میگیرد      تا ده مؤمن و مسلمانا

*K'in zamān panj panj mī-gīrad*

*Tā shuda Mu'min u Musalmānā (Mūsh u Gurba).*

“—that now (the cat) kills five at a time

Since he has become a believing Muslim.”

*Until:—Tā* with or without the negative; *vide* § 123 (e).

“How much the more” *تا چه رسد*—*Agar karājak<sup>4</sup> az sardī mī-mīrad* *tā chi rasad bi-bulbul*. (m.c.) “if the magpies die of cold, how much more must the *bulbuls*.”

(13) *Ki* “that” has still more significations than *tā*:—

“That”:—*Rūz-i dīgar chūn qāzī hama rā talabīd va chūb-hā rā dīd ma'lūm kard ki duzd kīst*<sup>5</sup> (m.c.) “the next day when the Qazi summoned them all, and saw the sticks, he discovered who the thief was”; this *ki* first is called *kāf-i bayān* (کافی بیان) or *kāf-i tafsīr* (کافی تفسیر) “the *k* of expounding.”

<sup>1</sup> This *tā* is called *tā-yi tajāhul* *تای تجاهل*. *Kīst* for *ki mī-bāshad* *که می باشد*.

<sup>2</sup> This *tā* is called *تای تاءکید*, or *تای زنهاریه*.

<sup>3</sup> Or omit the *که*.

<sup>4</sup> Or *zāgh* *زاغ* is the common English Magpie; *zāghcha* *چه زاغ* is the Chough, and *kulūgh-i ablaq* *کلاغ ابلق* is the Royston crow, and *Kulūgh*, etc., the Raven.

*Kāf-i iatīfām* *کافی استفهام*, *vide* Interr. Pron.



“Because” :—*Bā in hama az ū bi-ghāyat khā'if va mutahazzir būdam ki kaṣrat-i iqdām-i ū bar saṣk-i dimā<sup>1</sup> mī-dānistam* با اینهمه از او بغایت خائف و متعذر بودم که کثرت اقدام او بر سفاک دماغیدنستم (class.) “in spite of all this<sup>1</sup> I stood in great fear of him and ever remained on my guard, because I knew his excessive eagerness to shed blood” : *ān pīsar rā zadam ki muṣṣid būd* آن پسر را زددم که عفسد بود “I beat the boy, because he was a mischief-maker.” This *ki* is called *kāf-i 'illat* (کاف علت) or *kāf-i ta'iliyya* (کاف تعلیلیه) “the causative *ki*.”

“When<sup>2</sup> ; if” :—*hargiz ān zawq va shādī farāmūsh na-kunam ki pindāsh tam ki gandum-i biryān-ast* (Sa'dī) “never shall I forget my delight and joy when I fancied it was parched wheat” : *in ra mī-guft ki ū dākhil shud* این را میگفت که بود داخل شد “he was saying this when she entered,” this *ki* is called *kāf-i m'ājjāt* کاف مفاجات<sup>3</sup>.

*Qadr-i rāh ki tay kard* قدری راه که طی کرد (m.c.) “when he had travelled a short way.”

Sometimes this *ki* can be translated by “if,” as : *Mī-dāni khwāhar-i turā ki bi-Khān bi-dihīm*—میدانی خواهر ترا که به خان بدهیم (m.c.) “you know that if we give your sister to the Khān in marriage—” ; here the Subjunctive or Aorist after *ki* signifies supposition or doubt ; this *ki* is called *kāf-i shartīyya* (کاف شرطیه).

چه کم گردد که سوی عشق زار کنی از لطف ای بدخو و نگامی

“What will you lose if at your distressful lover

You cast one kind glance, oh cruel girl ?”

“Whether” :—*Ahvāl-i in jā ma'lūm namī-shud ki in jazīra buzurḡ yā khurd ast* (Afghan) “nothing was known to me about this island whether it was large or small” : *bāz khayāl kardam ki bālā-yi kalak bi-ravam yā piyāda az āb guzaram* (m.c.) “again I considered whether [direct narration] I should go there in the raft or wade there” : *va rāy-i ham-kunān dar mashiyyat-i Allāh ta'ālā ast ki ṣavāb āyad yā khaṭā* (Sa'dī) “—and it depends upon the will of God whether the opinion expressed by my companions proves right or

<sup>1</sup> Note meaning of *bā-in hama* با اینهمه “in spite of” ; *dimā* دماغ pl. (streams of blood) to signify excess : *kaṣrat-i iqdām* کثرت اقدام two substantives rendered in English by a substantive and adjective.

<sup>2</sup> Perhaps elliptically used for *vaqt-i ki* وقتیکه .

<sup>3</sup> *Muṣṣijūt* from *muṣṣij* “falling on anything unexpectedly, rushing upon unawares” : *marg-i muṣṣijūt* مرگ مفاجات “sudden death.”

<sup>4</sup> In m.c. *kayfiyyat ma'lūm namī-shud ki in jazīra kūchak ast yā buzurḡ* کیفیت معلوم نمیشد که این جزیره کوچک است یا بزرگ .



wrong." <sup>۱</sup> *خون خود غلطیده با هنوز یدم اجل نیفتاده* ( *خاتم انگلیسی* ) .

"Or" :—*In kitāb rā mī-khupāhī ki ān rā* *آیا این کتاب را میخواهی که آنرا* "do you want this book or that?" ; this *ki* <sup>۲</sup> is called *kāf-i tardīd* ( *کاف تردید* ) "the *k* of opposing, or the disjunctive *k*."

"Saying that" :—*Sayyāh-i gīsubān<sup>۳</sup> bar tāft ki, "Man 'Alavī-yam,"* *va bā qāfila-yi Hījāz bi-shahr dar āmad ki, "Az hajj mī-āyam,"* *va qasīda-i pīsh-i malik burd ki, "Man gušta am"* *سیاحی گیسوان بر تافت که من علوم و با قافلۀ حجاز* "a certain traveller fingered his curls and said he was a descendant of 'Alī; he entered the city with the pilgrim caravan from Hījāz, and gave out that he had returned from the Mekka pilgrimage; he took a poem to the king and said he had composed it himself" : this *ki* is called *kāf-i maqūla* ( *کاف مقوله* ) "the *k* of the object of discussion."

For *بلکه* "rather" :—In the following, *ki* is used for *balki* *بلکه*, and *نه* *na* for *na tanhā* *نه تنها* :—

*نه بلبل بر گلش تسبیح خوان است که هر خاری به تسبیحش زبان است*

*Na bulbul \* bar gul-ash tasbīh khwān-ast*

*Ki har khār-i bi-tasbīh-ash zabān-ast*

"Not only the bulbul on its rose is repeating His praise,  
But each thorn is a tongue to praise Him."

*نه قندی که مردم بصورت خورند که ارباب معنی به کافذ بوند*

*Na qand-i ki mardum bi-sūrat khurand*

*Ki arbāb-i ma'nī bi-kāghaz barand—(Būstān).*

"My poems are not sweets that men eat,  
But they are sweets that poets write on paper."

This *ki* is called *kāf-i mubālagha* ( *کاف مبالغه* ) "the *k* of amplification or superiority," or the *kāf-i taraqqī* ( *کاف ترقی* ) "the *k* of climax."

Instead of *مباد* or "lest" :—*Marā bisyār khawf būd ki dar panja-yi ānhā*

<sup>۱</sup> Note the order of this sentence in Persian.

<sup>۲</sup> *Gīsubān* گیسوان are the long locks like those worn by the Baluchis.

<sup>۳</sup> *'Alavī* علوی, or *'Alavī*, a descendant of 'Alī, the son-in-law of the Prophet. Hījāz is Mecca and the adjacent territory, Arabia Petra. *Qasīda* قصیده is an ode or elegy longer than a *ghazal* غزل.

Note that each of the three *که* means "saying that" and introduces the direct narration.

Also that *و* takes the place of a point in punctuation.

\* The *bulbul* بلبل or Persian nightingale is the lover of the rose. It sings best when the roses come into bloom, and is said to build its nest in rose-bushes.



*na-yuftam* <sup>۱</sup> *na-yuftam* (Afghan) "I had a great fear lest I should fall again into their power": correctly in m.c. *khaylī tars būd* and *bi-yuftam*. *Zan-i hajjām az bīm-i ān ki āvāz-i ū na-shināsad va bar ān hāl vuqūf na-yābad yārā-yi javāb dādan na-dāshd* (Anw. Suh., Chap. I, St. 8) "the barber's wife in terror lest he should <sup>۲</sup> recognize her voice and so become aware of what was going on, had not courage to answer" (*East. Trans.*); the negatives are incorrect.

*Bar zamīn-i bī-farsh namī-nishīnad ki libāshā-yi ū chirkīn bi-shavad* (m.c.) "he does not sit on the bare ground lest his clothes should get dirty."

Instead of *ka* <sup>۳</sup> *ka*, "so that" etc.:—Generally with a negative and the Present Subjunctive, as: *Sukhan-i yāva na-khīwāham guft ki mardum 'ayb-am na-kunand* <sup>۴</sup> *na-kunand* سخن یاره نخواهم گفت که مردم عیب نکنند; if the negative be omitted the conjunction becomes *kāf-i* 'illat <sup>۵</sup> *kāf-i* 'illat, as: *sukhan-i yāva na-khīwāham guft-ki mardum 'ayb mī-kunand* (or *bi-kunand*) سخن یاره نخواهم گفت که مردم عیب میکنند (or *بکنند*).

"—of doing":—*Khayāl kardam ki bi-ravam* (m.c.) خیال کردم که بروم "I thought of going."

"And; while":—*Kāf-i 'atf* (کافی عطف) "the conjunction *k*":—

بی با اسپ نیزوو که بماد که خر لنگ جان بمنزل بود

*Ay basā asp-i tīz-raw ki bi-mānd*

'*Ki*' *khar-i lang jān bi-manzil burd*.—(Gul.)

"Oh! Many is the swift steed that has lagged behind,

While (or and) the broken-down ass has reached the stage's end."

"As; <sup>۶</sup> just as; like":—

چنان میخورد زنگی خام را که زنگی خورد مغز بادام را

*Chunān mī-khurad zangī-yi khām rā*

*Ki zangī khurad maghẓ-i bādām rā*.

Pleonastic *ka* <sup>۷</sup> *ka* *tā ki jān-am dar tan ast bi-khidmat hāzīr-am* "as long as I live I'm ready to serve you." *Namī-dānam ki āyā rafta-ast yā na* <sup>۸</sup> *na* (m.c.) or *namī-dānam āyā rafta-ast yā ki na* <sup>۹</sup> *na* "I don't know whether he has gone or

<sup>۱</sup> *Mabūdū* <sup>۱۰</sup> *Mabūdū* could be substituted for *ka*. Confusion regarding a negative verb after verbs of doubting and fearing, is not uncommon even in English: for "I don't think he will come," English country people say, "I doubt that he will come," and "I doubt he won't come." In the example, the negative should be omitted. Similar confusion also exists, after the particle *tā* "as long as, until," in Persian; and after *jab tak* in Urdu.

<sup>۲</sup> That he should not recognize, cf. Latin *veror ne*; vide also § 133.

<sup>۳</sup> *Barāy-i tashbīh*.



not": this *که*, though occasionally inserted in speaking in Persia, and though common in India both in writing and talking, is probably incorrect. After verbs of asking or saying, a pleonastic *ki* can be inserted, as: *pursīd (ki) kujā mī-ravī* پرسید (که) کجا میروی (m.c.) "he asked me where I was going": *guft (ki) namī-dānam* گفت (که) نمیدانم (m.c.) "he said he did not know": a pleonastic *ki* often occurs after an oath, as: *bi-khudā ki ūrā az jān 'azīz-tar dāram* بخدا که اورا از جان عزیزتر دارم.

گر همه خانه کعبه است که تعمیر مکن تا توان کود عمارت دل ویرانی را

Native Grammarians call this *که*, *kāf-i zinhāriyya*, and say it is equal to *zinhār*. It may, however, be pleonastic.

**Emphatic *که* with Pronouns:**—In m.c. *ki* is often used to emphasize a pronoun: *man ki namī-dānam* من که نمیدانم (m.c.) "I who don't know (but I don't know)"; *zarar-i ki bi-shumā na-dārad* ضرری که بشما ندارد (m.c.) "it won't do you any harm."

**"But":**—In m.c. *که*, sometimes before a pronoun in a short phrase, has the signification of "but" in English: *ū ki murd* او که مرد "but he's dead."

The m.c. phrase *mā-ki raftīm* ما که رفتیم (m.c.) signifies "we're off, we're gone" (when about to start on a journey). These were the last words of Fataḥ 'Alī Shāh on his death-bed.

In:—

این همه شور و اضطراب که چه ؟ و بن همه ترک خور و خواب که چه ؟

the *ki* is emphatic or *barāy-i taḥsīn-i kalām*, but some Grammarians call it *zā'id*. Ditto in *az kujā ki chunīn bi-kunam?*, and *bi-firāq-i yārān chi-hā ki na-dīdam?*

**Like:**—In *na-buvad hīch daghā-bāz ki ū* او هیچ دغاباز که, the *ki* is called *kāf-i tashbīh* (کاف تشبیه) "the *k* of similarity" and supposed to be equal to *miḡl*; it is also called *kāf-i musāvāt* (کاف مساوات) or *kāf-i tasviya* (کاف تسویه) "the *k* of equality." It might almost be translated by "but."

**"Comparison":**—For the use of *که* instead of *از* in comparisons,<sup>1</sup> vide § 46 (d) (3), and (v) (1): this is called *kāf-i tafzīl* (کاف تفضیل) "the comparative *k*"; also *kāf-i nafī* (کاف نفی) "the negative *k*," since *na-ki* can be substituted for it.

For this particle (حرف) as a relative pronoun, vide § 42.

**Remark I.**—*Ki* که and *chi* چه are largely used in forming compounds, as: *ānki* آنکه "he who"; *chunānki* چنانکه "however much," etc.: *magar ānki* مگر آنکه "except"; *pas āngāh ki* پس آن گاه که "when, after that";

<sup>1</sup> In *کوئلا خردمند به که نادین بلند* (Gul.); for *که* either *از* or *نه* can be substituted.

<sup>2</sup> For various significations of *chandānki*, vide § 92 (d) (13).



*Remark II.*—In m.c., *ki* & introducing a subordinate clause in the Subjunctive is frequently, if not generally, omitted, as: *bi-gū bi-yāyand* بگویند (m.c.) “tell them to come”: similarly in interrogative sentences: *taqṣīr-i man chi chīz ast marā mī zanand?* تقصیر من چه چیز است مرا می زنند? (m.c.) “what is my fault (that) they are beating me (for it)?”

*Remark III.*—Both classically and in m.c., *ki* که is often omitted after *guftan* گفتن, when it introduces the words of the speaker, and also after one or two other verbs, as: *ū namī-dānist chi khūāhad-shud* او نمیدانست چه خواهد شد (or insert *ki* که) after *namī-dānist* نمیدانست (m.c.) “he didn’t know what would happen”; but in, *chunīn aḥmaq būd ki namī-dānist āsmān bālā-yi sar-i ū-st* چنین احمق بود که نمیدانست آسمان بالای سر اوست (m.c.) the conjunction *ki* که could not be inserted after *namī-dānist* نمیدانست for euphony’s sake.

(14) *Āyā* آیا “is it not?” is a particle of interrogation used in direct and indirect narration, as: *āyā īstāda ast yā (ki) na?* آیا ایستاده است یا که نه (m.c.) “is he standing or not?”; *āyā injā nīst?* آیا اینجا نیست (خانم انگلیسی) “is he not here?” *Āyā* also signifies “whether,” as: *namī-dānam āyā (or ki) rafta-ast yā na* (میدانم آیا or که) (خانم انگلیسی) “I don’t know whether he has gone or not”; *namī-dānam āyā injā mahaut mahaut ast yā na* (میدانم آیا فیلبان محبوس است یا گرفتار) (خانم انگلیسی) “I don’t know whether the mahaut was captured or not”; *āyā injā mahaut mahaut ast yā na* (میدانم درین دو ساعت وقت: آیا پناه و مأمنی برای ما دست خواهد داد یا نه) (خانم انگلیسی). As already stated in Interrogative Verbs, interrogation is usually expressed by intonation or gesture: *āyā* is rare in m.c., *magar* مگر generally taking its place; *vide* § 89 (j) (8).

“Whether” can be paraphrased as follows:—*Raftan-am yā na-raftan-am* \* *miḡl-i ham-ast* رفتنم یا نرفتنم مثل هم است (m.c.) “it is the same whether I go or don’t go” (lit. my going or not going are alike).

92. Compound Conjunctions.

(a) Compounds of two or more Conjunctions :—

m.c. *ف*, *vagar*, and if. \*

m.c.  $\text{နိမိတ်}$ , *vagar na*, and if not, otherwise.

1 *Yā īnki sharāb bi-khur yā ānki az majlis-i shumā mī-ravam* (m.c.) "either drink or I'll go."

\* The  $\delta$  being unnecessary is better omitted; vide Pleonastic  $\delta$  in No. (13).

<sup>3</sup> In India *āyā* ॥ can begin the sentence, as : *āyā mī-ravad yā namī-ravad yaki*-‘st  
“it is all same whether he goes or not.”

\* Note negative infinitive نَافِقِينَ: *nā-raʿṭān* would also be correct.



m.c. ولی <i>valī</i>	}	and but, but.
m.c. ولیکن <i>valīkin</i>		
m.c. اگرچه <i>agarchi</i>	}	although.
(class.) گرچه <i>garchi</i>		
m.c. کاش <i>kāsh</i> <sup>1</sup>	}	may it happen. God send, oh, would that: <i>vide (b).</i>
(obs.) کاشی <i>kāshī</i>		
m.c. کاشکه <i>kashki</i>		
m.c. کاشک <i>kāshk</i>		
m.c. کاشکی <i>kashak-i</i>		
m.c. ولو <i>va-law</i> , even if, although.		
m.c. بل or بلکه <i>bal-ki</i> <sup>2</sup> or <i>bal</i> , what is more, moreover, rather: in m.c. perhaps, § 91 (b) (7) and § 89 (k) (2).		
m.c. چونکه <i>chūn-ki</i> , since, <i>vide</i> § 91 (b) (8).		
(obs.) و <i>van</i> , but, yet, however (obsolete).		

(b) The optative word *kāshki*, etc. ( حرف دعا or حرف تمنا ) is in classical Persian followed by the Past Habitual tense,<sup>3</sup> whether the idea is future or past: *kāshki sa'ādat-i shahādat daryāftamī* کاشکی سعادت شهادت دریافتمی (class.) "oh, would that I could obtain (or could have obtained) the happiness of martyrdom." *Kāsh* کاش or *kāshki* کاشکی, etc., can be preceded by *āy*, as: *āy! kāsh-ki jā-yi āramīdan būdī* ای کاشکی جای آرامیدن بودی "Ah! would there were a place of rest from pain." (O. K. 442 *Whin.*)

In modern Persian, however, the Imperfect is generally used for future, and the Pluperfect for past, time: *kāshki mi-āmad* کاشکی می آمد (m.c.) "would that he would come" (also had come), but *kāsh-ki ānjā mānda būdam* کاشکی آنجا مانده بودم (m.c.) "would that I had remained there (and not come here)."

The Aorist can in modern Persian be also used as an Optative Future, as: *kāsh bi-yāyad* کاش بیاید (m.c.) "would that he would come."

(c) Conjunction and Preposition, etc. :—

m.c. بجز *bi-juz*, excepting.

m.c. بهم or باهم *bā-ham* or *bi-ham*, together.

m.c. از هم *az-ham*,<sup>4</sup> apart.

<sup>1</sup> Also *kāj* (old).

<sup>2</sup> Occasionally *ghalat kardam* غلط کردم "I have erred, misstated," and *nay nay* نی نی "no, no" supply the place of *bal-ki* بلکه. *Bal* بل, *bal-ki* بلکه.

<sup>3</sup> This tense is formed by adding the *yū-yi istimrārī* یای استمراری (the *ya* of repeated action) to the Preterite: this tense may also take the prefix *mī* (class. *me*) of the Imperfect; but after *agar* اگر and *kāshki* کاشکی, the prefix is usually dispensed with.

<sup>4</sup> *Rū-yi-ham* روی هم "one on the top of another"; *pusht-i sar-i ham* پشت سر هم "one behind the other, continuously"; *sar-i ham* سر هم contiguous; *rū-yi ham rafta* روی هم رفتند or colloquially *rū-yi ham* روی هم, on an average."



m.c. مثل هم <sup>1</sup> *miṣl-i ham*, alike, the same.

m.c. پشت سر هم *pusht-i sar-i ham*, one behind the other.

(Indian) تا هم *tā-ham*, nevertheless.

(d) Conjunctions are also formed by the union of adjectives, adverbs, prepositions, and pronouns:—

هر چه <i>har chi</i>	}	notwithstanding all; in spite of; however much; <i>vide</i> (1).
هر چند <i>har chand</i>		
هر چند که <i>har chand ki</i>		
بنا برین <i>binā bar īn</i>	}	therefore; accordingly; in consequence of (this or that); <i>vide</i> (2).
بنا بر آن <i>binā bar ān</i>		
نظر بر این که <i>nazar bar īn ki</i>		
زیرا <i>zīrā</i>	}	therefore, because; <i>vide</i> (3).
زیرا که <i>zīrā-ki</i>		
چرا که <i>chirā-ki</i>		
چرا — که <i>ki chirā</i>		
m.c. از این جهت <i>az īn jihat</i>	}	for this reason; therefore; <i>vide</i> (3).
m.c. ازین رو <i>az īn rū</i>		
(class.) زین رو <i>zīn-rū</i>		
m.c. از این سبب <i>az īn sabab</i>	}	for this; therefore; <i>vide</i> (3).
m.c. از برای این <i>az barāy-i īn</i>		
m.c. لهذا <i>li-hāza</i>		
mod. لذا <i>li-zā</i>		
m.c. پیش از آنکه <i>pīsh az ān ki</i>		before that; <i>vide</i> (4).
m.c. بعد از آنکه <i>ba'd az ān ki</i>		after that; <i>vide</i> (4).
m.c. من بعد <i>min ba'd</i>		afterwards; <i>vide</i> (5).
m.c. سپس <i>si-pas</i>		afterwards.
m.c. از بس که <i>az bas ki</i>		inasmuch as; since (causal); from much—; <i>vide</i> (6).
m.c. القصة <i>al-qissa</i> <sup>2</sup>	}	well, in short.
m.c. خلاصه <i>khulāṣa</i>		
m.c. باری <i>bārī</i>		
m.c. با وجودیکه <i>bā-vujūd-i-ki</i>	}	in spite of; in spite of all this; although; while; <i>vide</i> (7) and (8).
m.c. باوجود اینکه <i>bā-vujūd-i-<sup>3</sup> īn-ki</i>		
m.c. با این همه <i>bā-īn hama</i>		
m.c. اگرچه <i>agarchi</i>	}	although; <i>vide</i> (7) and (8).
m.c. گرچه <i>garchi</i> <sup>4</sup>		
(class. only) اگرچند <i>agarchand</i>		

<sup>1</sup> *Miṣl*, adj., is in Arabic a noun.

<sup>2</sup> Lit. "The story," Ar.

<sup>3</sup> Can be answered by *bāz*.

<sup>4</sup> *Garchi* poetical only.



- m.c. هرچند که *harchand-ki*  
 m.c. هرچه *harchi*  
 m.c. باوصف این که *bā vaṣf-i īn ki* or  
 m.c. با وصفیکه *bā-vāṣf-i ki*  
 m.c. با آنکه *bā-ān-ki* } *vide* (9).  
 m.c. هرگاه که or هرگاه *hargāh or hargāh ki*, whenever; in m.c. if, *vide* (10).  
 m.c. از وقتیکه *az vaqt-i-ki*  
 m.c. از آنکه *az ān ki* } since; *vide* (11).  
 m.c. از آن دم *az-ān dam*, since, *vide* (11).  
 (class.<sup>1</sup> and m.c.) از آنجا که *az-ān jā ki* } since; seeing that; *vide* (3).  
 m.c. چونکه *chūnki*  
 m.c. همین طور *hamīn ṭawr*, while; *vide* (25).  
 m.c. همان *hamān*  
 m.c. همینکه *hamīn-ki*  
 m.c. به محض *bi-mahṣ*  
 m.c. به مجرد *bi-mujarrad* [m.c. *tā*] } as soon as, *vide* (12)  
 m.c. چندانکه *chandānki*<sup>2</sup>  
 m.c. چندانچه *chandānchi* } as soon as; however much; not-  
 withstanding; as long as; as  
 much as; *vide* (13).  
 m.c. مادام *mā-dām*  
 m.c. مادامیکه *mā-dām-i-ki* } as long as; *vide* (14).  
 m.c. گویا *gūya*  
 m.c. مثل بدکه *miṣl īn-ki* } as if; *vide* (15).  
 m.c. اگر چنانچه *agar chunānchi*, as it were  
 m.c. چنانچه *chunānchi* } *vide* (16).  
 m.c. چنانکه *chunānki*, as for example  
 m.c. طوریکه *ṭawr-i-ki*,<sup>3</sup> in the manner that; *vide* (17).  
 m.c. و حال آنکه *va ḥāl-ān ki*  
 m.c. حال که *ḥāl-ki* } the fact is that; whereas;  
 though; notwithstanding;  
*vide* (18).  
 m.c. و آنگی *vāngahī* (pronounced *vūngahī*), more than all, beyond that,  
 besides.  
 m.c. در صورتیکه *dar ṣūrat-i-ki*, inasmuch as; in case; in the event of;  
*vide* (19).  
 m.c. بهر حال *bi-har-ḥāl*, at all events; however; *vide* (20).  
 (rare in coll.) مع هذا *ma'-hāzā*, with that; in spite of; *vide* (21).

<sup>1</sup> In m.c. *az-ān jā-i-ki* از آنجائیکه.

<sup>2</sup> The use of *chandānki* چندانکه for "as soon as" is classical only.

<sup>3</sup> In English the comparative conjunctions are *just as*, *in the same measure as*, *as if*, *than*, *as* (preceded by a correlative), etc.

<sup>4</sup> Should not be written *و حال آنکه*. In Mod. Pers. always *و حال آن که* or *آنگاه که*.



(class.) نهایت الامر *nihāyat* <sup>1</sup> *l-amr*, at last; *vide* (22).

(Indian) تا هم *tā-ham*, <sup>1</sup> nevertheless; *vide* (23).

m.c. مبادا *mabādā*

m.c. از تریسکه *az tars-i-ki*

نه — تا کی *tā-ki—na*

} lest; *vide* (24).

m.c. فرضاً *farzā* <sup>2</sup> *ki*

m.c. گیریم *gīrīm* *ki* or گیرم *gīram* *ki* } supposing that; *vide* § 78 (b).

(1) *Harchand* هرچند, *harchand-ki* که هرچند, *harchi* هرچه:—*Harchandki* (or *harchi*) *bi-shumā guftam ki-ānjā ma-ravīd qabūl na-kardīd* (که هرچند or هرچه) (m.c.) “in spite of all<sup>3</sup> (or however much) I said to you about not going there, you didn't listen to my advice”; *harchand* (or *harchi*) *tangtar bihtar* تنگتر بهتر (هرچه or هرچند) “the narrower the better”; *harchi* (or *harchand*) *zūdtar bihtar* زودتر بهتر (هرچه or هرچند) “the quicker the better.” *Harchi tamāmtar* هرچه تمامتر “as much as possible,” as: *bā nadāmat-i harchi tamām-tar bīrūn āmadam az pīsh-i ū* (m.c.) “I came out from his presence with a regret, exceedingly great.” *Harchi* هرچه “in the same manner,” as: *harchi in mī-zanad ān mī-raqsad* این میزد آن میرقصد (m.c.) “the one makes the time and manner of his dance correspond to the playing of the other.”

(2) *Binā bar* بنا بر, or *binā bi* بنا به “having regard to, with regard for,” as: *Hālā man binā<sup>4</sup> bi-bad-raftārīhā-i ki dar ayyām-i iqtidār nisbat bi-ra'īyyat va nawkar az shumā burūz karda ast na-bāyad du-bāra shughl-i vizārat-rā bi-shumā rujū kunam* <sup>5</sup> حالا من بنا به بد رفتارهاییکه در ایام اقتدار نسبت به رعیت و نوکر از شما بروز کرده است نباید دوباره شغل وزارت را بشما رجوع کنم (m.c.) “now I, with due regard to (bearing in mind) your ill deeds done<sup>6</sup> by you towards the peasants and subordinates, must not again entrust you with the office of *vazīr*”; *ammā dar shughl-i vizārat binā bi-iṣlāḥ-i 'umūr-i mulk va millat az man haqq-i tavaqqu' na-khūpāhīd dāsh* اما در شغل وزارت بنا به اصلاح امور ملک و ملت و ملت <sup>7</sup> *na-khūpāhīd dāsh* (m.c.) “but (I) having due regard for improvement in the state and the people, you will not have the right of expecting

<sup>1</sup> Indian and perhaps Afghan.

<sup>2</sup> In English the conjunction in this sentence could also be rendered by “notwithstanding” or “although.”

<sup>3</sup> *Binā bar* could not be used here: after *binā bar* بنا بر either *ān* آن or *in* این follows, or *ānki* آنکه or *inki* اینکه.

<sup>4</sup> Note the subject *man* at the beginning of the sentence, and the verb *kunam* کنم after *bāyad* باید.

<sup>5</sup> *Burūz kardan* بروز کردن “to come out” = *bīrūn āmadan* بیرون آمدن.



anything from me": *hālā maqsūd-i marā dānistid*; *binā bar ān na-bāyad tajāvuz kunīd* (m.c.) "you have now understood my object; you must therefore not exceed your instructions": *binā bar ānki man khādim-i qadīmī-yi shumā hastan ānchi 'arz mī-kunam 'ayn-i maṣlahat ast* (m.c.) "because I am your old servant, what I tell you is quite right": *nazar bar īn ki shumā marhamat na-dārid man tark-i khidmat mī-kunam* (m.c.) "with regard to this (i.e. because) you have no compassion on me, I will leave your service."

*Remark.*—Conjunctions denoting inference [therefore, wherefore, hence, whence, consequently, accordingly, thus, so, then], are called 'illative.'

(3) *Chirā-ki* چرا "because that." *Man īn shukhun rā bi-shumā mī-gūyam chirā ki ādam-i khūb-i hastid* (m.c.) "I tell you this because you are a trustworthy person"; *ū rā ghayrat<sup>1</sup> girift ki chirā jamī-i mardum īn dukhtar rā dūst dārand* (m.c.) "emulation seized her because every one was fond of this girl"; (note that *chirā* چرا after *ki* is properly interrogative introducing the direct narration,—saying that "why is everybody fond of this girl?"): *az īn jihat* (or *az īn rū*, or *az īn sabab*, or *az bārāy-i īn*) *man bi-shumā guftam ki dīgar gird-i īn khayāl na-gardid* (m.c.) "for this reason I told you this, that you should not think further on the matter; I told you this, so that you might give up this idea."

*Lihāzā* لهذا:—*ū ki nihāyat-i mīhrabānī<sup>2</sup> rā bā man dārad li-hāzā man ham bā ū mīhrabān<sup>3</sup> hastam* (m.c.) "since he is exceedingly kind to me, I too (therefore) am kind to him."

*Remark.*—The causal conjunctions are called حروف تعلیل or حروف سببی.

(4) *Pish az ān-ki* پیش از آنکه, *ba'd az ān ki* بعد از آنکه. *Pish az ān ki man īnjā bi-yāyam<sup>3</sup> ū rā دیدam* (m.c.) "before I came<sup>3</sup> here I saw him": *ba'd az ān ki az nazd-i shumā murakkhas shudam sar-dard-i sakht-i bi-man 'ariz shud* (m.c.) "after I left you I had such a bad headache."

<sup>1</sup> *Ghayrat* غیرت is a good quality; *ghayrat-i mazhabī* مذهبی "religious zeal."

<sup>2</sup> Note this m.c. pronunciation of *mīhrabān*: the Afghans also say *mīhrabān*, but not the Indians.

<sup>3</sup> Note the Present Subjunctive in Persian for the Preterite in English



*Remark.*—Note that while the conjunction ‘before that’ requires a Present Subjunctive in Persian, ‘after that’ is followed by the Preterite as in English.

(5) *Min ba'd* من بعد:—*Tā hālā harchi būd guzasht, min ba'd bihtar raftār kunīd* (m.c.) “up till the present whatever has happened has happened, but for the future do better.”

(6) *Az bas ki* از بسکه:—*Az bas ki bi-ū guftam khasta shudam* (m.c.) “I told him so often that I got tired”; *az bas-ki hama-y mardumān mī-mīrand, dar jahān dil na-bāyad bast* (Indian) “inasmuch as all men die, one should not cling to this world only”; in this sentence *chūnki* چونکه, or *az ān jā-i ki* ازین سبب, or *binā bar in ki* بنا براینکه, or *zīrā ki* زیرا که, or *az in sabab ki* ازین سبب که, or *az jihat-i ān ki* از جهت آنکه, etc., could be substituted.

از بسکه دست میگیرم و آه میکشم  
*Az bas ki dast mī-gazam u āh mī-kasham*  
*Ātash zadam chu gul bi-tan-i lakht lakht-i khwīsh*  
 (Hāfiz).

از بسکه غم و اندوه از اطراف و جوانب وی فرا گرفته و محنت اندوه بر حوالی وی مستولی  
*va az bas ki gham va andūh az*  
*atrāf va javānib-i vay farā girifta<sup>1</sup> va mihnat-i ambūh bar havālī-yi vay mustawī*  
*gashta, hīch chīz bar man az shuhbat-i dil dushvār-tār nīst* (Anv. Suh., Chap. V., St. 2.) “and inasmuch as grief and melancholy have usurped every quarter and part of it,<sup>2</sup> and a throng of troubles have overrun its limits, there is nothing more hard for me to bear than the society of my heart and—” (East Trans.).

*Az bas ki* از بسکه in Indian Persian often corresponds to the English ‘inasmuch as,’ and differs little from ‘because’ (*vide* last example).

In modern Persian, however, it is used in the sense of “because I did a great deal,” as:—*Az bas ki muntazir-i shumā nishashtam khasta shudam* (m.c.) “I waited for you such a long time that I got tired.” *Man zabān-am mūy dar-āvurd, az bas ki bi-in naṣīhat kardam* (m.c.) “hair grew on my tongue, from continually warning him.”

(7) *Bā vujūd-i ki* باوجودیکه:—*Bā vujūd-i ki ūrā naṣīhat kardam na-shanīd* (m.c.) “in spite of the fact that (although)<sup>3</sup> I warned him, he did not listen.” In this example, *bā-vaṣf-i ānki* باوصف آنکه<sup>4</sup>,

<sup>1</sup> *As* understood.

<sup>2</sup> “It” = “my heart.”

<sup>3</sup> This, as well as other words signifying “although,” can often be answered by *le* or *la*.

<sup>4</sup> Or *bā-vaṣf-i ki* باوصفیکه



or *agarchi* اگرچه, or *harchi* هرچه, or *bā-inki* با اینکه, or *hāl-ān-ki* حال آنکه or *har chand ki* هرچند که, could be substituted without materially altering the sense.

The obsolete *agarchand* اگرچند would give the same meaning.

(8) *Agarchi* اگرچه:—*agarchi ū murd ammā jā-yi afsūs nīst* اگرچه او مرد اما (m.c.) “although he died, it’s no matter of sorrow.”

(9) *Bā-vaṣf-i inki* با وصف اینکه:—*Bā-vaṣf-i in ki bi-shumā siḡarish kardam* (m.c.) “although I warned you many times, yet you acted against what I told you,” [or *hāl ān ki* حال آنکه (vide 18) instead of *bā vaṣf-i in ki* با وصف اینکه].

(10) *Hargāh* هرگاه in m.c. has usually the meaning of “if”:—*Hargāh bi-shumā na-guḡta būdam haqq bā-shumā būd* (m.c.) “if I had not told you, you would have been in the right.” Classically it means “whenever,” but ‘if’ can sometimes be substituted for ‘whenever’ without substantially altering the meaning: *har-gāh yādgar-i shumā rā khvāham dīd shumā rā yād khvāham kard* (class.) “whenever I look at your<sup>1</sup> keep-sake, it will remind me of you.”

(11) *Az vaqt-i-ki* از وقتی که, *az ān gāh ki* از آنگاه که, *az ān dam ki* از آندم که:—*Az vaqt-i-ki ūrā dīda-am hāl-am dīgar-gūn-ast* (m.c.) “since I have seen him I have been quite upset”: either of the other two conjunctions, or *az ān zamān-i ki* از آن زمانیکه, could be substituted for *az vaqt-i-ki* از وقتی که.

(12) “As soon as.” *Hamīn-ki* همینکه (m.c.) elliptical for “at the very time when,” hence “as soon as”; *hamīn-ki āmadam, ū raft* (m.c.) “as soon as I came, he went.”

*Davā khurdan hamān, murdan hamān* (m.c.) “as soon as he took the medicine he died.” *Bi-mahz-i khurdan-i davā murd* (m.c.) “merely by taking (i.e. as soon as he took) the medicine, he died”; or *bi-mujarrad-i khurdan-i davā murd* (m.c.); or *bi-mujarrad-i ki davā khurd, murd* (m.c.)

<sup>1</sup> In m.c. *har-vaqt* هر وقت would be substituted for *har gāh* هرگاه, and the Subjunctive *bi-bīnam* بد بینم for the Future *khvāham dīd* خواهم دید.

<sup>2</sup> Or *az ān dam-i-ki* از آندمی که.

<sup>3</sup> But *hamān ki shumā dīdid man hamān rā dīdam* همانکه شما دیدید من همانرا دیدم (m.c.) “I saw just what you did”: *hamān ki* همانکه cannot be used for “at that very time.”

<sup>4</sup> *Mahz-i khāfir-i shumā* محض خاطر شما (m.c.) “merely to please you”; *bi-mahz-i dīdan-i tu* بد محض دیدن تو “at the mere sight of you”: in m.c. *mahz* محض is frequently used for *barāy* برای, as: *mahz-i mulūqāt-i ū ānjā raftam* محض ملاقات او آنجا رفتم “I went there to see him”: *in davā mahz-i khurdan va mālīdan-ast* “this medicine is to be taken internally and externally.”



“as soon as he took the medicine he died.” *Tā-davā khurd murd* نادوا خورد مرد (class. and m.c.).”

*Mujarrad* مجرد signifies properly “stripped, bare”; also a “bachelor”; *bi-mujarrad-i gumān* بمجرد گمان “on a mere suspicion, merely on suspicion.”

*Chandān ki* چندانکه also sometimes signifies “as soon as,” *vide* (13).

(13) *Chandān ki* چندانکه “as soon<sup>1</sup> as”—

*chandānki az nazar-i darvishān ghā'ib gasht bi-burj-i bar raft* (Sa'di) “as soon as he was concealed from the sight of the darvishes he scaled a tower”: *chandānki pās-i az shab bi-guzasht* چندانکه پاسی از شب بگذشت (Sa'di) “as soon as a watch of the night was passed.”

“However much,” “in spite of all”—*chandānki* چندانکه: *duzd-i dar khāna-yi pārsā-i dar āmad; chandānki talab kard chiz-i na-yāft* (Sa'di) “a thief entered the house of a certain pious person; however much he searched (in spite of all his search) he found nothing”: *guft zāhidān rā chandān-ki talab kardam na-yāftam* گفت زاهدانرا چندانکه طلب کردم نیانفتم (Sa'di) “he said, ‘in spite of all my search’ I did not (could not) find those who were recluses.”

“As long<sup>2</sup> as”—*chandānki khāk rā buvad u bād rā baqā* (Sa'di) “as long as the Earth and the Wind exist.”

“As much as”—*chandānki marā dar haqq-i in tā'ifa-yi khudā-parastān irādat ast u iqrār, in shūkh-dāda rā 'adūvat-ast u inkār* (Sa'di) “as much as I like and believe in this body of God-fearing men, this saucy fellow<sup>3</sup> hates and denies them”: *tā bi-dānī ki chandān ki dānā rā az nā-dān nafrat-ast šad chandān nā-dān rā az dānā vahshat ast* تا بدانی چندانکه دانارا از نادان (Sa'di) “so that you may understand that the ignorant man dreads the wise a hundred times as much as the wise man hates the ignorant” (*lit.*:—that as much as the wise man dislikes the ignorant, a hundred-fold of that the ignorant man dreads the wise man<sup>4</sup>).<sup>4</sup>

“So much; to such a degree”—

دیدار مردم شدن عیب نیست و لیکن نه چندانکه گویند بی

*Bi-dīdār-i mardum shudan 'ayb nīst*

*Va likin na chandān ki gūyand 'bas'*—(Sadi).

“There is no harm in visiting people,

But not to such an extent that they exclaim ‘this is enough’.”

<sup>1</sup> In modern Persian, *chandānki* چندانکه is not used in this signification: *hangām-i ki* هنگامیکه, or *vaqt-i ki* وقتیکه, or *chūn* چون, is used instead.

<sup>2</sup> In modern Persian used in this signification in writing only: in m.c. “as much as, however much.”

<sup>3</sup> This is said half laughingly.

<sup>4</sup> Note the order in the Persian and English.



*Remark.*—*Chandānchi* چندانچی is obsolete: it rarely occurs even in old Persian.

*Harchand ūrā bi-maktab burdandī az miyān-i maydān sar bi-zadī va chandānchi ta'īm-i khatt-ash dādandī*<sup>1</sup> *mayl bi-nayza-yi khattī namūdī* هر چند او را بمکتب بردندی از میان میدان سر بزدی و چندانچه تعلیم خطش دادندی میل به نیزه خطی نمودی (Anvār-i Suhaylī) "when they conveyed him to school, he would suddenly make off and appear in the midst of the plain; and whenever they instructed him in writing, his thoughts darted away to the straight spear." (Eastwick's Trans.).

(14) [*Mādām* مادام Ar.] *mā-dām ki* که مادام, *mā-dām-i-ki* مادمیکه, *tā-mā-dām-i-ki* تا مادمیکه "as long as":—

<sup>2</sup> *mā-dām* مادم الحیات "as long as life lasts."<sup>3</sup>

*Mudām* مدام is an adj.; *bachcha-yi man mudām girya mī-kunad* (m.c.) "my little child cries continually": *mast-i mudām-ast* مست مدام است (m.c.) "he is always intoxicated": *mudām* مدام "perpetually" (also *dāyim* دایم) *l-awqāt* (m.c.).

(15) *Gūyā* گویا or *miḡl-i īnki* مئیل اینکه:—

*āwāz-i shanīdam gūyā* (or *miḡl-i īnki*) *kas-i mī-khūnād* (m.c.) "I heard a voice as if some one were singing, (I heard a sound like singing)": *miḡl-i īnki bi-shumā guftam, bi-kunīd* (m.c.) "do as I told you to do."

(16) *Chunān ki* چنانکه (old): *chunānchi* چنانچی (mod.):—

*chunānki mī-guyand* (old) "as the saying is": *guft chunān-ki* گفت چنانکه تو گفتی طائفه حمد بردند *tā'ifa-i ḥasad burdand* (Sa'dī) "he replied, 'as you said, a number envied me.'"

*Chunān-i ki* چنانیکه, or *ham chunān ki* همچنانکه, and *ān chunān ki* آنچنانکه have a similar signification, as: *chunān-i-ki* چنانیکه *ūrā zadam turā ham mī-zanam* (m.c.) "I'll beat you as I beat him": *man ham-chunān* <sup>4</sup> *ki būd 'arṣa* <sup>5</sup> *dāshdam* داشتم عرض داشتم (m.c.) "I have

<sup>1</sup> The final ی of the Past Habit, (with the exception of the 2nd pers. singular) is *vū-yi majhūl* in classical Persian, but by modern Persians it is pronounced as *ayā-yi ma'rūf*.

<sup>2</sup> Ar. حیوة *hayāt*.

<sup>3</sup> *Tā-dām-i marg* تا دم مرگ "till the last breath."

<sup>4</sup> *Dāyim* دایم *l-khamr* الخمر (m.c.) "a drunkard." *Mudām* also means "wine."

<sup>5</sup> Or *chunānchi* چنانچی.

<sup>6</sup> *'Arṣ* عرض "an oral petition": *'arṣa* عریضه, "a written one": *'arṣ dāram* عرض دارم "I have a petition to make"; *'arṣ mī-kunam* عرض میکنم "I will make (or am making) a petition"; but in the Past tense in m.c. *'arṣ kardam* عرض کردم, or *'arṣa dāshdam* داشتم عرض داشتم (not *'arṣ dāshdam* داشتم). The Afghans, however, say *'arṣ dāshdam* داشتم عرض داشتم.



related the matter exactly as it happened": *guft ān chunānki shunīdī khalq-i bar-ū bi-ta'assub*<sup>1</sup> *gird āmadand* گرد آمدند او بتعصب بر او گفت آن چنانکه شنیدی خلقی بر او بتعصب گرد آمدند (Sa'di) "he said, as you have heard, a whole people collected round him from fellow-feeling": *āvarda-and ki kazhdum*<sup>2</sup> *rā vilādat-i ma'hūd nīst chunānki*<sup>3</sup> *sā'ir-i hayvānāt rā* سائر چنانکه نیست معهود را ولادت معهود اند که آوردند (Sa'di) "it is said that the scorpion is not born in the ordinary manner like all other living things."

*ān hama mardum chunānchi az durushī muta'allim na-shudand az narmī ham muta'agfir na gardīdand* (Tr. Haji Baba, Chapter VII) "the whole of them were as little moved by roughness as they were by wheedling."

In Indian and Afghan Persian, *chunānchi* چنانچه at the beginning of a clause means "accordingly":—*Chunānchi ham-chunān kardam* چنانچه همچنان کردم (Afghan) "accordingly, I did so exactly."

Though in modern Persian *chunānchi* چنانچه may occasionally be rendered in English by "accordingly," its proper meaning is "so that" or "like," or "for example," and, in translation into Persian, *chunānchi* must be employed only when its meaning will admit of one of these interpretations.

*Chunānchi* چنانچه "like, for example":—*Dar yak şandūq ashya-yi khurākī būd chunānchi (mişl-i) nān va birinj va panīr va-ghayra* در یک صندوق اشیاى خوراکی بود چنانچه نان و برنج و پنیر و غیره (Afghan coll.): *va har pādishāh-i āgāh ki madār-i kār-i khud bar hikmāt nihāda, mavā'iz-i hukamā rā dastūr*<sup>4</sup> *l-'amal sāzad, ham mamlākat-ash ābādān bāshad va ham ra'iyat-ash khush-dīl va khurram, chunānchi Rāy-i A'zam-i Dābīshlīm-i Hindī* و هر پادشاه آگاه که مدار کار خود بر حکمت نهاده مواظ حکما را دستور العمل سازد هم مملکتش آبادان باشد و هم رعیت اش خوشدل و خرم چنانچه رای اعظم دابشلیم هندی (Anvar-i Suh., Chap. I, Intro.): "and every wise king who, basing his acts on wisdom, makes the advice of sages his rule of conduct, his state will be prosperous and his people joyful and happy, like the great king of Hind, Dābīshlīm who—"

*Agar chunānchi u āmad*<sup>5</sup> *man mī-ravam* اگر چنانچه او آمد من میروم (m.c.) "if for instance he comes, I'll go; here *chunānchi* چنانچه could be expressed by *fi-l-maṣāl* فی المثل."

<sup>1</sup> *Ta'assub* تعصب means "zeal, party spirit."

<sup>2</sup> Anciently this word was *gash-dum* گزدم. In m.c., the Arabic word *'aqrab* مقرب is preferred.

<sup>3</sup> Or *chunānchi* چنانچه.

<sup>4</sup> The copulative و could be omitted. For *chunānchi* چنانچه, it is better to substitute here *az qabil-i* از قبیل, or *maṣāl*<sup>5</sup> مثلا.

<sup>5</sup> Note past tense in a condition, for present.

<sup>6</sup> *fi-l-maṣāl* فی المثل not correct Arabic.



In m.c., *chunānchī* چنانچه alone is often used for "if" and "so that" :—  
 اورا سخت زیر فلک چوب کاری کردد چنانچه روز بعد مرد (m.c.) "they bastinadoed him so severely that he died the next day."

(17) *Tawr-i-ki* :—

تاوریکه بشما گفتم همان طور واقع شد (m.c.) "it happened exactly as I told you."

(18) *Hāl ān ki* آنکه :—

*Hāl ān ki bi-shumā guftam na-shunīdīd* شما گفتید نشنیدید (m.c.) "although (in spite of the fact that) I told you, you did not listen" : or *bā-vasf-i īnki* با وصف اینکه [vide (9)], instead of *hāl ān ki* آنکه حال.

(19) *Dar sūrat-i ki* در صورتیکه "in the event of" :—

*Dar sūrat-i ki ū bi-yāyad man mī-ravam* او بیاید من میروم (m.c.) "in the event of his coming, I'll go."

(20) *Bi-har hāl* بهر حال, etc., "anyhow, at any rate" :—

*Bi-har<sup>1</sup> hāl chāra-i nīst* بهرحال چاره نیست (m.c.) "anyhow there is no help for it."

(21) *ma' hāzā = bā īn hama* با اینهمه "still, in spite of" :—

*Bā-vujūd-i-ki bi-ū guftam īn kār bi-kunād va na-kard, ma' hāzā tark-i dūstī namī-kunam* باوجودیکه باو گفتم این کار بکند و نکرد مع هذا ترک دوستی نمی کنم (m.c.) "although I told him to do this and he didn't, still (in spite of that) I won't give up his friendship."

(22) *nihāyat<sup>2</sup>-l-amr* occurs rarely in writing for *āqibat<sup>3</sup>-l-amr* "at length, at last."

(23) *tā-ham* "nevertheless" is not used at all in Persia. It is a translation of the Hindi *tau-bhī* तू भी : it is Hindustani.

(24) "Lest" : *Mabādā* مبادا ; *shāyad* شاید :—

The poet says, if you earn anything to-day, you should keep a portion for to-morrow—

مبادا که در دهر دیر ایستی مصیبت بود پیر—ری و نیستی

*Mabādā ki dar dahr dīr īstī*

*Muṣibat buvad pīrī u nīstī* (Firdausi).

"Lest you live long ;

For old age and want are a calamity."

*guft-az fikr-i tu mī-tarsam mabādā<sup>2</sup> ki duzdān asp rā bi-barand* (m.c.) "I fear lest while you are thinking, the thieves may steal the horse" : *mī-tarsam ki mabādā az injā na-ravam* (m.c.) "I fear I shall not get away from here."

In the above examples *ak* alone could be substituted for *mabādā* مبادا without altering the sense : *ham shakk būd ki shāyad* (or *mabādā*) *sang<sup>3</sup> az*

<sup>1</sup> Or *dar har hāl* در هر حال.

<sup>2</sup> Or *mī-tarsam ki mabādā* میترسم که مبادا.

<sup>3</sup> Or *sang-i* سنگی.



هم شک بود که شاید (or مبادا) سنگ از بالای کوه بر من افتد *bālā-yi kūh bar man uftad* (m.c.) "there was also some doubt that (lest) a stone might fall on me from the cliff."

In the following Afghan colloquial sentence, *mi-tarsam mabādā dar panja-yi dushman na-yuftam* میترسم مبادا در پنجه دشمن نیفتم "I am afraid I may fall into the hands of the enemy," the negative is wrongly inserted owing to a confusion of thought.

In the following example from the *Gulistan* the same confusion seems to exist: *andīshīd ki agar bar mala<sup>1</sup> uftad fitna na-shavad* اندیشید که اگر بر ملا<sup>1</sup> افتد فتنه نشود (Sa'dī) "he thought that if the matter became known it might give rise to discord" (i.e., should it become known I hope it won't give rise to—): modern Persians object to the negative here.

(25) *Hamīn tawr kī mī-davīd uftād* همین طور که میدوید افتاد (m.c.) "he fell while he was running."

### § 93. Interjections and Interjectional Phrases, Greetings, Compliments, etc.

Interjections consist of either indeclinable particles expressive of emotion or else of substantives in the vocative case.<sup>2</sup> Short exclamative phrases, both Persian and Arabic, also act as interjections.<sup>3</sup>

There is no general term for "Interjection." Interjections for regret are called *hurūf-i aḥsūs* حروف افسوس: for lamentation and grief, *hurūf-i nudba* حروف ندبه: for attracting attention (*ay, yā*, etc.) *hurūf-i nidā* حروف ندا: for admiration, wonder, *hurūf-i ta'ajjub* حروف تعجب (or *kalima-yi ta'ajjub* کلمه تعجب): for warning, *hurūf-i rad'*, etc., etc.

The following are simple Interjections.

(1) Regret (*ḥarf-i aḥsūs* or *ḥarf-i ta'assuf*), or sorrow (*ḥarf-i nudba*):—

m.c. افسوس <i>aḥsūs</i> *	} alas!
class. افسوسا <i>aḥsūsā</i>	
m.c. دریغ <i>dirīgh</i>	} alas!
m.c. دریغا و دریغا <i>dirīghā</i> or <i>vā</i>	
<i>darīghā</i> <sup>2</sup>	
m.c. و احسرتا <i>vā ḥasratā</i>	

<sup>1</sup> *Mala'*: note that the final letter is *hamza* and not *alif*; the *a* is the *faḥa* of the *lām*.

<sup>2</sup> The vocative is either the same form as the nominative or else is marked by a final *ā*. The vocative *alif* in such words, as *dirīghā* دریغا, also *ay dirīghā* ای دریغا, is called *atīf-i nudba* الف ندبه. The latter form is used in the singular only. *Dirīgh* دریغ آمدن *dirīgh āmadan* داشتن "to withhold, deny": *dirīgh nīst* دریغ نیست "you are welcome to it."

<sup>3</sup> Chodzko aptly compares the interjection to a species of musical note that gives a tone to the whole phrase.

\* Also *ḥad ḥayf* حد حیف and *hūzar aḥsūs* هزار افسوس.



m.c. حیف <i>hāyf</i> <sup>1</sup>	} pity!
class. حيفا <i>hāyfa</i>	
class. وا دردā <i>vā dardā</i> or دردā <i>dardā</i> , oh grief!	
class. وا <i>vāh</i>	} ah, alas.
m.c. وای <i>vā, ī</i>	
class. و <i>vuh</i>	
m.c. وای بمن <i>vā, ī bi-man</i> , woe to me.	
m.c. آ <i>āh</i>	} a sigh!
m.c. آها <i>āhā</i>	
m.c. هیات <i>hayhāt</i> alas.	
class. آوخ <i>āvakh</i> , <sup>2</sup> alas.	
class. وایلا <i>vayla</i> , alas.	
m.c. وایلا <i>vā vaylā</i> , alas.	
class. واسفا <i>vā asafā</i> , oh my sorrow, alas.	

m.c. ای خاک بر سرم *ay khāk<sup>3</sup> bar sar-am*, dust on my head! (said on occasion of death or when a false statement is made); *vide* (3).

Examples:—است ناخوش *afsūs ki barādaram sakht* *nā-khush ast* (m.c.) "my brother, I regret to say, is very ill."

دور جوانی شد از دست من آه و دروغ آن زمن دلفروز

*Dawr-i-jāvēnī bi-shud az dast-i-man*

*Āh u darīgh! ān zimān-i dīl furūz<sup>4</sup>—(Sa'dī)*

"The time (revolution) of youth left me,

Ah alas! for that glad time."

مر که شاه آن کزد که او گوید حیف باشد که جز نکو گوید

*Har ki shāh ān kunad ki ū gūyad*

*Hayf bāshad ki juz nikū gūyad—(Sa'dī).*

"He on whose word the King (relies and) acts

A pity it were he should speak aught but the truth."

*Hayf ast ki īn-hā rā bi-burand<sup>5</sup>* (m.c.) "it is a pity to cut these": حیف  
*hayf-i-Ghulām Rīzā javān būd<sup>7</sup>* (m.c.) "alas for Ghulām Rīzā, he was young."

<sup>1</sup> Also *ṣad hayf* صد حیف and *hūzar afsūs* هزار افسوس.

<sup>2</sup> In speaking, *akh* آخ is used for "Alas," as well as for an exclamation of pain "Oh!"

<sup>3</sup> Or *bar sar-am* alone: *chī khāk bar sar-am* چه خاک بر سرم "Oh what shall I do."

<sup>4</sup> The Persians refer all changes of fortune to the revolution of the heavens. *Dawr* دور "revolution" also means the circulation of the wine cup.

<sup>5</sup> From *afrūkhtan* افروختن to kindle: also *dīl afrūz* دل افروز (generally applied for a lover).

<sup>6</sup> Generally pronounced with only one *r*.

<sup>7</sup> Applied to a dead person.



آن مرغ طرب که نام او بود شباب \* فریاد ندانم که کی آمد کی شد

*Ān murgh-i tarab ki nām-i ū būd shabāb*

*Faryād! na-dānam ki kay āmad kay shud*

"A bird of youth! I mark not when you came,  
Nor when you fled, and left me thus forlorn."

(O. 155 K. Whin.)

In the following, the poet's plaint is addressed to himself:—

کس دشمن من نیست مدام دشمن خویش

ای وای من و دست من و دامن خویش

*Vā āsafā! vā āsafā! Irān 'ajab dar khwāb-i ghaflat ast* (modern) "Alas! alas! In what a sleep of forgetfulness is Iran sunk": *ay khāk bar sar-am īn chī haif-īst* (m.c.) "alas what words are these (i.e. they are untrue)."

*Remark.*—Sometimes a verb is equivalent to an interjection, as:—

چون باد اجل چراغ عمرت بکشد فرسم که تراز ننگ نپذیرد خاک

*Chūn bād-i ajal chīrāgh-i 'umrat bi-kushad*

*Tarsam ki turā zi-nang nap' zīrad khāk*

"When winds of death shall quench your vital touch,  
Beware lest earth your guilty dust expel."

(O. K. 296 Whin.)

(2) *Admiration* (حروف تحسین و آفرین) (real or feigned), and surprise (حروف تعجب):—

m.c. *vāh vāh* واه واه, good, good.

m.c. *bah bah* به به, well done; also, how nice.

m.c. *āfirīn* آفرین, (create<sup>2</sup>)

class. *zih* زی

class. *zihī* زهی

m.s. *shābāsh* شاباش<sup>3</sup> hurrah (in India, well done).

m.c. *aḥsan* احسن<sup>4</sup>, first rate!

} well done!

1 For *bih bih* به به, "good, good", *āfirīnāma* آفریننامه (= *āfirīn būd* آفرین باد) is a Zend word occurring at the end of Gabr prayers, and signifies "Oh God! may our prayer be more than what we are able to express."

2 O God create more for us.

3 Classical also: much used by Afghans and Indians in speaking.

4 *أَحْسَنُ زَيْدًا* or *مَا أَفْعَلُ* are two Arabic forms expressing admiration, as: *أَحْسَنُ زَيْدًا*

of *أَحْسَنُ زَيْدًا* "how handsome is Zaid."



- m.c. مرحبا *marhabā*,<sup>1</sup> well done (not welcome).  
 m.c. باری الله *bārak Allāh*, may God bless you, good.  
 m.c. تبارک الله *tabārak Allāh*, good, strange (also used to express disbelief).  
 class. حبذا *habbazzā*, well done.  
 m.c. الله اکبر *Allāh akbar*, God is most great (for wonder or admiration).  
 m.c. ماشاء الله *mā shā Allāh*, as God will.  
 m.c. عجب *‘ajab*, wonderful!  
 m.c. صد هزار آفرین *ṣad hazār āfirīn*, by all means, a thousand times yes.

Examples:— ماشاء الله چه بچه خوبی دارید *mā shā Allāh chi bachcha-yi khūb-i dārid* (m.c.) "what a nice little child you have got": *bārak Allāh chi kār-i khūb-i-st ‘ajab kār-i kard* باری الله چه کار خوبست - عجب کاری کرد (m.c.) "may God bless it! how excellent a thing this is! he has performed wonders": *āfirīn bi-Mahmūd محمود آفرین بد* (m.c.) "well done Mahmūd!"

Firdawsī, the author of the *Shāh-Nāma*, the great epic of Persia, claims that it is written in pure Persian. He was confronted with his verses:—

قضا گفت گیسرو قدر گفت ده      فلک گفت احسن ملک گفت ده

*Qazā guft gīr u Qadar guft dih*  
*Falak guft aḥsan Malak guft zih*

Firdawsī's reply was that the *Falak* (not he) had said *aḥsan*.

(3) Lamentation, mourning:—

- |  |   |                   |
|--|---|-------------------|
| m.c. فغان <i>fughān</i> <sup>4</sup>                     | } | Lament! Oh! Alas! |
| افغان <i>aḥghān</i>                                      |   |                   |
| m.c. وای <i>vāy</i>                                      | } | Oh misery!        |
| m.c. وایلا <i>vā vayla</i>                               |   |                   |
| m.c. ای خاک بر سرم <i>ay khāk bar sar-am</i> , vide (1). |   |                   |

(4) Hatred, aversion, contempt (حرف نفرت):—

- m.c. نف - نف - نف *uf, tuf, tufū*, fie, for shame, also پاه *pah* (for a bad smell); اغ *ugh* (for a bad smell).  
 m.c. اه *ah*.

<sup>1</sup> In Arabic "welcome," but in Persian "well done," for *marhabā* مرحبا; vide p. 382, foot-note (1).

<sup>2</sup> Lit. "As God wills it, what a nice—." The *mā shā Allāh* ماشاء الله averts the evil eye. If a stranger were to make the remark without *mā shā Allāh* ماشاء الله, the relations of the child would at once insist on this formula being added.

<sup>3</sup> There is a distinction between *qazā* قضا and *qadar* قدر.

<sup>4</sup> *Fughān* kardan فغان کردن "to cry aloud, lament."

<sup>5</sup> In Arabic *uff* اف. For Ar. نفأ



m.c. 352 *dūr*, avaunt.

m.c. اَعُوذُ بِاللّٰهِ *a'ūzū bi-llāh*, God defend me (I take refuge with God).

m.c. 22 p<sup>ah</sup>.

(5) Attention or warning : —

m.c. اينجا ننگاه كن *injā nigāh kun*, look here.

m.c. سر حساب باش *sar-i hisāb bāsh*, look out !

class. (rare m.c.) **ینک** *īnak*, behold! now!

class. and poet. 𐤆𐤊𐤍 *hān* }.

class. and poet. هين *hīn* } know! in truth!

m.c. 𐭪𐭫; *zinhār*, beware, never do! on no account!

m.c. *ay mardaka*<sup>1</sup> look here; (*ay* is always followed by a substantive).

m.c. 𐎠𐎢𐎡𐎹 𐎠𐎢𐎡𐎹 *o<sup>2</sup>i mardaka*,<sup>1</sup> you there, fellow!; (*o<sup>2</sup>i* can be used alone).

m.c. ای فلان کی ay fulān kas, oh So-and-so!

m.c. ای پدر *ay pidar*, oh you there, (oh father! addressed to one older than the speaker).

m.o. <sup>۱</sup>ای <sup>۲</sup>عمو <sup>۳</sup> ay 'amū, oh uncle!

m.c. ای ماشه‌دی! *ay mashhadī*, oh Mashhadī!

m.c. كربلائی ای karbalā'ī, oh Karbalā'ī!

m.c. *ay barādar*, oh brother !

m.c. ای مسافر *ay musāfir*, oh traveller!

*Zinhār* زِنْهَار, or *zīnhār* زِيْنِهَار, when an interjection of warning, is followed either by the 2nd person of the Imperative or of the Aorist, as: *zīnhār bi-dīn tāma' dīgar-bār gird-i īn dām na-gard* زِنْهَار بَدِيْن طَمَع دِيْگَر بَار گِرْد اِيْن دَام نَا-گَرْد (Sa'di) "take heed, don't again through greediness approach the snare"; *guft zinhār na-sitānī ki bi-panjāh dīnār ham rāzī shavand* گُفْت زِنْهَار نَسْتَاْنِيْ كِه بِي-پَنْجَاه دِيْنَار هَمْ رَاْزِيْ شَاوَند (Sa'di) "he said beware lest thou (on no account) take it, for they will even consent to give you fifty dinārs ('to go elsewhere')."; *Zinhār khyāstan* زِنْهَار خَوَاسْتَن "to seek protection, sanctuary" *zinhārī* زِنْهَارِي adj. "under protection": *bi-zinhār āmada-am* بِي-زِنْهَار اَمَدَم (m.c.) "I have come to you for protection."

In the sentence *guft marā kushta shudan qabūl ast likan zinhār barahna na-khūcāham shud* گفت مرا کشته شدن قبول است لیکن زینهار برآهنا نخواهم شد (m.c.)

<sup>1</sup> *Mardaka* مردک (m.e.) for *mandak* مندک.

Or *fulāna* فُلَانَا

<sup>1</sup> 'Amū or 'ammū (m.c.), for 'amm in Ar.

\* These are all m.c. forms of addressing or calling to a stranger. *Mashhadī* مشهدی, one who has made the pilgrimage to *Mashhad* مشهد; and *Karbālāī* کربلایی, one who has been to *Karbala*, are respectfully addressed to any stranger, and do not mean that the person addressed has really made any pilgrimage. The Arabs use *Yā hājj* یا حاج in the same manner.



"she said she could rather perish than undress," *zinhār* زنهار may be considered either an interjection or an adverb of negation.

In modern colloquial, *zinhār* زنهار is used without a negative in the sense of "mind you do," as: *zinhār zinhār khidmat-i khud rā shākh u barg-i bisyār bi-guzār* زنهار زنهار خدمت خود را شاخ و برگي بسیار بگذار (Tr. Haji Baba, Chap. 40) "mind, whatever you do, that you embellish your services when relating them."

*Remark.*—*Hā* ها "have a care! behold!" is in m.c. often corrupted into *ā*, as: *shumā rā mī-zanam-ā* شما را میزنم - آ; *injā biyā-ā* اینجا بیا - آ. *Hān* هان (with nasal *n*) is similarly used.

#### (6) Impatience:—

m.c. *nigāh kun* نگاه کن *nigāh kun*, look here, come here.<sup>1</sup>

m.c. *dih bi-raw* دی برو *dih bi-raw*, go along, do; (also *dih* for wonder).

m.c. *jahannam shaw* جهنم شو *jahannam shaw*, go to hell.

m.c. *gum-ash kun* گمش کن *gum-ash kun*, hang him.

m.c. *gum shaw* گم شو *gum shaw*, be off with you.

m.c. *bājī biraw 'aqab* (or *dumbāl*, or *bālā*, or *kinār*), باجي برو عقب (or دنبال or کدال), my good woman, you are in the way.

m.c. *kinār bi-raw 'ammū* کذار برو عمر *kinār bi-raw 'ammū*, my good man, please move.

*pusht pusht* پشت پشت (class., obs.).<sup>2</sup>

*posh posh* پوش پوش (Afghan, class.).<sup>3</sup>

m.c. *jā bi-dihid* جا بدید *jā bi-dihid*, make room!

m.c. *dūr bāshid* دور باشید *dūr bāshid*, clear the way!

m.c. *khābardār! sar-i hisāb* خبردار سر حساب *khābardār! sar-i hisāb*, take care, look out! (gen. by a person riding).

m.c. *khāfa bi-shī* خفه بشی *khāfa bi-shī*, may you be hanged (lit. throttled).

m.c. *dīl-at dard bi-yāyad* دلت درد بیاید *dīl-at dard bi-yāyad*, as above (lit. may you have a stomachache).

#### (7) Distress, want:—

m.c. *amān* امان *amān*, quarter!

<sup>1</sup> *Hājī Āghā nigāh kun* حاجی آغا نگاه کن (m.c.) "Hājī Āghā come here (H. A. being in the next room)."

<sup>2</sup> *Bājī* باجي, lit. 'sister'; *'Amū* عمر (for 'ammū) 'uncle,' not necessarily one older than the speaker: two boys quarrelling will say *biraw 'ammū* برو عمر = "what can you do to me?"

<sup>3</sup> For explanation of these terms, vide p. 372, foot-note (3): *gūyand kī pusht pusht hammāl āmad* گویاند که پشت پشت حمال آمد "here comes the porter with his precious packs."—(O. K. Rub. 218, *Whin*.)



m.c. *فریاد* *faryād*, injustice!

m.c. *بیداد* *bī-dād*, injustice, tyranny!

m.c. *یا رب* *yā Rabb*, O Lord!

m.c. *ایمان از دست تو* *amān az dast-i-tu*, help from thine hand (of oppression).

m.c. *داد از جفای تو* *dād az jafā-yi tu*, oh! redress from thine injustice.

(8) Fie, for shame:—

m.c. *خجالت بکش* *khaḡālat bi-kash*, feel shame!

m.c. *عارت نمی آید* *‘ār-at namī-āyad*, feelest thou no shame?

m.c. *رویت سیاه* *rūy-at siyāh*, thy face is blackened.

*حیا خوب چیز است در دنیا* *ḡayā khūb chīz-īst dar dunyā*, a feeling of shame is a good thing to cultivate.

(9) Repentance:—

m.c. *غلط کردم که خوردم* *ghalaṭ kardam, guh khurdam*, I have erred; I repent humbly (lit. I have eaten human excrement).

m.c. *دیگر نخواهم کرد* *dīgar na-khāwāham kard*, I will never do so again!

(10) Miscellaneous:—

m.c. *یالاً رو کن* *yāllā<sup>2</sup> raw kun*, oh! begin!

class. *پشت پشت* *pusht pusht*,<sup>3</sup> make way! look out!

m.c. *خوب* *khūb*, all right, go on, continue.

m.c. *چشم بد دور* *chashm-i bad dūr*, avault the evil eye.

m.c. *دور از دوستان* *dūr az dūstān* (Sa'dī), may you and my friends never know the like.

m.c. *نَعُوذُ بِاللّٰهِ* *na'ūz bi-llāh*<sup>4</sup>

m.c. *عِیَاذُ بِاللّٰهِ* *‘ayāz bi-llāh*

m.c. *خدا نکند* *Khudā na-kunad*

m.c. *خدا نخواسته* *Khudā na-khāwāsta*

m.c. *حاشا* *hāshā*

} God forbid.

<sup>1</sup> *Dād u faryād kardan* *داد و فریاد کردن* "to call aloud for justice": *faryād u fuḡhān kardan* *فریاد و فغان کردن* "to lament": *bī-faryād rasīdan* *بفریاد رسیدن* "to assist, succour": *az dast-i ḡākim faryādi hastam* *از دست حاکم فریادی هستم* (m.c.) "I am making a complaint against the Governor."

<sup>2</sup> Vulg. for *Yā Allāh* *یا الله*.

<sup>3</sup> Possibly "mind your backs" or "turn your backs (i.e., face the wall; as a great lady passes)." The camel-men of Afghanistan and the Indian N.-W. Frontier say, *posh! posh!* for "get out of the way," which is perhaps a corruption of the old *pusht pusht* *پشت پشت*. Another suggested derivation is that *posh posh* may mean "veil your eyes (as a lady is coming)." *Pusht pusht* also means "one behind the other in close succession."

<sup>4</sup> God defend us! lit. "we take refuge with God (from Satan the accursed or stoned)." — *Quran*.



- m.c. استغفر الله *astaghfir-<sup>1</sup>llāh*, God forbid (lit. I ask pardon of God).
- m.c. خدا کند *Khudā kunad*, God grant.
- m.c. سبحان الله *Subhān<sup>2</sup>llāh*, Praise be to God! (for wonder, m.c.).
- m.c. ای خدا *ay Khudā*
- m.c. خدا یا *Khudāyā*
- m.c. یا الله *yā Allāh*
- } Oh God!
- m.c. الهی *Ilāhī*, my God! (in m.c. = "I hope '—.'")
- m.c. خدا داند (or میداند) *Khudā dānad* (or *mī-dānad*), God knows.
- m.c. ان شاء الله *in shā<sup>3</sup> Allāh*, if it please God.
- m.c. ان شاء الله تعالی *in shā<sup>3</sup> Allāh Ta'ālā*, if it please God most High.
- m.c. از برای خدا *az barāy-i Khudā*
- m.c. بخاطر خدا *bi-khātir-i Khudā*
- } for God's sake.
- class. فی سبیل الله *fī sabīl<sup>4</sup>-llāh*
- } in God's name.
- m.c. در راه خدا *dar rāh-i Khudā*
- m.c. الحمد لله *al-ḥamd<sup>5</sup> li-'llāh*, praise be to God (Thank God).
- m.c. شکر خدا *shukr-i Khudā*, thank God!
- m.c. خدا حافظ شما (or خدا حافظ) *Khudā ḥāfiẓ-i shumā* (or *Khudā ḥāfiẓ*), good-bye<sup>6</sup> (God protect you).
- m.c. خدا نگاه دار *Khudā nigāh-dār*
- m.c. خدا شما را نگاه دارد *Khudā shumā rā nigāh dārad*
- } may God guard you.
- m.c. زینهار *zinhār*, beware! vide (5).
- m.c. آ *allā<sup>7</sup>*, go on, begin.
- m.c. ترا بخدا *turā bi-Khudā<sup>8</sup>*, for mercy's sake!
- m.c. بار خدا یا *bār Khudāyā*, O Great God!
- class. لبیک *labbayk<sup>9</sup>* (in m.c. *labbe*), here I am.
- گلوله شش مثقالی *gulūla-yi shash<sup>10</sup> miṣqālī*, you want a bullet (to keep you quiet); or—*tū-yi kūn-at bāshad*.
- قدم شما بر چشم *qadam-i shumā bar chashm*, welcome (to the coming guest); or speed (to departing guest).
- m.c. بچه ها *bachcha-hā<sup>11</sup>* servants! attendants! (waiter!)

<sup>1</sup> *Ilāhī*! *rahmat-at kam na-shavad* (m.c.).

<sup>2</sup> *Khudā ḥāfiẓi kardan* خدا حافظی کردن "to say good-bye."

<sup>3</sup> Corruption of *Allāh*.

<sup>4</sup> *Qasam mī-dīham* قسم میدهم understood.

<sup>5</sup> *Labbayk* لبیک, Ar., "here I am for you (waiting your orders)."

<sup>6</sup> A bullet of six *miṣqāl* مثقال: in m.c. one *miṣqāl* = 72 *gandum*.

<sup>7</sup> Corresponds to *ko, i hai* of Urdu.



- m.c. دست از گریبان بودار *dast az giribān bardār* }  
 m.c. دست از یاققه<sup>۱</sup> ام وردار *dast az yaqqa am vardār* } let me go.  
 m.c. هیچ هیچ *hīch hīch*, nothing, nothing!  
 m.c. چیزی نبود *chīz-i na-būd* }  
 m.c. قابلیت ندارد *qābiliyyat na-dārad* } it was nothing, of no consequence.  
 m.c. زحمتش نمی ارزد *bi-zahmat-ash namī-arzad*, it's not worth the trouble.  
 m.c. ای مدد ای مدد *ay madad ay madad*, help! help!  
 m.c. ای مسلمانان ای مسلمانان *ay musalmānān ay musalmānān*, Oh Muslims! Oh Muslims!  
 m.c. برس بکمکم *bi-kumuk-am bi-ras* } come to my help, come to my  
 m.c. بفریادم برس *bi-faryād-am bi-ras* } cries!  
 m.c. ای مادر ای مادر<sup>۲</sup> *ay mādar ay mādar*, help, help (children)!  
 m.c. ای ننه جان<sup>۳</sup> *ay nana-jān*, O dear mother (children to mothers; also in addressing women; used by women when startled)!  
 m.c. ای بابا جان *ay bābā jān*, O dear father (a man's exclamation when startled).  
 m.c. مگر چه شد *magar chi shud*, what have I done!  
 m.c. آسمان که پائین نمی آید *āsmān ki pāyīn namī-āyad*, do so, don't fear, the sky won't fall.  
 m.c. دزد دزد *duzd duzd* }  
 m.c. دزد آمد *duzd āmad* } thieves! robbers!  
 m.c. بگیر بگیر *bigīr bigīr*, seize him, seize him!  
 m.c. وایست *vā īst*, stop!  
 m.c. از جا محظوب *az jā ma-jumb* }  
 m.c. حرکت مکن *ḥarakat ma-kun* } don't move!  
 m.c. بخواب *bi-khwāb* }  
 m.c. خم شو *kham shaw* } crouch down, take shelter.  
 m.c. خاموش *khāmūsh*, silence! \*  
 m.c. خبردار باش *khābardār bāsh*, look out! \*  
 m.c. سر را نگه دار *sar-aḥ-rā nigah dār*, heads!  
 m.c. ملاحظه باشید *multafit bāshīd*, please pay attention, listen!  
 m.c. گوش کن *gūsh kun*, listen (give ear)!  
 m.c. متوجه باش *mutawajjih bāsh*, pay attention!

<sup>۱</sup> In m.c. *yakha* یاققه, T.: *vardār* وردار m.c. for *bar dār* بردار.

<sup>۲</sup> A man would address an elderly woman as *mādar* مادر.

<sup>۳</sup> *Nana* ننه or *Nana jān* جان ننه is a pet name used by mothers to their children, or by children to their mothers. \* *Vide* also (6).



m.c. دلتان با من باشد *dilitān bā man bāshad*, just pay attention to me for a few minutes.

m.c. بگیر ها ها بگیر *bi-gīr, hā hā bi-gīr*, soo on then (to a greyhound)!

(11) The following imitative sounds or cries are used to animals :—

پیش پیش *pīsh pīsh*, puss, puss.

چیت *chīt*, shoo (for driving away a cat).

بیہ بیہ *biye biye*,<sup>1</sup> for calling fowls, pigeons, dogs, etc.

چیک *chikh*,<sup>2</sup> shoo (for frightening away dogs).

تو تو تو *tū tū tū*, fowls or pigeons (in Kerman).

هش هش *hush hush*, stand still (to donkeys).

اچیش *achīsh*, stand still (horses, donkeys).

پیک پیک *pikh pikh*, for driving sheep.

هون *hūn*, for urging on a donkey.

ہی *hay*, uttered at intervals by camel-men to keep camels in motion.

*Remark I.*—There are many other imitative cries used for calling camels, goats, sheep, asses, etc., etc., as well as for urging on beasts of burden: such cries cannot be represented in writing.

In the south of Persia, distance is represented by uttering *hā* several times with a peculiar intonation, as: *Hā-hā-hā-hā-hā-ā Kirmān*<sup>4</sup> “there yonder in the distance is Kirman.” [In the Panjab a peculiar way of raising the voice (*ohh pare hai* “there it is yonder”) has a similar use.

(b) (1) Onomatopoeitic nouns are called *ism-i saut* (اسم صوت). Examples: *jīk jīk* جیک جیک “chirping of small birds”; *kū kū* کو کو “cooing of doves”; *qāh qāh* قاه قاه “noise of laughter”; *chir chir* چر چر “fizzling of meat cooking”; *chakāchak* چکا چک and *chaqāchaq* چقا چق “the whizzing of a sword, club, etc., through the air”; *fash-ā-fāsh* فاشا فاش and *trang-ā-trang* ترنگا ترنگ “the whizzing of arrows through the air”; *qul-qul* قلقل “the gurgling of wine being poured out, etc., etc.” *Qa-ānī* has:—چون گوند که مومو *chūn gurba ki mū mū kunad az mastī-yi bisyār*. Such words, however, as *pīsh pīsh* پیش پیش and *chikh*, etc., are particles (*harf*).

(c) The following are the commoner dervish cries :—

هو حق *Hū! Haqq!*

یا هو یا حق *Yā Hū! Yā Haqq!*

} Ho! Truth (or God)!

<sup>1</sup> For *biyā biyā* بیا بیا “come, come.”

<sup>2</sup> The Afghans say *chikhe* چیکھی; also m.c.

<sup>3</sup> Can this have any connection with the m.c. particle of continuation *hay* ہی? Both are pronounced the same.

<sup>4</sup> For things far off only.

<sup>5</sup> *Hū* is the 3rd pers. sing. masc. Arabic pronoun “he” also “He.” *Haqq* “the Truth” is another name of God.



یا علی *Yā 'Alī madad*, O 'Alī! help (Shī'as<sup>1</sup> dervishes).

یا موجود *Yā Mawjūd*<sup>2</sup> Oh Omnipresent.

یا قاضی الحاجات *Yā Qāḍiy-<sup>3</sup> l-hājāt*, O Granter of the needs of man.

یا غفار الذنوب *Yā Ghaffār-<sup>4</sup> l-zunūb*, O Forgiver of sins (of the 'Alī Allāhī sect).

گل مولا *Gul-Mawlā*, (a dervish greeting in which 'Alī is compared to a rose).

*Remarks.*—Certain cries are peculiar to certain sects: *Ṣadā-yi yā 'Alī* (or *yā Husayn*) *buland shud* بلند شد (یا حسین or) یا علی could only be applied to Shī'as, and *ṣadā-yi yā Chār Yār*<sup>5</sup> یا چار یار to Sunnis only. *Yā Allāh* یا الله could be used by either sect.

(d) The following are some of the street cries; <sup>6</sup> they are not current in all parts of Persia:—

Persia is the very home of flowery and figurative language, and striking examples of this are to be found even in the street cries.

(1) Fruit or sweets:—

یا قوت بازو قوت *quvvat-i bāzū*,<sup>7</sup> *quvvat-i pā*, strength to your arms, strength to your legs.

Sweetmeats:—

ای حلوائی خاکی<sup>8</sup> — ای پشمک — ای حلوائی آرد *ay ḥalvā-yi khārak—ay pashmak—ay ḥalvā-yi ārda*.<sup>9</sup>

Figs:—

انجیر بلبل باغ بهشت *anjīr, anjīr-i bulbul-i bāgh-i bihisht*, figs! figs fit for the nightingales of the Garden of Paradise.

<sup>1</sup> The Sunni dervishes say *Yā chār yār* یا چار یار, i.e. Abū Bakr, 'Umar, 'Ugmān and 'Alī.

<sup>2</sup> These cries are used by dervishes either to announce their arrival at the doors of the great, or else when seeking alms in the bazars. A dervish entering does not salute: he utters one of these cries. The writer saw a Persian dervish in Baghdad crying *Yā Mawjūd* یا موجود in an unpleasant and excited voice till utterance nearly failed, and the sweat streamed down his face from the exertion. The shop-keepers were only too willing to give him money 'to move him on.'

<sup>3</sup> *Abū Bakr* u 'Umar, 'Ugmān u *Ḥaydar* ابوبکر و عمر و عثمان و حیدر (*smīrā*). *Ḥaydar* is a title of 'Alī.

<sup>4</sup> Republished from the *Jl. As. Soc. Beag.*, 1906, by the courteous permission of the Council.

Those interested in the subject should compare these with the street cries of old London. Needless to add, some of them show a fine imagination.

<sup>5</sup> A guest is sometimes pressed to stay and eat a 'snack' by the polite, but colloquial phrase *yak chiz-i bi-khur ki quvvat-i zānū paydā kunī* یک چیزی بخور که قوت زانو پیدا کنی (m.c.): the idea apparently is that the refreshment will give the necessary strength to the leave-taker's legs.

<sup>6</sup> *Khārak* خاکی a dried date.

<sup>7</sup> *Halvā-yi ārda* حلوائی آرد is made of sesame seeds, sugar, flour, and butter.



قوت زانو انچیر است *quevat-i zānū anjīr ast*, strength to the knees are figs.

Pomegranates:—

انار دارم انار باغ بهشت *anār dāram anār-i* } pomegranates have I; pome-  
*bāgh-i bihisht* } granates of the Garden of Para-  
dise.

نار باب دل بیمار *nār bāb-i dil-i bīmār*.

نار اتابکی دارم *atābakī<sup>1</sup> dāram nār, atākabī dāram nār*.

Cucumbers:—

ای قند<sup>2</sup> تر خیار *ay qand-i tar, khiyār*, oh liquid sugar, cucumbers!

Plums:—

ای صفرا شکن آلو *ay safrā-shikan ālū*, oh plums! a cure for bile.

Grapes:—

طلا دارم مشتوی *tilā dāram, mushtarī*, gold have I, oh buyer!

\* Pistachio-nuts:—

ای پسته دامغان<sup>3</sup> مشتوی *ay pista-yi Dāmghān, mushtarī*, pistachio-nuts from  
Dāmghān, oh buyer!

Nuts and edible seeds:—

همه عجیل دارم و بشکن *hama 'ajl dāram va bishkan*.

Mulberries:—

بدانه نبات<sup>4</sup> — بدانه آب حیات — بدانه — شکر نبات — بدانه — بیا لذت میبری از روح  
*bī-dāna nabāt; bī-dāna āb-i hayāt; bī-dāna shakar-nabāt; bi-dāna,*  
*bī-yā lazzat mī-barī az rūh*, (mulberries) luscious without seeds,  
sweet as sugar-candy, priceless as the water of life; seedless mulber-  
ries like crystal sugar; seedless mulberries—come and delight thy  
soul.

Black Mulberries:—

میوه صفراء بر شاه *mīva-yi safra-bur shāh mīva*.

White Mulberries:—

( = هل است ) نقل حله *nuql-i hila* } sweets with cardamoms (in India  
( = hil ast ) } *ilāchī dāna*).

(2) Tripe:—

ای سیراؤ *o-i sirā'ū*, oh tripe!

(3) Cinnamon Tea:—

ای چای دار چین نبات<sup>4</sup> *ay chāy-i dār-chīn nabāt*,<sup>4</sup> oh tea and cinnamon<sup>4</sup> and  
sugar-candy all mixed!

<sup>1</sup> *Atābakī* اتابکی is a good variety of pomegranate.

<sup>2</sup> *Qand* is loaf sugar, the kind most liked in Persia.

<sup>3</sup> Pronounced *Dāmghūn*: this and *Sīmnūn* both mean Mash-had and are famous for pistachio-nuts.

<sup>4</sup> *Nabāt* نبات is "sugar-candy." Some Persians do not eat *qand*. A few old-fashioned Muslims will not take tea, which comes from Hindus; nor loaf-sugar, which is *najis* نجس; firstly, because sugar is made by the hands of unbelievers, and secondly, because it is purified by bones.



## (4) Water:—

بفوش بیاد شهید کربلا *bi-nūsh bi-yād-i Shahīd-i Karbalā*, drink in remembrance<sup>1</sup> of the Martyr of Karbalā.

## (5) Kerosine-oil:—

نافتی دارم مثل گلاب *naft-i<sup>2</sup> dāram miṣl-i gulāb*, a naptha have I like rose-water.

## (6) Castor-oil (for lamps):—

چراغ یا شاه *yā shāh-i chīrāgh* / *yā shāh-i chīrāgh*.

## (7) For clothes:—

ای قمیص<sup>3</sup> دارم - پارچه دارم - شیله دارم *ay qamīs dāram—pārcha dāram—shīla dāram*, oh long-cloth have I, cloth have I, *sālū<sup>4</sup>* have I.

(8) For pins and needles<sup>5</sup>:—

ای سوزن سنجاق انگشترانه براق *ay sūzan sinjāq angushtāna yarāq*, oh needles, pins, thimbles, gold and silver lace.

## (9) Scissors and embroidery (hawked in villages only):—

ای میقرآز ای یارآق-ی دام-ی چادر *ay miqrāz ay yarāq-i dam-i chādar*, oh scissors, oh gold (or silver) lace for *chādars*.<sup>7</sup>

(10) For antimony<sup>8</sup>:—

ای سرمه سنگ *o-i surma-yi sang*, *o-i surma-yi sang*, oh antimony of stone.<sup>9</sup>

(11) Indigo<sup>10</sup>:—

ای وسمه *o-i vasma* / *o-i vasma*, oh leaves of Indigo, oh leaves of indigo.<sup>11</sup>

<sup>1</sup> *Husayn* حسین, slain at Karbalā, was wounded in the mouth by an arrow, when he stooped to drink from the Euphrates. His death occurred twelve years after that of his brother *Hasan* حسن.

\* نفت, Persian for نفت.

<sup>2</sup> There is a shrine in Shiraz called *Shāh-i chīrāgh* شاه چراغ, where is buried the brother of Imām Rizā رضا, the 8th Imām (the latter is entombed at Mash-had). Some Muslims salute the newly-lighted lamp by *salām yā shāh-i chīrāgh* سلام یا شاه چراغ. The Gabrs say *Shab-i khayr* شب خیر to each other, generally juniors to seniors.

\* Called also *chihil-vār* چهل وار, or *chihil-yār* چهل بار, because each piece is folded in forty *vār*; *vār* may be the Persian word "time, turn, regulation," or a corruption of the English word *yard*; derivation doubtful.

\* *Sālū* سالو or *shālū* شالو: Indian names of the red cotton stuff. *Shīla* شیله is vulg. for *shilla* شله.

<sup>5</sup> These articles are usually sold by Jews.

<sup>7</sup> The Zardushti women wear a special *chādar* چادر without *yarāq* براق.

<sup>8</sup> For the eyes and eyelashes.

<sup>9</sup> For some reason the best antimony is called *surma-yi sang* سرمه سنگ.

<sup>10</sup> For the eyebrows; the dried leaves are pounded and boiled. Sa'di says *kūshish-i bī fū'ida ast vasma bar abrū-yi kūr* کوشش بیفایده است وسمه بر ابروی کور. Story 28, Book III.

<sup>11</sup> Only used by the Muslimas, not by the Gabr women.



(12) Rouge :—

اوی سرخاب *o-ī surkhāb*, oh paint (lit. <sup>1</sup> red water).

(13) Patches (for the face) :—

ای خطاط *ay khitāt*, oh moles <sup>1</sup>!

(14) Amulets :—

Not hawked in the streets in Persia; generally obtained as a *hādiyya* from a Mulla. They are, however, hawked in India.

(15) Love philters :—

دوای مهر و محبت *davā-yi mihr u mahabbat*, medicine for love and affection.

(16) For live animals :—

اوی پول بز اوی پول بز *o-ī pūl-i buz, o-ī pūl-i buz*, oh money for goats <sup>2</sup>! oh money for goats!

For sheep in the 'Id-i Qurbānī :—

شاخش بگير سوار شو <sup>3</sup> *shākh-ash bi-gīr, savār shaw*.

Small lambs :—

اوی بره پروار اوی بره پروار *o-ī barra-yi parvār, o-ī barra-yi parvār*, oh fatted lambs! oh fatted lambs!

Bulls (for the plough) :—

اوی گاب کاری *o-ī gāb-i kārī*, oh ploughing bull!

Cows :—

اوی گاب شیري اوی گاب شیري اوی گاب شیري *o-ī gāb-i shīrī, o-ī gāb-i shīrī, o-ī gāb-i shīrī*, oh milch cow! oh milch cow! oh milch cow!

Calves :—

ای گوساله ای گوساله ای گوساله *ay gawsāla, ay gawsāla, ay gawsāla*, oh calves! oh calves! oh calves!

For poultry :—

اوی خروس لاری <sup>4</sup> *o-ī khurūs-i Lārī*, oh cocks of *Lār* (i.e. big cocks).

Hens :—

ای مرغ تخمي *ay murg-i tukhmī*, oh laying hens!

Chickens (alive) :—

ای جوجه ای جوجه *ay jūja, ay jūja*, oh chickens! oh chickens! <sup>5</sup>

<sup>1</sup> Only used by the Muslimas, not by the Gabr women.

<sup>2</sup> *Buz* بز is the female; the he-goat is called *chāpīsh* چاپش or *nārī* نري.

<sup>3</sup> There is a belief that those who sacrifice a ram at this 'Id, will ride this very ram at the Day of Judgment. The Persian Shi'as usually sacrifice a ram, and not a camel, nor a cow.

<sup>4</sup> Vulg. for *gāv* گاو : *kārī* کاري from *kāsh-tan* کاشتن "to cultivate, sow, plough."

<sup>5</sup> *Lār* is famous for its large breed of poultry. No Muslim would buy dead poultry for fear it had not been slaughtered properly. The hens are cried as *murg*.

<sup>6</sup> Modern, for the obsolete چوز *chūza* still in use in India and Afghanistan: *chūza-bāz* is an old woman fond of young men. In falconry *chūz*, vulg. *chūj*, is the Indian technical term for an immature hawk or falcon (in Persia *būz* or *buryur*, T.).



Nightingales:—

<sup>1</sup> *ay bulbul-i khwānanda, ay bulbul-i pur chahcha*, oh singing bulbuls, oh bulbuls in full song.

(17) Qur'āns:—

*ay hadiyya-yi Qur'ān*, oh presents of Qur'āns!

*Remark.*—It is impious to sell a Qur'ān: hence it is offered as a *present*, for which the owner takes a *present* of money in return. When a vendor of Qur'āns cries his "presents," the following comedy is enacted: A woman or would-be purchaser enquires, "in Qur'ān chand hadiyya mī-khwāhad این قرآن چند هدیه میدهد" "how many presents for this Qur'ān?" The reply is *bi-rizā-mandī-yi khudat* برخودمندی "what you please." The would-be purchaser then takes the book, kisses it, produces some security, and tells the "giver" to call again. In the meantime the *Mulla* is consulted, who says, for instance, *panj tūmān hadiyya dārad* پنج تومان هدیه دارد. The "giver" calls again for his "present" and if dissatisfied, says *bi-panj tūmān hadiyya namī-dīham* نه پنج تومان هدیه نمیدهم.

(18) Old clothes:— (کنه مینه) *ana muna ho*.

(c) The following are some expressions in saluting, or in welcoming and speeding a visitor or guest.<sup>4</sup> Some of these are properly used by inferiors only, but there is no fixed rule in the matter:—

*khush āmadīd* خوش آمدید "welcome!" (lit. you have come happily; used on arrival or departure).

*musharraf* مشرف "I am honoured (by your coming)."

*muzayyan* مزین " (my house is) adorned (by your coming)."

*muftakhir farmūdīd* مفتخر فرمودید "you have made me (or us) proud."

*matbakh-i khud-i-tān ast* مطبخ خودتان است, or *āshpaz-khāna-yi shumā ast* آشپزخانه شما است " (our house) is your own kitchen."

*safā avardīd* صفا آوردید "you have brought us happiness" (by your coming; used either on arrival or departure).

<sup>1</sup> *Riza-khwānī* ریزه خوانی is the term applied by fanciers to the low warbling of cage-birds before they are in full song. *Chahcha* چاهچه is the spring song when the bulbul is *mast*.

<sup>2</sup> *Hadiyya*, sp. a present to a superior.

<sup>3</sup> Jews (called خواجه or علا) buy old clothes and broken articles: in Calcutta this trade is carried on chiefly by Bengali Hindus (*bikrī wālahs*).

<sup>4</sup> The term for walking or riding out some distance to meet an expected guest is *istiqbāl* استقبال, while that for accompanying a departing guest some little distance to speed him on his way is *badraqa* بدرقه or *مشایعت*. The latter word also signifies "a guide, escort, safe conduct."



بِسْمِ اللّٰهِ *bismillah* "please enter (in the name of God)."

بفرمائید *bi-farmāyid* *bi-nishīnīd* "please take a seat."

خانہ مال سرکار است *khāna māl-i sarkār ast*, منزل شما است *manzil-i shumā ast* "our house is yours."

خانہ واحد است *khāna vāhid ast* "our houses are one."

اولادم غلام زادۀ شما و خانم کنیز شما و خودم بندۀ شما *avulād-am ghulām-zāda-yi shumā va khānum-am kanīz-i shumā va khudam banda-yi shumā-yam* "my children are your house-born slaves, and my wife is your handmaid, and I myself your own slave."

کرم نما و فرود آ که خانہ خانہ تست *karam numā va farūd ā ki khāna khāna-yi tust* "be kind and alight, because this house belongs to you," (said to a great friend or to an exalted person).

خایلی زحمت کشیدید *khaylī zaḥmat kashīdīd* "you have troubled yourself much (to come and see us)."

زحمتی نیست راحت است *zaḥmat-i nīst rāḥat ast* "no trouble at all; a pleasure!"

خدا حافظ or خدا حافظ *Khudā ḥāfiẓ*, or *Khudā ḥāfiẓ-i shumā*, "good-bye (God be your Protector)."

خدا همراه *Khudā hamrāh*, "God be with thee" (spec. to a departing traveller).

بخدا سپردم *shumā rā bi-Khudā supurdam*, "I entrust you to God" (to a parting traveller).

سفر بیخطر *saḥar bi-khatar*, "may your journey be without danger" (on starting on a journey).

مُرخص می شوم *murakhkhas mī-shavam*, "I must go" (on taking leave).

ما را یاد کنید *mā rā yād kunīd*, "don't forget me."

از خاطر عالی مرا متوصّفمائید *az khātir-i 'ālī marā mahv ma-farmayīd*, "don't forget me."

لاذّت میبرم *laẓẓat mī-baram*, "I am enjoying myself" (at seeing your nice house, or at the good things you are giving me to eat).

بہ بہ *bah bah*, "good, good."

<sup>1</sup> *Bi-'am-i'llāh* بِسْمِ اللّٰهِ, this formula is used by Muslims before commencing any work, i.e. before eating, mounting a horse, firing a gun, casting off a falcon, slipping a greyhound, etc., etc. Note spelling; after the Qur'ān; بِسْمِ for بِاسْمِ.

<sup>2</sup> Note this use of *bi-farmāyīd* بفرمائید (m.c.) "please." The right hand only should be used in eating; vide Arabian Nights in the story of the young man who lost his right hand for theft.

<sup>3</sup> Used in India, not in Persia.

<sup>4</sup> This civil phrase can, of course, be said on any suitable occasion.

<sup>5</sup> *Khudā ḥāfiẓ* خدا حافظ is a subs. and adj.: *Khudā ḥāfiẓi kardan* خدا حافظی کردن "to say good-bye."



باشد *awghur-i shumā bi khayr būshad*, "may your omen be good; good luck" (a form of greeting specially used by muleteers, camel-men, donkey-men with loads, etc.). *Vide* also *h* (2).

*Remark.*—The Arabic greeting for 'welcome' *ahl<sup>an</sup> wa sahl<sup>an</sup>* اهلاً وسهلاً, or *ahl<sup>an</sup> wa marhab<sup>an</sup>* اهلاً ومرحباً is used by pedantic Mullas only, generally on return from the pilgrimage.

(f) The wife of a host or of a friend should never be enquired after except in exceptional circumstances. A respectable Muslim (not Gabr) when mentioning his wife would refer to her as his *khāna*<sup>1</sup> "house," *kūch* کُوج (rare) or *iyāl* عيال, or *ahl* اهل, or *andarūn* اندرون<sup>2</sup>; and for the Shah, *haram* حرم. A Persian who was *farangī-ma'āb* (فرنگی عتاب) or 'Europeanized' might speak of his wife as *khānum* خانم, or of his mother as *bī-bī-yi man* بی بی من.

An Englishwoman going about without a veil is liable to have filthy remarks passed on her by the shop-keepers or street people.

(g) The Muslim greeting (in Persia accorded to Christians, Gabrs and Jews also) is the Arabic phrase *salām<sup>3</sup> alay-kum* سلام علیکم "peace be on ye," to which in Persia the reply is the same, viz., *salām<sup>3</sup> 'alay-kum* سلام علیکم.

The Indian Sunnis and the Afghans say *as-salām<sup>3</sup> 'alaykum* السلام علیکم "the peace be on you," to which the reply is *va 'alay-kum<sup>3</sup> s-salam* وعلیکم السلام "and on you the peace." The Indian Shī'as among themselves say *salām<sup>3</sup> 'alayk* سلام علیکم "peace on thee," to which the reply is *va 'alaykum<sup>3</sup> s-salām* وعلیکم السلام "and on you the peace."

The Afghans, Indian Muslims, Arabs, and Turks would not give the greeting to any but to a Muslim,<sup>4</sup> but in Persia, in many parts at any rate, no distinction is made.

The Jews in the Prophet's time used to slur the greeting and to say to him *as-samm<sup>5</sup> 'alayk* السام علیکم "poison be on thee," to which he replied *va 'alayk<sup>5</sup> 'alayk* وعلیک "and on thee."<sup>5</sup>

<sup>1</sup> *Tarhib* ترحیب "to welcome"; for the m.e. use of *marhabā* مرحباً, *vide* (a) (2).

<sup>2</sup> *Adarūn-am* اندرونم or *khāna-um nā-khush-ast* خانه ام نا خوش است.

<sup>3</sup> In Persia the classical nunation is retained, but the modern Arabs, Indians, etc., omit it.

<sup>4</sup> The Jews in Baghdaḡ slightly corrupt the Jewish salutation when greeting a person of another faith. Englishmen in India sometimes fancy the Muslim greeting is given to them, when it is in reality addressed to the *saīs* behind. The author has been frequently given the Muslim salutation in Persia even by mullas who objected to shaking hands with him. In India a vessel used by a Christian would be washed three times before use, but Persians will freely drink from an unwashed glass used by a Christian.

<sup>5</sup> The Persians neither *salām*, as in India, nor raise the hand to the head in salutation without bending the body as do Central Asians. Gentlemen incline the head in a bow, and servants place the right hand on the heart while bowing from the waist.



(h) (1) A host, etc., speaks of his house as *بندۀ منزل* *banda-manzil*<sup>1</sup> "the slave's dwelling," and of himself as *بندۀ* "the slave."<sup>2</sup> The coming of the guest in person is *تشریف آوردن* *tashrīf āvardan* "to bring honouring." To an invitation to call or honour the house, the invited would reply *اگر خدا شرفیاب عیشوم* *in shā' Allāh fardā sharaḥ-yāb mī-shavam* "I hope D.V. to have that honour to-morrow."

A visit and return visit are *دید* *dīd* and *باز دید* *bāz-dīd*, and old residents call on new arrivals, as in England. A Persian does not call after dining out: it is the host's business to call on the guest, who has honoured him by accepting his hospitality, and thus earned a return visit.<sup>4</sup>

A foreigner should call on fête-days, such as the Shah's birthday, and the Naw-Rūz: it is a fault on the right side to call on religious festivals, such as the 'Īd, etc.

*احوال پرسى* *aḥvāl-pursī* is "asking after a person's health," i.e., kind enquiries on meeting. *بیمار دیدن* *īyādat* is "visiting a sick person."

To give and return salutations is a duty founded on the Quran, and the practice of the Prophet. *Salām sunnat ast va jācūb farz*. A horseman salutes a footman, and a person on foot those who are seated. It is sufficient for one of a party to give or return a salute.

Muslim women do not and are not saluted in the street, but Zardushti women salute their men. A Persian recognizing his wife (veiled) in the street would not speak to her. The laws of Islam forbid a man saluting a woman unless she be old.

Salutations must not be made with the left hand, as it is used for legal ablutions and unclean purposes.

<sup>1</sup> A compound noun: no *izāfat*.

<sup>2</sup> With the verb in the 1st person singular. Classically, and in India and Afghanistan in speaking, the verb is in the 3rd person singular after *banda*.

<sup>3</sup> *In shā' Allāh* *انشا الله* "if God wills" corresponds to "I hope so and think so." To the common question "is it going to rain?" a Muslim says *in shā' Allāh* *انشا الله* where an Englishman says "yes"; no Muslim would dare to decide for the Almighty. A failure to grasp this idea sometimes causes Europeans much irritation: they cannot understand not getting a "straight answer."

To accept an invitation is, according to a *sunnat* *سنت*, obligatory on a Muslim.

The word *fardā* *فردا* enters largely into the Persian vocabulary. During a two years' residence in Kirman the author cannot once recollect hearing the word *imrūz* *امروز*. An opium-smoker—and it is estimated that 60% of the Kirmanis are opium smokers—will let "to-morrow" run into years.

<sup>4</sup> The time for visiting is either in the morning before noon (gen. for business), or in the evening about two hours before sunset (for pleasure). It is usual to send a servant a day before, or on the morning of the day, with an oral message to arrange for a visit, so that the host may be at home and prepared to receive. The seat of honour, *qadr*, and the chief guest are on the host's right hand. Persians have expressed surprise to the author that he should take the top of his table at a dinner-party and place the chief guests on his right and left. It is no easy matter to arrange the seats at dinner for Persian guests, without giving offence. Guests sometimes ask beforehand where they are to sit and decline to come unless promised a higher place.



(2) The following complimentary phrases are in common use; *vide* also (e):—

۱ لطف شما زیاد *lutf-i shumā ziyād* "thank you (lit. your favour is great)."

شما زبادت *iltifāt-i shumā ziyād* "thank you (as above)."

رحمت شما زیاد *marhamat-i shumā ziyād* "thank you."

از لطف شما *az lutf-i shumā*, or از زبادت شما *az iltifāt-i shumā* "thank you (by your favour)."

از توجه شما *az tavajjuh-i shumā* "thank you (by your consideration)."

از شفاعت شما *az shafaqat-i shumā* "thank you (by your indulgence)."

محبت شما زیاد *maḥabbat-i shumā ziyād* "thank you (your affection for me is great)."

عزت شما زیاد *'izzat-i shumā ziyād* "thank you (may your rank be great)"; (said to a departing guest).

سایه شما کم نشود *sāya-yi shumā kam na-shavad* "I am much obliged: also, good-bye (may your shadow never grow less)."

دست شما درد نکند *dast-i shumā dard na-kunad* "thanks (may your hand or arm never pain you)";\* (said when receiving help: used by both men and women).

پیر شوی *pīr shavī* "mayest thou grow old" (generally said to a small child).

عمر شما زیاد *umr-i shumā ziyād* "long life to you!"

خدا شما را نگاه دارد *Khudā shumā rā nigāh dārad* "God keep you!"

خدا سایه شما را از سر ما کم نکند *Khudā sāya-yi shumā rā az sar-i mā kam na-kunad* "may God never remove your shade from our heads!"

در ظل پناه شما هستیم *dar ḡill-i panāh-i shumā hastīm* "we are under the shade of your protection."

تالیه شما بلند *tālī-i shumā buland* "may your fortune be high!"

احوال شما خوب است؟ *aḥvāl-i shumā khūb ast?* "I hope you are quite well? (are your circumstances good?)"

که ندارید؟ *bāk-i ki na-dārid?* "I hope you are quite well (you have no solicitude?)"

<sup>1</sup> This phrase has often been used as a reproach against Persians, through a mistaken notion that *ziyād* means "more." *Ziyād* is a *positive* adjective which in certain cases only (not in the example) can be substituted for the comparative.

<sup>2</sup> *Ilṭifāt* زبادت means "to pay attention to."

<sup>3</sup> This phrase is often used at meeting or parting in a street: properly used by an inferior to a superior. Some Persians state, it signifies 'May old age never overtake you' (an old man's shadow is less than that of a young man); but it properly means 'may your shadow on us always remain.'

<sup>4</sup> Said especially by a woman when a dish is handed to her, etc.; also to any one after a display of skill in cookery, sewing, etc.

<sup>5</sup> The force of the *که* is that of *āyā* آیا at the beginning of a sentence—"is it not so?"



کایف<sup>۱</sup> شما کوک است *kayf-i shumā kūk ast* "are you well? (is your condition well?)"

نآ خوشی<sup>۲</sup> که ندارید؟ *nā khushī ki na-dārid?* "I hope you have no indisposition."

شما چاق<sup>۳</sup> دماغ<sup>۴</sup> است *dimāgh-i shumā chāq ast* "are you quite well? (is your brain quite fit?)"

سر دماغ<sup>۵</sup> هستید *sar-i dimāgh hastid?* "are you in the best of health and spirits?"

چرا کم التفانی کردید *chirā kam iltifātī kardid* "why have you shown a lack of kindness (in not coming to see me)?"

The answers to the above would be some such phrase as *az dawlat-i sar-i shumā* شما از دولت سر *by your good fortune (I am well, etc.)*, or *az shafaqat-i shumā* شما از مرحمتیکه ندارید *از مرحمتیکه ندارید* *az marhamat-i ki na-dārid* "through the kindness you don't show": *in shā>Allāh khidmat-i shumā mī-rasam* ان شاء الله خدمت شما میرسم *if it please God I will come to see you*: *kayf-am sāz ast* دماغی دارم *dimāgh-i dāram* "I am happy, exhilarated (either from wine, or from scent from a garden, or company of friends)," [but *fulān kas dimāgh dārad* فلان کسی دماغ دارد (m.c.) "he is proud"]: *imrūz dimāgh-i na-dāram* امروز دماغی ندارم (m.c.) "I am in low spirits to-day."

#### (j) Expressions of tenderness:—

ای دور سرت بکردم<sup>۶</sup> *ay dawr-i sar-at bi-gardam* "may I be thy sacrifice."

دردت بجانم *dard-at bi-jān-am* "your pain be on me."

قربان سرت<sup>۶</sup> *qurbān-i sar-at* "may I be thy sacrifice."

سرت سلامت *sar-at salamat* "may you be well."

<sup>۱</sup> *Kayf* کایف modern for *kay* "how," and hence the "how" of one's health; also exhilaration of intoxicants. *Kūk kardan* کوک کردن (m.c.) is to wind up, or tune, musical instruments, a watch, or clock, etc.: *sāz rā kūk kun* ساز را کوک کن "tune the instruments": *sāz-ash kūk na būd* سازش کوک نبود (m.c.) "his instrument was not in tune": *tū-yī kūk-ash raftam* تویی کوکش رفتم (slang) "I pulled his leg, chaffed him": *kūk-ash kardam ki bi-āsmān raft* کوکش کردم که بد آسمان رفت (slang) "I chaffed him till I drew him well": *fulān kas kūk shud* فلان کسی کوک شد (slang) "he is drawn."

<sup>۲</sup> *Nū-khushī* ناخوشی in modern Persian = "sickness": in old Persian (and in India, etc.) "displeasure."

<sup>۳</sup> In modern Persian *dimāgh* دماغ means "nose": in old Persian "brain, palate; pride": *dimāgh farūkhtan* دماغ فرختن (class. and m.c.) "to display pride": *chī dar dimāgh dārad* چه در دماغ دارد "what idea has he in his head?": *dar rā bi-dimāgh-am zad* (local) "he shut the door in my face."

<sup>۴</sup> An expression used by both men and women. The woman sometimes circles round a sick person's bed with the idea of taking on herself any danger or calamity that is to fall on the beloved. The custom is dying out.



<sup>1</sup> *ay jān-i pidar* "oh life of thy father (said to a son or daughter, by the father)."

<sup>2</sup> *ay jānān* (in poetry) "oh all my lives (said to a mistress)."

*nūr-i chashm-am* "light of my eyes (said to a son)."

*jān-i jān-am* "life of my life."

*tāj-i sar-am* "crown of my head (a servant to a master, or wife to husband)."

*albatta nāzat bi-kāsham* "I'll willingly put up with your whims (or coquettish wilfulness)": said to babies or a mistress.

*tu ki miḡl-i rūḡ-i* "thou art like a soul to me."

*ay 'azīz-i man* (used to friends, children, husband to wife; a commonly used expression without any great force) "my dear."

(k) Adjurations:—

*bi-sar-i shumā* "by your head."

*turā bi-qabr-i pidarat* "(I adjure) thee by thy father's grave."

*bi-arvāḡ-i pidar-am* "by my father's soul" (plural for sing.: if the father is alive *bi-jān-i pidar-am*).

*bi-sabīl-at qasam* (vulg.) "by thy moustache."

*bi-jān-i 'azīz-i khudat* "by thy dear life."

*bi-marg-i shumā* "by your death."

*tu bi-mīrī* "mayst thou die," or "by thy life."

*Remark.*—A man promises to come at a certain time. His friend says, "Swear—say *tu bi-mīrī* تو بمیری," the reply is "*tu bi-mīrī, mī-āyam* تو بمیری می آیم." By thy life I will come. The host then says *man bi-mīram, zūd bi-ya'id* من بمیرم زود بیاید "May I die! Come soon" (if you want me to die like an enemy, come late).

(l) *Sar-i khar* سرخر "ass's head" is a term applied to an unwelcome guest who is for any reason a check on the conversation; m.c. *sar-i khar paidā shud* سرخر پیدا شد.

Sometimes a visitor will jokingly announce himself by *zamīn bi-shigāft, sar-i khar paydā-shud* زمین بشگافت سرخر پیدا شد (or سرخر شد).

(m) (1) The Persians belong to the Shī'a sect of Muslims and are followers of 'Alī the son-in-law,<sup>6</sup> and first cousin of the Prophet. They maintain

<sup>1</sup> Used when giving exhortations. A mother would say *ay jān-i mādar* ای جان مادر.

<sup>2</sup> This word though apparently a plural is always used as a singular. The *ān* آن may be a suffix as in *ābādān* آبادان. According to some it is an extension of the vocative *jānū* !

<sup>3</sup> The idea in your head is worth swearing by, mine is not: therefore a servant, for instance, would say to his master *bi-sar-i shumā* بر شما.

<sup>4</sup> You are so dear to me that I swear by your death in preference to mine.

<sup>5</sup> 'Alī, the darling of the Persians, was the husband of Fāṭimah the Prophet's daughter.



that 'Ali was the first legitimate *Imām* امام or *Khalīfa* خليفة (successor to the Prophet), and therefore consider Abū Bakr ابوبکر, 'Umar عمر and 'Uṣmān عثمان as usurpers. The Sunnīs on the contrary maintain the claims of these three as well as of Ali.<sup>1</sup>

(2) The following are some of the commoner maledictions<sup>2</sup>:—

( *بکنند* ) *khāk bi-sar-at (bi-kunand)* "may they bury thee."

*khāk-ash bi-dahan* = "curse him."

*murda-shūr turā bi-barad* "may the corpse-washer bear thee away."

*bi-sar-at bi-khurad* "may (the matter you are worrying me about) fall on your head. D—n the whole thing."

*Khudā marg-at bi-dihad* "may God give thee death."

*Khudā tamām-at kunad* "may God finish thee."

*rūzagār-at siyāh* "may thy days become black."

*bachcha buzurg na-shī* "boy—may you never grow up."

*āl-at bi-zanad*, "may the *Āl* strike thee."<sup>4</sup>

*bī sar o tan-durust* (a disguised curse to the vulgar).

*hargiz bi-khāna-yi ḥakīm piyāda na-rī* = "may you be so sick that you will have to be carried to the doctor."

*libās-at naw bāshad*, "may you die and not wear out your clothes."

(3) Eastern languages have a rich and varied vocabulary of abuse, and Persian perhaps stands foremost. The following are a few mild terms of abuse in ordinary use:—

*pidar-sag*, *pidar-sag*, dog-fathered.

*pidar sūkhṭa*, *pidar sūkhṭa*, D—d blackguard (lit. your father is burnt).

<sup>1</sup> *Sunnī*, lit. "one of the path." The Shī'as still possess *mujtahids* or "enlightened doctors": they observe the ceremonies of Muharram, while the Sunnīs only observe the 10th day ('*āshūrā* عاشورا), the day God created Adam. The Shī'as also allow temporary marriages and observe slight differences in ablutions and the forms of prayer. They also say that *taqiyya* تقیة (or *kīmān* کتمان), i.e. concealing one's religion to escape persecution, is permitted.

<sup>2</sup> *Vide* JI. As. Soc. Beng., 1912.

<sup>3</sup> A third person, in joke, on hearing this sometimes adds *khāk-i kākū* خاک کاکو "earth of lettuce": the lettuce is manured by human excrement, and is reckoned the dirtiest feeder of all vegetables.

<sup>4</sup> A woman's curse to a woman. The *Āl* is a monster that attacks pregnant women. A Persian woman that sees the '*Āl*' insists on dying, such is the power of imagination.

<sup>5</sup> A compound noun, pl. *pidar-sag-hā* پدر سگها.

<sup>6</sup> Subj. *pidar sūkhṭagī* پدر سوختگی.



ناسنام *nasnās*, ourang outang.

ولد زنا <sup>1</sup> *walad-i zinā*

ولد الزنا *walad<sup>2</sup> z-zinā*

} offspring of adultery.

ای لوند <sup>3</sup> *ay lavand*, fascinating coquette <sup>4</sup> (often used to little girls).

ای لکاته *ay lakāta*, oh flighty one.

قورمساق *T. qurumsāq*, cuckold.

چاکش *jā-kash*, pimp.

دبوت *dayyūg*, cuckold.

زن قحبه *zan-qahba*, <sup>5</sup> husband of a prostitute.

فضول *fuzūl*, meddler.

احمق *aḥmaq*, fool.

هر از پیر نمی داند *hir az pir namī-dānad*, he is such a fool he can't read whether the word is *hir* or *pir*.<sup>6</sup>

ابله *ablah*, a fool.

کودن *kawdan*, a dunce.

حرمزاده *harām-zāda*, base-born, illegitimate; frequently used in the sense of trickster.

لوطی <sup>7</sup> *lūṭī*, blackguard.

قلاش *qallāsh*, cheat.

(4) The following, not to be translated, is a mild example of expressions heard even amongst the educated. It is inserted, as it is sometimes as well to understand what is being said as a protection against covert insult:—

ریدم در دهن پدرش <sup>8</sup> *rīdam dar dahan-i pidar-ash* "I spit on his father's beard" (mildly paraphrased).

There is besides a whole vocabulary of abuse called *فحش مادر و پدر* *fuḥsh-i mādar u pidar*, that is best omitted. The examples already given will be found more than enough to indicate the general lines of such language—language found in the mouths of even tiny children.<sup>9</sup>

Though the Persians use the crudest expressions in their daily speech, they—even the humblest and poorest of them—can, when they choose, administer a veiled and delicate reproof with exquisite skill.

<sup>1</sup> Not often used as it is considered a sin to call a man this, who is not.

<sup>2</sup> Used also in a bad sense.

<sup>3</sup> *Qahba* قحبه in Arabic signifies lit. "cough."

<sup>4</sup> In Arabic *لا يعرف البير من البير*, which is explained as meaning "he knows not a *hīr* or 'cat,' from a *bīr* or 'fox's cub.'"

<sup>5</sup> *Lūṭī* derived from Lot. In Urdu a "sodomite."

<sup>6</sup> A similar expression is used in the Punjab.

<sup>7</sup> *فلان سرهنگ زاده مرا دشنام مادر داد* (*Sa'dī*).

<sup>8</sup> It is perhaps some extenuation, that, from constant use, these words have lost much of their force.



### § 94. Signs and Signals.<sup>1</sup>

The following signs<sup>1</sup> are not only in constant use, but reference to them frequently occurs both in ancient and modern writings:—

*Silence*:—*Dast bar sar-i damāgh zadan* دست بر سر دماغ زدن. The right hand is closed with the exception of the forefinger, which is held perpendicularly (point upwards) with the middle joint touching the tip of the nose; front of the forefinger to the left: or the tip of the forefinger is laid on the tip of the nose.

Less commonly the tip of the forefinger is placed on the *closed* lips as in England. Biting the lower lip is a secret sign to keep silence.

*Come here, biyā* بیا:—As in India, i.e. the right arm is more or less extended to the front, palm of the hand downwards. The signal is then made by closing the fingers towards the palm, and extending them a few times.

*No* نه:—As in India. The open right hand, palm to the front, held (roughly) level with the head is agitated from side to side. Additional emphasis is given by turning the head to the left, closing the eyes and smiling idiotically with the lips closed.

Slightly throwing the head back and closing the eyes also indicates “No,” as well as, “He is talking rot.”

Raising the eyebrows slightly is a secret signal “No,” or “Don’t do it.”

Raising them with a slight turn of the head means = “Ask him.”

*Yes*:—*Dast bar chashm nihādan* دست بر چشم نهادن. This action generally accompanies the reply *chashm* چشم and signifies implicit obedience. The tips of the fingers of the open right hand (back to the front) are laid on the right eye. Also placing the right hand on the left breast and bowing = “Yes.” Lowering the eyelids is also a sign for “Yes.”

*Astonishment*:—*Angusht gazīdan* انگشت گزیدن, or *angusht-i tahayyur* (or *ta’ajjub*) *gazīdan*<sup>2</sup> انگشت تعجب (or تعجب) گزیدن. The tip of the forefinger is placed on the teeth of the lower jaw. This action is commonly represented in pictures of the meeting of Farhād and Shīrīn.

The Afghans lay the forefinger (underside to the front) transversely across the mouth and close the teeth on it—opening the eyes at the same time in an astonished gaze.

*Halt*:—*Vā īst*<sup>3</sup> or *bi-īst* یا ایست or بی ایست.—The right arm is held perpendicularly, much as in the British Cavalry signal for “halt,” or the open and extended right hand is held up a little above the level of the right shoulder, palm to the front.

<sup>1</sup> Republished for the JI. As. Soc. Beng., 1907, by kind permission of the Council.

<sup>2</sup> It is related that a European visitor at an Eastern Court nearly lost his life by accidentally biting his finger (the signal for astonishment) when the king was relating one of his best stories.

<sup>3</sup> *Istgāh* ایستگاه “railway station.”



*Mad*:—Tapping the right side of the nose with the tip of the forefinger = *dimāgh-ash khushk-ast* دماغش خشک است "he's cracked."

Drawing the open right hand across the mouth downwards, from wrist to tips of fingers, and blowing on it at the same time = "All gas, he's talking rot."

*Go out*:—Slightly poking the chin forwards.

### § 95. Bibliomancy, Divination, Superstitions,<sup>1</sup> etc.

(a) *Istikhāra* <sup>2</sup> استخارة signifies asking divine direction as to any course to be pursued about which the seeker is doubtful, by opening the Qur'ān and finding the answer on the right-hand page. The seeker first repeats the *Sūrat'-L-Fātiḥah* سورة الفاتحة or "Opening Chapter of the Qur'ān," the *Sūrat'-L-Ikhlās* سورة الإخلاص "On the declaration of God's Unity" (Chap. 112), and the 58th verse of the *Sūrat'-L-An'ām* سورة الأنعام "the Chapter of Cattle" (6th Chapter) three times, and then opens the Qur'ān. Sometimes seven *Ṣalawāt* are repeated in addition; or else the seeker first *si ṣalawāt* <sup>3</sup> میفرستد *mī-firistad* سه صلوة. He then says three times *اللهم صل على محمد و آل محمد* . He then says one *Al-ḥamd* (i.e. the *Fātiḥah* or Opening Chapter) and then *Qul hu'llāh* قل هو الله, and lastly the *Āya-yi-majā'ih* <sup>4</sup> آية مفاتيح *L-Ghayb* الغيب which is the 58th verse of the sixth chapter or "Chapter of the Cattle."

Then saying *Allāhumma'stakḥir-nī* <sup>4</sup> اللهم استخبرني the book is opened by the seeker at random, by the forefinger of the right hand, and the top line of the right-hand page is selected. If no verse begins in this line, the seeker turns back and goes to the beginning of the verse. Verses issuing commands, or expressing pity, etc., are propitious.

Another method is, after opening the book as above, to count the number of times the word *Allāh* occurs on the page, and then to turn over (forward) the same number of pages, and again count the same number of lines from the top, and then if no verse commences in that line to read forward and take the first verse that occurs after that line.

<sup>1</sup> Republished from the JI. As. Soc. Beng., 1906, by kind permission of the Council.

<sup>2</sup> *Istikhāra* استخارة, lit. "asking favours, etc." The *istikhāra* استخارة that the Prophet taught was a prayer asking for guidance.

The seeker goes to a *Mulla* for an *istikhāra*, who takes no fee—except perhaps an offering of sweets or fruit.

One form of bibliomancy in England is to take an omen from the first word of the first person heard reading the Scriptures. Taking an omen from a Bible suspended by a key is still common enough.

<sup>3</sup> *Ṣalāt* صلوة is properly any prayer, being the Arabic equivalent of *namāz* نماز: by the Persians, however, the word has generally a special signification.

<sup>4</sup> Incorrect Arabic for —*khir-lī* "choose for me."



The answer is of course often extremely vague.

In addition to the above, the Persians, even the most irreligious, generally take an *istikhāra* استخاره from the *tasbīh* تسبیح or "rosary."<sup>1</sup> The *Fātiḥah* is recited three times and any two beads are taken hold of at random. As the first bead between these two points slips through the fingers the seeker says *Subḥān\*llāh* سبحان الله "Holiness be to God"; as the second is slipped *Al-ḥamd\*li'llāh* الحمد لله "Praise be to God"; as the third is slipped *la walā* = "don't do it."

These expressions are repeated in this order till the last bead is reached. According as the first, second, or third expression falls on the last bead, the reply is favourable, indifferent, or negative, i.e. *khūb* خوب, *miyāna* میانه, or *bad* بد.

From laziness, the *Fātiḥah* is in practice usually recited only once.

This form of *istikhāra* استخاره takes little time or trouble—for most Persians carry a rosary in their pockets as a kind of play-thing—and it is resorted to on the most trivial as well as the most serious occasions.<sup>2</sup>

*Tafā\*ul* تفاؤل "auguring," is generally applied to seeking a *ḥāl* or 'omen' from *Hāfiẓ*. A volume of the *Divān* of the poet is held in the left hand and the following words are said:—یا خواجه حافظ شیرازی تو کاشف حوادثی بر ما بیا و یک نالی مناسب حال بیفداز *Yā Khwāja Hāfiẓ-i Shīrāzī tu kāshif-i har rāz-i bar-i mā biyū va yak ḥāl-i munāsib-i ḥāl biyandāz*,<sup>3</sup> or یا خواجه حافظ شیرازی تو را بحق شاخ نبات قسم میدهم که کل احوال را در این کتاب خود معین کن *Yā Khwāja Hāfiẓ-i Shīrāzī turā bi-ḥaqq-i Shākh-i Nabāt qasam mi-diham ki kull-i ahvāl rā dar in kitāb-i khud mu'ayyan kun*. The eyes are closed, the volume opened at hazard<sup>4</sup> and the first line of the page on the right-hand is taken, and the seeker turns back to the beginning of that *ghazal* غزل. If the omen is unfavourable, the *ghazal* غزل following it is read (called the *shāhid-i ghazal-i avval* شاهد غزل اول) and if propitious is acted on in preference to the first.

(c) The Persians also consult astronomers, and geomancers,<sup>5</sup> before start-

<sup>1</sup> There are several ways of making this *istikhāra* استخاره, one way is merely a game of "odds and evens."

<sup>2</sup> "Shall I or shall I not take a purge?" Out come the beads. Many a European surgeon anxious to perform a critical operation has fretted and fumed, because day after day the beads said the day was unfavourable.

<sup>3</sup> *Fāl giriftan* فال گرفتن "to take an omen": *tafā\*ul zadan* تفاؤل زدن.

<sup>4</sup> There is no fixed formula.

<sup>5</sup> By running the nail of the forefinger of the right hand through the top edges of the leaves, the book being held in the left hand by the back, front edges towards the sky.

<sup>6</sup> *Munajjim* منجم "astrologer": "ilm-i nujūm علم نجوم" "astrology": *rammāl*

"geomancer": "ilm-i raml علم رمل (*raml andākhṭan* رمل انداختن) "geomancy": "ilm-i hayat علم هیات" "astronomy", a term also applied to Euclid. *Zich-i tāli*, *kashīdan* کشیدن "to cast a horoscope."

*Fāl-gīr* فال گیر is applied to any professional omen-taker.



ing on a journey, closing a bargain, or even changing a sleeping-room in a house, etc., etc.; they believe in lucky faces, fortunate numbers, and unlucky days.

Geomancy is supposed to have been discovered by Daniel. Geomancers, therefore, before casting, say, “*Yā Haẓrat-i Dāniyāl*” یا حضرت دانیال.

(d) The 13th of *Ṣafar*, the second month in the Muslim calendar, and the 13th of *Nawrūz*, are days of evil omen<sup>1</sup>; also the 5th and 13th of every month. To avoid the evil that might overtake them were they to remain indoors, all Persians leave their homes on the 13th of *Nawrūz*, and spend the day from sun-up to sun-down in the open air. Disaster follows a quarrel during these hours. On the last Wednesday of *Ṣafar*, boys and girls jump over a fire.<sup>2</sup>

(e) Omens are also taken from birds, animals, the number of times a person sneezes, the crossing of a threshold with the right or left foot first, and many other things too numerous to mention.

(f) Persians also believe in the evil eye, *chashm-i bad* چشم بد, or *chashm-zakhm* چشم زخم.<sup>3</sup> Any one may be possessed of the evil eye without knowing it,<sup>4</sup> and some superstitious people say *Mā shā Allāh* ماشا الله before gazing at their own countenances in a mirror, so as to ward off the evil effects of their own admiring eyes.

Blue wards off the evil eye, and for this reason valued animals are adorned with beads of this colour. Also the *ispan* seed is burnt in the fire.

Pretty children are often purposely kept dirty and unkempt, and further guarded from malign influence by amulets *ta'vīz* تعویذ.<sup>5</sup>

Carpets are generally woven by the tribes-people with some small defect in the pattern, to avert the evil eye.

<sup>1</sup> *Manḥūs* منحصوس or *bad* بد.

<sup>2</sup> The Prophet died in the month of *Ṣafar*. It is supposed that the Last Day will fall on the last Wednesday of a *Ṣafar*.

<sup>3</sup> The Shah has the right to see every woman in the kingdom unveiled, and the royal glance is fortunate.

The *Mujtahids* have the same right, being considered *maḥram*.

<sup>4</sup> *In mard bad-chashm ast* این مرد بد چشم است, or *chashm-i shūr* (or *shūm*) *dārad* این شخص زبانش شوم (or شوم) دارد (m.c.): *in shakhṣ-zabān-ash shūm ast* شوم است (m.c.) “this man always prophesies unlucky things.”

<sup>5</sup> *Bāzū-band* بازو بند, a charm made by writing a text, wrapping it in *bulghar* بلغار or scented leather (*qāb-i Qūrān*), which is then bound on the child's arm. An amulet is also called *ṭilism* طلسم or “*talisman*.”

*Dam-rāhī* دم راهی, more commonly *sar-rāhī* سر راهی, is money expended in charity on the threshold, by a departing traveller, to insure a safe return.

In India some Muslim women bind a coin on the arm of the departing relative to be expended in charity on reaching the journey's end in safety.



Strange to say, a pig<sup>1</sup> in the stables will ward off the evil eye from the horses and mules.

(g) Certain cities, Mullahs' houses, a Consulate, the stable of certain big people, etc., constitute sanctuary or *bast* بست. The writer once saw a soldier clinging to a big gun in the square of Kirmān, declaring it was *bast* بست. However in spite of his protestations he was finally removed by the Governor's *farrāshes*.

(h) The time of *Naw Rūz* نوروز is a general holiday. People make picnics for 13 days, and every master is supposed to present all his servants with one month's pay. The chief of a dervish sect will auction certain sites, such as the Governor's Palace, the British Consulate, etc., to his followers. The purchaser erects a tent and blows a horn and refuses to move on, unless given a sufficient sum of money over the sum for which he purchased the site.

(i) Persians attribute misfortunes to the revolution of the heavens, to the 'evil eye' of time, to the world, etc., etc.<sup>2</sup>

The influence of the heavens on the fortunes of man, appears to be an ancient superstition dating back to a pre-Islamic period. It has been supposed that Persians attribute their ill to the heavens, to avoid the appearance even of attributing misfortune to the Deity. This is not, I think, the case. The Persians still believe that the revolution of the skies affects man's fate.

Muslims who wish to avoid ascribing ill to the Deity, attribute the occurrence to Fate, *Qazā* قضا, *Qadar* قدر, or *Taqdīr* تقدیر. In the religious drama of *Husayn*, the sky is accused of being the author of his misfortunes.

Examples:—

ای چرخ فلک خرابی از کیفت نیست

*Ay charkh-i falak kharābī az kīna-yi tust—(O. K.)*

"Ah! Wheel of heaven to tyranny inclined."

(Whin. trans. Rub. 25).

این چرخ جفا پیشه عالی بنیاد      هرگز ز گره کار کسی را نگشاد  
هرجا که دلی دید که داغی دارد      داغ دگری بر سر آن داغ نهاد

<sup>1</sup> Tweedie mentions a wild boar being kept in the stables at Baghdad, and this is occasionally done in Persia. Some say the breath of a pig is good for horses. In 'Arabistān, pigs' flesh is said to be eaten under the name of *gūsfand-i farangī* گوسفند فرنگی. Ham in Persia is sometimes called *gūsh-t-i bulbul* گوشت بلبل, a name said to have been invented by a telegraph clerk. The Baluchis of Bampur (Persian Baluchistan), a very different-looking race from the fine people near the Dera Ghazi Khan Frontier in India, eat wild pig and foxes.

<sup>2</sup> *Gardīsh-i Falak* گردش فلک, *Dunā* دنیا, *Dahr* دهر, *Gardūn* گردون, *Charkh* چرخ, *Chashm-zakhm-i Zamāna* چشم زخم زمانه.



*Īn charkh-i jaṣā-pīsha-yi ' ālī-bunyād*  
*Hargiz girih-i kār-i kas-i rā na-gushād*  
*Har jā ki dil-i dīd ki dāgh-i dārad*  
*Dāgh-i digar-i bar sar-i ān dāgh nihād—(O. K.)*

"The wheel on high, still busied with despite,  
 Will nev'r unloose a wretch from his sad plight;  
 But when it lights upon a smitten heart,  
 Straightway essays another blow to smite.

(Whin. Rub. 154).

ای چرخ چه کرده ام ترا راست بگوئی پیوسته فگند! مرا درنگ و پیری  
*Ay charkh chi kardā-am turā : rāst bigūy*  
*Payvasta figanda-i marā dar tag u pūy—(O. K.)*

"Oh wheel of heaven, what have I done to you  
 That you should thus annoy me? Tell me true."

(Whin. Rub. 499).

چون لاله بد-و روز قدح گیر بدست با لاله رخى گر ترا فرصت هست  
 مى نوش بخورمى که این چرخ کبود ناگاه ترا چو باد گرداند پست  
*Chūn lāla bi-Naw-rūz qadah gir bi-dast*  
*Bā lāla-rukh-i agar turā fursat hast*  
*May nūsh bi-khurrami ki īn charkh-i kabūd*  
*Nāgāh turā chu bād gardānad past.—(O. K.)*

"Like tulips<sup>1</sup> in the Spring your cups lift up,  
 And, with a tulip-cheeked companion, sup  
 With joy your wine, or e'er this azure wheel  
 With some unlooked-for blast upset your cup."

(Whin. Rub. 44).

## CHAPTER XI.

### § 96. Diminutive Nouns (اسم تصغیر or اسم مصغر).

(a) Diminutive terminations are :—ک, که, ۛ and چه; also colloquially و. These diminutive forms may express contempt, pity, affection, or simply give the idea of diminutiveness. The diminutive nouns may further be qualified by an adjective signifying "small," "little," etc.

(b) For rational beings the three first only ک, که, or ۛ are used, as :—

- (1) مردى *mardak* "a small man."  
 مامى *mamāk* "little mother" (Sa'dī).

<sup>1</sup> In prose *ast* would be used.

<sup>2</sup> *Lāla* is in Persia, Afghanistan, and the Punjab, the name of the common red poppy.

<sup>3</sup> Colloquially *mardaka* مردکه, also *zanaka* زنکه (m.c.). This *k* is called *kāf-i taaghbir* كاف تصغیر.



زنک *zanak* "a little woman" (rare).

<sup>1</sup> دخترک *dukhtarak* or دختره *dukhtara* "a little girl."

*Tiflak-i man nā-khush ast* طفلك من نا خوش است (m.c.) "my poor little child is sick": *Farangiyak* (Trans. H.B.) "contemptible European."

*Remark.*—In *bād-i khurūsak* باد خرومک "croup" (so styled from the sound of the cough) the ک is *nisbatī*.

(2) کم generally gives a sense of contempt:—

مردکم <sup>2</sup> *mardaka* (m.c. only) "fellow."

زنکم <sup>2</sup> *zanaka*, "virago."

(3) س generally gives the idea of immaturity, as:—

پسره *pisara* "little boy."

دختره *dukhtara* "little girl."

In *dūshīza* دوشیزه "virgin" (from *dūshīdan* دوشیدن to milk) the termination appears to be the چ, referred to in Remark to No. (5).

بچه <sup>3</sup> *bachcha* "child, or young of any animal."

*Remark I.*—The termination س also occurs in substantives without life, as: سفید *safīda* (from *safīd*, adj. "white"): کوه *kūha* "a camel-hump" (from کوه "a hill"): فلک <sup>4</sup> *jalaka* "bastinado pole" (from *jalak* "the sky"), vide § 98 (b).

*Remark II.*—The forms *pisarū* پسر, *dakhtarū* دختر, *kuchukū* کوچک are colloquial only.

*Remark III.*—In *kurra* کره "a foal (of horse or donkey)," بره *barra* "a lamb," جوجه *jūja* "chicken," etc., the final س has no diminutive signification.

*Remark IV.*—Final س is frequently elided, as: بند *banda* "slave," dim. بندی *bandak* (class.) [in Mod. Pers. بند, or بندیک]. رُز نامه *rūz-nāma* "newspaper," dim. *rūz-nāmcha* روزنامه, "small book, or a daily account." Sometimes it is changed into گ, vide (5). Similarly ی is sometimes elided, as: طوطی *tūtī*, "parrot," dim. *tūtak* طوطک (class.); *tūtīyak* طوطیک (mod.).

<sup>1</sup> An unmarried girl or woman is called *dukhtar* دختر (m.c.).

<sup>2</sup> These words are properly contemptuous, but from frequent use (in Kirman at least) they have so far lost their force that a husband and wife use these forms in addressing each other. Generally if a woman is addressed as *zanaka* زنکه she replies, *zanaka mādar-at* زنکه مادر است.

<sup>3</sup> Said to be derived from an obsolete form *bach*. The *tashdid* is apparently used to distinguish this word from *bī-chī* "for what, why?"

*Darakht bach-zada* "the tree (or any plant) has sent out a sprout."

<sup>4</sup> Also *jalak*: to which the feet are fastened by a loop and held soles upwards. The pole is held by two men.



(4) The only termination found in irrational animals is ک, as:—

خرک *kharak-i miskīn* "poor wretched ass."

مرغک *murghak-i kūchak* "a little chick."

اسبک *aspak-i kūchak* "a little horse or pony."

This termination is generally added to the generic noun, as: حیوانک *haywānak* "poor creature"; مرغک *murghak* "wee little bird"; (vide also last example (c)).

(5) For inanimate objects ک and چه (or za) are used:—حوضک or حوضچه *hawzak* or *hawzcha* (m.c.) "a small artificial pond"; باغچه *bāghcha* (m.c.) "a little garden"; کفچه <sup>2</sup> *kafcha* "a ladle" (*kaf* the palm of the hand): بازیچه *bāzicha* "a little game"; تفنگچه *tufangcha* "a pistol"; پولک *pūlak* "a spangle, a fish's scale, a scale on a bird's leg"; کمانچه *kamāncha* (m.c.) "a violin bow"; مردمک چشم *mardumak-i chashm* (m.c.) "pupil of the eye"; کوچه *kūcha* "lane"; مشکیزه *mashkīza* "a small leathern bottle"<sup>3</sup>; چند بیتکی *baytak-i chand* (m.c.) "a few little verses"; روزکی چند *rūzak-i chand* (Sa'di) "a few days."

دلنگ شوی یک جوکي \* بنگ بخور یا یک صدکي \* باد! گل رنگ بخور

*Diltang shavī yak javak-i \* bang bi-khur*

*Yā yak manak-i \* bāda-yi gul-rang bi-khur.*

"Are you depressed? then take of *bang* one grain;

Of rosy grape-juice take one pint or twain."

(O.K. 251. *Whin.*).

In *lakhsha* "a live coal, a spark," *naysha* "a small reed" and in one or two words the *sha* is merely a corruption of *cha*.

Words ending in *alif* take the termination چه, as: دریا *daryā*, dim. دریاچه *daryācha*; صحرا *sahrā*, dim. صحراچه *sahrācha*; سرا *sarā*, dim. سراچه *sarācha*.

As when forming the plural in *ān*, final silent *z* becomes *g*, so sometimes with the diminutive in *z*, as: جامه *jāma* "garment," جامک *jāmagak*<sup>4</sup> "a little garment" (vide also (3) Remark IV).

The termination ک is also added to adjectives, as: سرخک *surkhak* (m.c.) "measles"; تلخک *talkh-ak* (class.) "somewhat bitter; the colocynth"; کمترک *kam-tar-ak* (m.c.) "a little less"; دورترک *dūr-tarak* (m.c.) "a little further"; دیرترک *dīr-tarak* (m.c.) "a little later"; پستترک *past-tarak* (m.c.)

<sup>1</sup> In modern Persian *aspak* اسپک also means a "toy horse": in Indian Cavalry Regiments it is applied to the leather covering for the cape when carried on the wallets.

<sup>2</sup> In m.c. *kaf-gir* کفگیر, a name also given to a shovel for the fire.

<sup>3</sup> قزلیچه *qiziljeh* is properly for *qizilcha* (dim. of *qizil*) P.: *surkhak* (m.c.) = "measles" (in the diet. also a gold coin and a bag).

<sup>4</sup> *Javak-i* جوکي "a small barley corn or so," *manak-i* مذکي "a small man or so."

<sup>5</sup> Also in mod. Pers. اک جامه *jāma-ak*.



“a little lower” : زود تَرک *zūd-tarak* “a little quicker” : *muzd-i hammāmī rā bad-ak na dādam* مزد حمامی را بدی ندادم “I tipped the bath attendant not at all badly” (Tr. Haj. Bab. chap. 17).

*Remark.*—The termination *ja* appears to be a form of *ja*, as : *dānja* or *dān-ja* *dān-ja* (class.) “a lentil,” the diminutive of *dāna*.

In a few words *īcha* *īshā* occur, as : *darīcha* “a small door, i.e., a window (opening like door)” ; *māhīcha* “a crescent; ornament.” In *bāzīcha*, the *ī* belongs to the original form.<sup>2</sup> *Iza* is also for animate nouns, as : *dūshīza* “virgin” ; *nāvīza* “a small boat.”

(c) The words *pisar* and *bachcha* added to rational nouns, sometimes give a diminutive sense:—

*ay pisara mihtar* or *pisar-mihtar* (m.c.) “oh *sais* boy” (not “son of groom”); *ghulām-bachcha* (m.c.) “a boy slave”; *shutar-bachcha* (Sa’dī) “young camel”; *darvish-pisar* (Sa’dī) “a boy dervish.”

مرغک از بیضه برون آید و روزی طلبد و آدمی بچّه ندارد خبر از عقل و تمیز

*Murgh-ak az bayza birūn āyad u rūzī talabad*

*Va ādamī-bachcha na-dārad khabar az ‘aql u tamiz—(Sa’dī).*

“The chick comes out of the egg and seeks its living,

But the young of man has nothing of sense or discernment.”

*Remark I.*—Words like *jū* (or *jūy*) “a brook or stream” require the *ī* in the diminutive, as : *jūyī* or *jūyī*.

*Jaw* “a grain of barley” becomes *javak*.

*Remark II.*—These diminutive suffixes are called *chīm-i taṣghīr* *kāf-i taṣghīr* and *kāf-i taṣghīr*. In *kharak* “poor ass” and *pisark* “darling boy,” the suffix may be called *kāf-i tarahhum* “the *k* of compassion or kindness.” In *zalūk* “a leech” for *zālū* (gen. *zālū*) the *kāf* is *zāy’id* or superfluous.

(d) The diminutive termination *ak* also gives a modified signification to the original noun, as:—

*chashmak* (m.c.) “a wink,” (*chasm* “eye”).

*dastak* “clapping of the hands,” (*dast* “hand”).

*pushtak* “somersault,” (*pusht* “back”).

<sup>1</sup> Similarly *kaj* “crooked” is sometimes *gazh*.

<sup>2</sup> *Bāghcha* “a little garden” is in Urdu *baghīcha*.

<sup>3</sup> *Pisar-i mihtar* (m.c. and class.) “the elder son.”

<sup>4</sup> *Dar āb pushtak bi-zan* (m.c. and local) “dive into the water.”



<sup>تُخْمَک</sup> *tukhmak* "water-melon seeds" (roasted and salted); (*tukhm* "seed" or "egg").

<sup>زَرْدَک</sup> *zardak* "a carrot."

<sup>بَادِیْ خُرُوسَک</sup> *bād-i khurūsak* "croup"; (imitative word).

*Remark.*—*Īnak* and *ānak* <sup>یَنَک</sup> and <sup>اَنَک</sup>, the diminutives of *īn* and *ān*, signify "behold!, here is!"; (*ānak* not used in m.c.).

(e) The m.c. <sup>کُؤچُلُو</sup> *kūchūlū* or <sup>کُؤچُلِی</sup> *kūchūlī* "tiny" (for children or things in a good sense) is creeping into writing. *Kūchukū* <sup>کُؤچُکُو</sup> or *kūchūkū* "small" is less diminutive than the former.

This diminutive <sup>و</sup> is very common in m.c., as: *pisarū* <sup>پِسَرُو</sup>, *dukhtarū* <sup>دُخْتَرُو</sup>, *aspū* <sup>اَسپُو</sup>, *kitābū* <sup>کِتَابُو</sup>, etc.

*Mardū* <sup>مَرْدُو</sup> and *zanū* <sup>زَنُو</sup> are not used, but *mardakū* <sup>مَرْدَکُو</sup> and *zanakū* <sup>زَنَکُو</sup> (vulg. and local) are used to express greater diminutiveness than *mardak* <sup>مَرْدَک</sup> or *zanak* <sup>زَنَک</sup>. *Yārū* <sup>یَارُو</sup> (m.c. and vulg.) is used as "boy" is, by the Irish, and does not express diminutiveness. This suffix is called *vāv-i taṣghīr* (واو تصغیر).

(f) *Khurāsānīs*, in speaking, use the suffix *gak* <sup>کَک</sup> as a diminutive, as: *bachchagak* <sup>بَچّہ کَک</sup> "dear or tiny little child"; *barādar-gak-i shumā* <sup>برادر کَک</sup> "your small brother." Persians however look upon *Khurāsānīs* as savages.

(g) *Mashkūla* <sup>مَشکُولہ</sup> "a small *mashk* <sup>مَشک</sup>" (leather water-skin), and *mushkūla* <sup>مَشکُولہ</sup> "a small bit of musk," are formed according to no rule, and are probably the only examples of the diminutive terminations *ūla*.

## § 97. Affixed ي, and Arabic Abstract Noun.

(a) Grammarians enumerate several kinds of (*Persian*) formative ي<sup>1</sup> :—

(1) By affixing a ي (*ma'rūf* معروف) to an adjective, simple or compound, an abstract noun is formed, as: <sup>نِیکِی</sup> *nīkī* "goodness," <sup>دَانَايِی</sup> *dānā'ī* "wisdom," from <sup>نِیک</sup> "good," and <sup>دَانَا</sup> "wise": <sup>زَر بَخْشِی</sup> *zar-bakhshī* "the bestowing of gold"; <sup>جہان داری</sup> *jahān-dārī* "empire," (from <sup>زَر بَخْش</sup> *zar-bakhsh*, adj., "giving gold" and <sup>جہان دار</sup> *jahān-dār*, adj., world-holding").<sup>2</sup>

Abstract nouns are also formed by affixing this ي to nouns, pronouns, verbal roots, and past participles, etc., etc., as: <sup>پادشاه</sup> *pādishāh* "king,"

<sup>1</sup> Briefly, from all adjectives and from some participles, abstract nouns are formed by adding ي: silent *h* becomes *gī*.

From nouns, adjectives are formed by adding ي, as: <sup>پنجاه تومانی</sup> *panjāh tūmānī* "worth 50 tumans."

<sup>2</sup> A few abstract nouns and adjectives are formed by adding *alif*, as: <sup>گرمای</sup> *garmā* (m.c.) "heat, hot weather" from *garm* "hot"; <sup>سرمای</sup> *sarmā* (m.c.) "cold, or cold weather"; <sup>شایدی</sup> *shaydī*, P. "mad from love" from *shayd*, substantive: vide foot-note (2) to (b) (3).



*pādīshāhī* پادشاهی "sovereignty": *hastī* هستی "existence"; *nīstī* نیستی "non-existence"; *manī* منی "egotism."

In *hastī* هستی "existence, being" and *nīstī* نیستی "non-existence, not being," the ي is added to the 3rd pers. sing. Pres. Tense. If the adjective is compound, as: *bī-dast u pā* بی دست و پا "helpless, unweildy," the ي is usually added to the second part of the compound only, as: *bī-dast u pā* بی دست و پایی "helplessness."

Similarly in the case of a double simple adjective, the ي is usually added to the second only,<sup>2</sup> as: *tar u tāzagī* تر و تازهگی "freshness" (for this *vide* below); *past u bulandī* "ups and downs"; *bā kamāl-i qāf qādiqī* (H. B. Chap. XLI, p. 236). Compare also: *ham nishīn u ham kāsī* هم نشین و هم کاسی بلکه (Tr. H. B., Chap. XXII) "for he permitted me to sit in his presence, to eat with him, and even to smoke his pipe,—"; here, however, *ham-nishīnī* هم نشینی should be substituted for *ham-nishīn* هم نشین.

This Persian ي may also be added to some Arabic past participles. Thus from *murakhkhaṣ* مرخص "permitted to leave and licensed," comes the m.c. substantive *murakhkhaṣī* مرخصی "permission to depart, leave" which is now preferred to the correct form *rukḥṣat* رخصت.<sup>3</sup>

If the noun ends in silent ʾ, the ʾ is changed into گ, as: *banda* بند "slave," *bandagī* بندگی "bondage"; *shikasta* شکسته "broken," شکستگی *shikastagī* "fracture, also being worn out, broken down (old age)": *chūnī* چونی and *chigūnagī* چگونگی "the how and wherefore; state."

This ي is called the *yā-yi maṣḍar* یای مصدری, or the ي of the verbal noun, and also *yā-yi ismī* یای اسمی.

Such nouns are included in *ḥāṣil-i maṣḍar* حاصل مصدر, *vide* § 115.

A noun may be formed from the Imperative root of the verb by affixing ي, as: *khud sitā'i* خود ستائی "self-praise" (compound word); *vide* also § 115 (e) and (i).

(2) Nearly allied to the *yā-yi maṣḍarī* یای مصدری is the *yā-yi mushābih*, or *yā-yi muṣāḥabat* یای مصاحبت, which expresses similitude or assumption of character, as:—

زاغ بفرّ تو و همایی کزد — سرکه رسد پیش تو پایی کزد

*Zāgh bi-farr-i tu humā'i kunad .*

*Sar ki rasad pīsh-i tu pā'i kunad.*—(Nizāmi).

<sup>1</sup> *Manī*, P. "egotism," but Ar. from root مَنِي "seminal fluid"; also *bā man-i* با منی "thou art with me."

<sup>2</sup> An instance of the Persian dislike to the repetition of the same word or sound.

<sup>3</sup> *Rukḥṣat* is always used in India.

<sup>4</sup> *Maṣḍar* مصدر = source, and hence the Inf. of a Persian verb or the root in Arabic.



"At seeing thy splendour the magpie acts the *humā*,<sup>1</sup>

The head that comes near thee humbles itself (lit. acts the foot)."

In this example *humā* هُمَائِي and *pā* پَائِي both illustrate the ی of similitude. *Hātimī* حَاتِمِي "boundless generosity (from *Hātim* of Tay, famous for his generosity)."

(3) The *yā-yi nisbatī* يَائِي nisbatī indicates relationship, as: *Īrānī* ايراني. "Persian," from *Īrān* "Persia."

In Arabic, the relative ی has a *tashdīd*, as: شَمْسِي *shamsiyy* "solar"; but in Persian the *tashdīd* of the Arabic relative ی is omitted in the masculine, as: شَمْسِي *shamsī*, but restored in the feminine, as, *shamsiyya* شَمْسِيَّة.

If the substantive is Persian and ends in *hā-yi makhfi* هَائِي مخفی, a *hamza* is substituted for the *yā-yi nisbatī* يَائِي nisbatī, as: سُرْمَا *surma* "blue-black in colour": پِسْتِه *pista* "light-green, i.e., *pista* -coloured." The forms سُرْمَنِي and پِسْتَنِي however also occur, but are incorrect. Sometimes the س is changed into گ before the ی, as: خانِه *khāna* "a house," خانِگِي *khānagī* "domestic"; قلعه *qal'a* "fort," قلعه‌گِي *qal'agī* "garrison-soldier." In India the form *khānī* occurs as well as *khānagī*, vulg. *khāngī*, vide also (a) (1).

If, however, the word is Arabic, the relative adjective should be correctly formed according to the Arabic rule,<sup>7</sup> (vide Ar. Gr., Appendix); thus from بَيْضَة *bayṣa* "egg" is derived بَيْضِي *bayṣī*, Ar. "oval." The form بَيْضَة is incorrect, though occasionally used in Persian. *Nuqra* "silver" نُقْرَة *nuqra* (mod.) "made of silver"; but classically نُقْرِي is also found.

As regards the final relative ی in words like *Shirāzī* شیرازی vide p. 179 of Volume

<sup>1</sup> Called also *murgh-i dawlat* مرغ دولت. *Humā* "the Common Lammergeyer" (vide Jl. As. Soc. Beng., 1906) (not a mythical bird) is supposed to be fortunate; *humāyūn* همایون, adj. "fortunate."

<sup>2</sup> This ی is not the Arabic ي that forms Arabic relatives, as: مصري (Pers. *miṣrī*) "Egyptian," etc., though it corresponds to it.

<sup>3</sup> The "relative noun" is a substantive or adjective, as: ارْضِي *arṣī* "earthy"; مِصْرِي *miṣrī* "an Egyptian." For the Arabic pl. of these nouns vide Ar. Gr., Appendix. Similarly abstract (Ar.) nouns are formed by adding يَة, as: اِلَهِيَّة *ilāhiyyat* "God-head"; اِنْسَانِيَّة *insāniyyat* "humanity." In imitation of the Arabic, this termination is also added to Persian words, as: *khariyyat* "stupidity," also *khari*; زانِيَّة *zaniyyat* "womanliness"; *mardumiyyet*, etc., vide (1) (1). The words طفولِيَّة *tuḥūliyyat* "childhood" and كَرَاهِيَّة *karāhiyat*, etc., "aversion," are Arabic infinitives and not abstract nouns of the above class. Vide (c).

<sup>4</sup> Similarly with plural of sects, as: دَهْرِي *dahriyya* "the sect of *dahris*." عبرَانِيَّة *ʿibrāniyyat* "the Hebrew language" is the feminine of the word عبرَانِي *ʿibrānī*.

<sup>5</sup> i.e. the light-green colour of the skin of the kernel.

<sup>6</sup> But قَلْعِي "a tinman."

<sup>7</sup> Words of the form نَعْلِيَّة generally make نَعْلِي.



1, 2, p. 179 of the *Grundriss der Iranischen Philologie*. It is derived from the Pahlavi *ik*. Pahlavi *dīn-ik*, Persian *dīnī*, pious. This *ik* is derived from an older *yaka* (old Iranian) or possibly *ika*.

The Hindi *ī* is derived from a Sanskrit *ika* and other terminations. The old Iranian *yaka* or *ika*, and the Sanskrit *ika*, etc., have a common origin in the old Aryan language.

*Remark I.*—This ي is added to the native city of a person as a patronymic, but not to the name of a tribe, as: *Muhammad Hasan-i Shīrāzī* محمد حسن شیرازی “Muhammad Hasan the Shirazi (or of Shiraz)” ; but *Fath ‘Alī Shāh-i Qājār* فتح علی شاه قاجار; *Afrāsiyāb-i Turk* افراسیاب ترک; *Ghulām ‘Alī-yi Afshār* غلام علی افشار “Ghulām ‘Alī the Afshār (of the Afshār Tribe).” For things, however, the ي is added to both the city and the tribe, as: *Shāl-i Kirmānī* شال کرمانی “a Kirman shawl” and *qālī-yi Afshārī* قالی افشاری “an Afshār carpet.”

The Persians, however, say *mardum-i Kirmān* مردم کرمان (not *Kirmānī*) “the people of Kirman,” and *zanhā-yi Shīrāz* زنهای شیراز “the women of Shīrāz (and not *Shīrāzī*).”

*Remark II.*—The Ar. ordinal ثانی *ṣānī* (for ثان <sup>1</sup>) “second” does not end in the relative ی; there is no *tashdīd*, neither in the masculine nor in the feminine: ثانیة *ṣāniya* the feminine of ثانی; also means “a second of time.” *Yahūdī* یهودی (P.) has for its feminine *Yahūdiyya* یهودیه “a Jewess”; also, “Judea”; and for its plural *Yahūd* یهود “the Jews.”

The forms *bayṣavī* بیضوی (for *bayṣī* بیضی <sup>2</sup>) “elliptical” and *Baṣrāvī* بصرای (for *Biṣrī* بصری) though used in Persian are incorrect; *vide* Notes on Ar. Grammar.

*Remark III.*—This ی is sometimes added unnecessarily to an adjective, as: *dūst-i qadīmī* دوست قدیمی (m.c.) and *dūst-i ṣamīmī* دوست صمیمی: *īn-hā qadīmī*<sup>3</sup> *shuda* and اینها قدیمی شده اند (m.c.) “these have become antiquated.”

This ی might be considered the *yā-yi nisbat* یای نسبت, or perhaps the *yā-yi zā'id* یای زاید.

*Remark IV.*—This ی can be added to the Infinitive, as: *navishtanī*, adj. (m.c.) “manuscript” = خطی *khattī*. *Navistanī* نوشتنی is also the Future Participle “that has to be written”; *vide* (b) (1).

<sup>1</sup> The Arabic ordinals from 2 to 10 inclusive are formed on the measure of ثانی.

<sup>2</sup> *Bayṣī* in Persian “whiteness, purity,” but in Arabic “elliptical.” In mod. Persian *tukhm-murghī* تخم مرغی “oval” and “elliptical.”

<sup>3</sup> The Indian Parsis are divided into two classes, *rasmī* رسمی (adj.) “the moderns” and *qadīmī* قدیمی “the old-fashioned.”

<sup>4</sup> In India *qalamī* قلمی.



*Remark V.*—From دہلی or دہلی “Delhi,” دیہلی *Dihlavī* “a man from Delhi.” From مصطفیٰ comes مصطفی, also مصطفوی modern and corrupt.

*Marvazī* مروزی ‘a man of Marv’ is an irregular form of *Marghazī* مرغزی ‘a man of Margh’ (the supposition being that Margh was the ancient name of Marv); and *Rāzī* رازی ‘an inhabitant of Ray’ is derived from *Rāz* راز the older name of the city.

From *Kāshān* کاشان is formed *Kāshī* کاشی ‘an inhabitant of Kāsh,’ and from *Badakhshān*, *Badakhshānī* بدخشانی or *Badakhshī* بدخششی (of *Badakhsh*).

If this ی is affixed to the Arabic *kunyat* کنیه, the words *abū* ابو, *ibn* ابن disappear; thus, from *ibn-i Zubayr* ابن زبیر is formed *Zubayrī* زبیری, and from *Abū Hanīfa* ابو حنیفہ comes *Hanafī* حنفی.

*Remark VI.*—Another form of the Arabic relative termination, chiefly used in technical or scientific terms, is —انی as: جسمانی *jismānī* “corporeal” (no *tashdīd* in Persian on the final ی); روحانی *rūhānī* “spiritual”; نورانی *nūrānī* “bright, luminous”; نفسانی *nafsānī* “psychologic, etc.”; vide notes on Ar. Gr., Appendix.

(4) The *yā-yi maf'ūl* یای مفعول or ی of the object, expresses some person or thing being affected by some act, as: دست خطی *dast khattī* “signed”; لعناتی *la'natī* “cursed.”

(5) The *yā-yi fā'il* یای فاعل is the ی of the agent in such words as: جنگی *jangī* “warrior”; حکمتی *hikmatī* “man of science.”

(b) Other descriptions of ی are:—

(1) The *yā-yi liyāqat* یای لیاقت, or *yā-yi qābiliyyat* یای قابلیت, ‘the ی of fitness’; this is the ی added to the Infinitive, as: سوختنی *sūkhtanī* “fit to be burned”; vide Remark IV.

(2) The *yā-yi wahdat* یای وحدت, ‘the ی of unity,’ and *yā-yi tankīr* یای تذکیر, ‘the ی of indefiniteness’; vide § 41.

(3) The *yā-yi khitābī* یای خطابی, or ‘ی of address,’ is the ی of the 2nd person singular of the verb, as: کردی *kardī* “thou madest”; نیکِی *nīk-ī* “thou art good.”<sup>1</sup> This second ی is, however, usually distinguished as, یای اثبات *yā-yi iḡbāt-i fi'l*.

(4) The *yā-yi mutakallim* یای متکلم, or ‘ی of the speaker,’ is (in Arabic phrases) the affixed pronoun of the 1st person sing., as: ربّی *ilāhī* or ربّی *rabbī*

<sup>1</sup> In *Yā Rabb tu Karīm-ī va karīmī karam ast* یا ربّ تو کریمی و کریمی کرم است “Oh God, thou art generous and generosity is clemency,” the accent distinguishes the first *karīm-ī* from the second which is a substantive *karīmī*.



“my Lord”<sup>1</sup>; *mushfiq-i* “my friend.” This ي is also called *yā-yi mulālafatī* “the *yā* of courtesy (or benignity).”

(5) The *yā-yi ṣifat* *بای صفت*, or ‘*y* of qualification,’ is the ي that is followed by the relative particle *که*, and gives the force of the demonstrative pronoun; *vide* § 42 (b) for other names of this ي.

(6) The *yā-yi zā'id* *بای زائد*, or ‘redundant ي,’ occurs in the Imperative after a quiescent *alif* or *و*, as: *bi-gushāy* *بکشاى* for *bi-gushā* *بکشا* “open this”; *bi-gūy* *بگوی* for *bi-gū* *بگو*. Also in other words as in *کارگر* (for *کارگر*) “a clever workman”; *vide* also (a) (3), Remark III.

(7) The *yā-yi ishbā* *بای اشباع*, ‘the ي of satiating or filling up,’ is the ي of poetical license used to eke out the measure of a verse as when an *izāfat* is lengthened into *ī*:—

زمین شوره سنبل بر نیـارد      درو تخم عمل ضایع مگردان

The metre is *مقاعیلن مقاعیلن فعول* and the *izāfats* after *زمین* and *تخم* have therefore to be pronounced long.

(8) The *yā-yi istimrārī* *بای استمراری*, or ‘*y* of repeated action,’ is the ي added to the Preterite tense to form the Past Habitual<sup>2</sup>; *vide* p. 225.

(9) The *yā-yi ma'rūf* *بای معروف* is the ي pronounced *ī* (as in ‘police’); so named by the Arab invaders because they were *acquainted* with its sound.

(10) The *yā-yi majhūl* *بای مجهول* is the ي classically<sup>3</sup> sounded like *e*; so named by the Arabs because the sound was *unknown* to them.

(11) The ي preceded by *fatha* and pronounced like the English diphthong *ai* in ‘aisle’ or *ey* in ‘they,’ is called *yā-yi sākin-i maftūh mā qabl*, i.e., ‘quiescent ي,’ its preceding letter being movable by *fatha*.

(12) The *yā-yi izāfat* *بای اضافت*, or *yā-yi izāfī* *بای اضافی*, is the ي that is the substitute for the *izāfat* after the weak consonants<sup>1</sup> and *و*, as in *مدای نی* and *بوی گل*.

*Remark I.*—The ي in adverbs of time may be either the *yā-yi vahdat* *بای وحدت*, or else what might be called the *yā-yi taqrīb* *بای تقریب* “the *yā* of approximation,” as in *عصری بود که بخانه آمدم* ‘*aṣr-i būd ki bi-khāna āmadam* (m.c.) “it was about evening when I reached home”; ‘*aṣr-i* may also mean “one evening, an evening; this night” (Scottice, ‘the night’). In *shab-i ṣubh-i bāyad bi-yāyad* *شبى صبحى باید بیاید* (m.c.) “he must be here one of these nights or mornings, i.e. in a few days,” the ي may be either *yā-yi vahdat* *بای وحدت*, or the *yā-yi taqrīb* *بای تقریب*.

<sup>1</sup> With verbs, and certain particles that resemble verbs, this Arabic ي becomes

*نہی* “verily”; *ضربنی* “he struck me.”

<sup>2</sup> Obsolete in Persian colloquial, but preserved in the speech of Afghanistan and India.

<sup>3</sup> Preserved by Indians and Afghans.



*Remark II.*—*Yā* is sometimes substituted for *alif*, as : *yarmaghān* یرمغان for *armaghān* ارمغان (class. and m.c.) “a present.”<sup>1</sup>

(c) Arabic abstract nouns of quality are formed:—

(1) By adding *īyyat*:—

*First* to nouns. Strictly speaking these are formed by adding the feminine ۛ to the relative adjectives, as : *al-hūt* “divinity” : *ضدّية* “being discordant” ; *انسانية* “humanity ; politeness.”

*Second* to adjectives, as : *مكينة* “poverty.”

*Third* to participles, active and passive, as : *منعمية* *mun'imīyyat* “bestowment” ; *مجردية* *mujarradiyyat* “being in solitude.”

*Fourth* to particles, as : *كيفيت* from *كيف* “how?” : *ماهيت* “substance,” from *ماهو* *mā-huw* “what is it?”

(2) This Arabic termination is even added to Persian words, as : *خريت*. Other Persian forms are *افضليت* - *معشوقيت* - *شهريت* - *خيريت* ; *vide* p. 400, footnote 3, and notes on Ar. Gr., Appendix.

Words formed by this addition are called *مصادر جعلی* “artificial infinitives.”<sup>2</sup>

*Remark I.*—In the same way, the Persian words *pādshāhat* (Indian) and *nazākat* نزاکت are formed on the Arabic measure of *najābat* نجابت, *hamāqat* حماقت.

*Remark II.*—If the feminine termination ۛ is added to an adjective terminating in a single *ی*, there is no *tashdīd*, as : *عالي*, fem. *عالية*, but *على* “high” has of course for its feminine *عليه*.

### § 98. The Terminal ۛ.

(a) In Persian the terminal ۛ is of two kinds, viz. *ظاهر* *ẓāhir*, “manifest” (i.e. sounded), and *مخفی* *makhfī* or *مخفی* *mukhtafī* “hidden” (i.e. mute). The former may be preceded by any one of the short vowels, as : *rāh* “road,” *andūh* اندوه “grief” ; *farbīh* فربه “fat,” and is consequently sounded.<sup>3</sup> As already stated, final ۛ when mute is unsounded and transliterated *a* : it is considered a vowel by some Grammarians.<sup>4</sup>

<sup>1</sup> Also *rūh-āvurd* روه آورد (class.) and *sawghāt* سوغات ; all mean a present brought back from a journey.

<sup>2</sup> Infinitive in the sense of the Arabic Grammar, i.e., verbal noun.

<sup>3</sup> *Panja* “claws, grasp,” but *panjah* (for *panjūh*) “fifty.”

<sup>4</sup> After silent ۛ, the *izāfat* assumes the form of *hamza*, but after sounded ۛ, it is written in the ordinary manner, viz. *kasrah* کسره. Mute ۛ should be, but is not always, dropped in writing before the *hā* of the plural.



The final § in Arabic words though aspirated in Arabic as in *kalimah*, the pausal form of *kalima*, become silent in Persian, thus *kalima*; the *fatha* of *mīm* drops out.

(b) Mute or silent § is added to :—

(1) A noun to form a noun that bears a relationship or resemblance to it, as: *dast* دست “hand,” *dasta* دسته “handle”; *garm-āba* گرمابه = *hammām*; *āvāza* آويزة “reputation; singing”; *chahār-chūba* چهار چوبه “frame” (of door, picture, etc.); *āftāba* آفتابه “ewer.” This § is called *hā-yi mushābahat* “the § of resemblance.”

(2) It is added to both stems of the verb to form substantives. Thus from *bastan* بستن (Imp. stem *band*) “to bind” comes *bandā* بنده “a slave,” and from *dīdan* دیدن (shortened Inf. *dīd*) comes *dīda* دیده “eye”: *girīstan* گریستن (*giri*) “to weep,” *giryā* گریه “lamentation”; *nālīdan* نالیدن (*nāl*), *nāla* ناله “complaint”; *shukūfa* شکوفه “blossom”; *larza* لرزه “trembling” from *larzīdan* لرزیدن; *khanda* خنده “laughter.”

This § is called *hā-yi makhfi-yi fi’lī* “the silent verbal h.”

(3) It is added to adjectives to form analogous nouns, as: *safīd* سفید (adj.) “white,” *safīda* سفیده<sup>1</sup>; *siyāh* سیاه “black,” *siyāha* سیاهه “an inventory, list of items”; *panj* پنج “five,” *panja* پنجه “a claw, a bunch of fives, grasp, possession”; but *chap* چپ “left,” *chappa* چپه “left-handed.”

(4) It is used to form adjectives or adverbs of time, age, number, etc., as: *chahārsāla*<sup>2</sup> چهار ساله “four years’ old”; *du-māha* دو ماهه “two months’ old”; *har-rūza* هر روزه “daily”; *chahār-shaba* چهار شبه “every fourth night”; *shabān-rūza* شبان روزه “lasting 24 hours”; *du-dila* دو دل “wavering, of two minds”; *du-bāra* دوباره “once more, over again”; *chand-rūza* چند روزه “enduring for a few days, short-lived”; *har-sāla* هر ساله “yearly”; *rūza* روزه “daily, also a fast”; *panj-shākhā* پنج شاخه “five pronged”; *du-rūya*<sup>3</sup> دو رویه “double, two-faced”; *du-marda*<sup>4</sup> دو مرده “of two men” (task, work, etc.). This § is called *hā-yi nisbat* های نسبت.

<sup>1</sup> *Safīda-yi* (or *sapīda-yi*) *subh* سفید صبح “the dawn”; *siyāhi-yi chashm* سیاهی چشم (m.c.) “the black of the eye,” but *siyāha-yi hisāb* سیاهه حساب (m.c.) “a list of the account, statement.”

<sup>2</sup> Subs. *chahār-sālagī* چهار سالگی, *panj-sālagī* پنج سالگی, etc., etc., “the state of being four and five years’ old.”

<sup>3</sup> *Du-rūya sipāh* دو رویه سپاه “the opposing (facing) armies.” *Du-rūya* دو رویه sometimes means in two ranks, but whether facing each other or one behind the other is doubtful.

<sup>4</sup> *Mī-dānistam chand-marda ballāj būdam* (m.c.) = “I knew my limitations; capabilities.”



(5) The feminine form of some Arabic past participles is used substantively in Persian, as: *mujassama* مجسمه "a statue", from *mujassam* "embodied": it is really a feminine agreeing with *ṣūrat*, etc., understood: محوطه "an inclosure." This is also the "h of resemblance"; vide (b) (1).

(6) In such words as *shāhāna* شاهانه "fit for a king (or kings)": *mardāna* مردانه, etc., the *ṣ* is called by some native grammarians *hā-yi liyāqat* های لیاقت "the h of fitness or suitability," and is supposed to be added to the noun in the plural (*shāhān*, etc.).

*Āna* آن, however, occurs as a separate suffix, as in *ghurẓāna* غرضانه "in a self-interested manner"; *dastāna* "glove": *sālāna* "yearly"; vide § 108.

(c) Further uses of mute *ṣ* are:—

(1) To form the past participle, as: *rafta* رفته "gone" (pl. *raftagān* رفتگان "the departed, the dead"). This *ṣ* is called *hā-yi mukhtaṣi* های مختصی *maṣ'ūl* "the silent h of the passive participle."

When, however, the participle is past active, as: *shunīda guft* شنیده گفت "having heard he replied," the *ṣ* is called *hā-yi atf* های عطف "copulative *ṣ*" and is considered equal to the conjunction و "and," as: *shunīd va guft* شنید و گفت.

(2) It is used to form the agent (a present participle) of the verb, as: *navīsanda* نویسنده "writer" (also part. "writing") and is then called *hā-yi mukhtaṣi* های مختصی *fā'iliyyat* "the silent *ṣ* of agency."

(3) It is used to form the feminine of Arabic words, thus *malik* "king"; *malika* "Queen" (in Arabic *malikah*). This *ṣ* is called *hā-yi tānīs* های تانیث.

*Remark.*—In Persian, this feminine *ṣ* is considered a silent *h*, but not so in Arabic, thus *malikat* ملكة (and *malikah*) Ar.

(4) To form the diminutive of nouns, vide § 96 (b) (3) and Remark.

*Remark I.*—The final mute *ṣ* of a Persian word sometimes becomes ق in Arabic, thus *pista* پسته, P. "a pistachio-nut" is *justaq* جُستَق in Arabic.

*Remark II.*—The final *ṣ* is sometimes redundant, as in *chāra* چاره: کینه *kīna*.

### § 99. The Suffixes بان *bān* or وان <sup>1</sup> *vān*; وانه *vāna*; and اُون *ūn* and وَن *vān*.

(a) These suffixes are said to be a corruption of *mān* مان, contracted from *mānanda* ماننده "remaining" (also "resembling").

They are more probably the Sanskrit suffix *vān* or *wān*, and are, according to Platts, in O. P. and Zend *pāna*.

<sup>1</sup> *Gūṛī-mān* or *gūṛī-bān* گازیون or گازیبان Hindustani, "driver of hackney-coach, etc."



(b) This suffix added to substantives forms substantives, as:—

(1) باغبان *bāghbān* (m.c.) “gardener”; دروان *darvān* (m.c.) “porter”; پاسبان *pāsbān* “sentry, watchman”; شتربان *shuturbān* “camel-man (in charge of camels)”; سایه بان *sāya-bān* “a shelter (from sun, rain, etc.)”; (this last is usually written سابیان): گریبان *girībān* “collar of a coat” (that which guards the neck گری).<sup>1</sup>

(2) To nouns it forms adjectives, as: مهربان *mihr-bān* “kind” (in m.c. *mihrabān* <sup>1</sup>).

(3) *Gardūn* گردون “the wheel of heaven”; *wāzhūn* وژون “inverted”; *humāyūn* همایون “fortunate.” *Vān* ون, and *vāna* وناه (and *ūn*), are also affixes forming substantives of relation, as: *parvāna* پروانه “moth (feather-like)”; *astarvāna* استروانه, *astarvan* استرون, *satarvan* سترون, etc. (lit. mule-like) “barren, a barren woman”; *pulvān* پلوان (bridge-like) the raised path or partition in a field.”

### § 100. The Suffixes *gar* گَر, *gār* گَار, *gārī* گَارِی, *kār* کَار.<sup>2</sup>

(a) The Persian suffix *gār* گَر is the old Persian suffix *kāra*, Sanskrit *kār*: it signifies “doer or maker,” as: *khidmat-gār* خدمتگار “performer of service, attendant”; *parvardagār* پروردگار “one who provides nourishment, i.e. God (also a king)”; *kām-gār* کامگار “successful”; *āmūz-gār* آموزگار (m.c.) “teacher”; *rūz-gār* روزگار “time, etc.”; یادگار *yād-gār* (in m.c. *yād-i-gār*) “souvenir”; گناهگار *gunah-gār* or گناهکار *gunāh-kār* “sinner”; سازگار *sāz-gār* also سازکار *sāz-kār* (class.) “agreeing with (of food, climate).”

*Remark.*—In *yād-gār* یادگار “memorial, souvenir,” etc., the idea of agency is not marked.

In *rūz-gār* روزگار “time; fortune” it is even less prominent.

(b) *Gar* گَر is a similar suffix, in Zend *kara* and in Sanskrit *kar*: it is probably connected with, or contracted from, *kār* کَار, *gār* گَار, etc.; vide (a). It has the signification of the English suffix *-er*. Examples: زرگر *zargar* “goldsmith (or a worker or maker in gold)”; تانگار *tavāngar* “rich”; کارگر *kār-gar* “one skilful in business; also taking effect (as of medicine, of an oration, etc.)”; کیمیاگر *kīmiyā-gar* “an alchemist.”

<sup>1</sup> *Mihr*, P.: Sanskrit *mitr* or *mitra* or *mihira*. By affixing a ی *yā-yi maṣḍar* or *yā-yi muṣḥabāhat*, vide § 97 (a) (1) we get further substantives, as: *shutur-bānī* شتربانی “the work or office of camel-man”; *mihrbānī* مهربانی “kindness.”

<sup>2</sup> *Humā* هما or *humāy* همای the Lammergeier or Ossifrage, a bird anciently revered.

<sup>3</sup> All are connected with the verb کردن *kardan*, P. “to do,” Sanskrit *kartum*, and give the idea of actor or action.

\* Sometimes written as: آفریده گار - پرورده گار.



*Remark I.*—It should be noticed that *gar* گر generally signifies a maker, while *gār* گار indicates a performer.

*Remark II.*—By adding a formative ی, the suffix *garī* گری is formed which signifies "art, business," as: *ū shikār-chī-garī namī-dānad* او شکارچی گری نمی داند (m.c.) "he knows nothing about the business of a *shikārī*." In India *bāwar-chī-khāna-garī* بارچی خانه گری "the culinary art."

If two words occur together, it is usual to add the suffix to the second only, as: *Bābī u' Ṣūfī-garī* بابی و صوفی گری "the Babi and Sufi religions."

(c) *Kār* کار "work" is another suffix sometimes interchangeable with *gār* گار.

*Bad-kār* بدکار "evil-doer"; *jafā-kār* جفاکار "oppressor"; *gunāh-kār* گناه کار (in India *gunāh-gār*) "evil-doer, sinner"; *taqṣīr-kār* تقصیر کار "one who has committed a fault."

Possibly in *āmūz-gār* آموزگار and *kām-gār* کامگار, etc., the affix is substituted for *kār* کار.<sup>3</sup>

### § 101. Ār آر, dār در, āl آل.

(a) By cutting off the final ن of the Infinitive<sup>1</sup> and adding *ār*, verbal nouns are formed:—

(1) Indicating action, as: *guftār* گفتار "speech"; *kirdār* کردار "works (as opposed to words)"; *dīdār* دیدار "seeing, sight."

(2) This termination sometimes gives the sense of an agent, as: *kharīdār* خریدار (m.c.) "buyer"; *firīštār* فریشتار "deceiver"; *parastār* پرستار "a worshipper (class.); a nurse (modern)."

(3) Occasionally this termination is found in concrete nouns, as: *kushtār* کشتار (m.c.) "anything killed (also slaughter); classically anything slain in sacrifice"; *murdār* مردار "carrion, i.e. anything that has died of itself; also (m.c.) anything killed otherwise than with the orthodox Muslim rite."

<sup>1</sup> If, however, the suffix be added to both words, then the copulative و must be pronounced *va*, as: *bābī-garī va ṣūfī-garī* بابی و صوفی گری: vide also 97 (b) (3), foot-note (3). Similarly *taqṣīr u gunāh-kār* or *taqṣīr-kār va gunāh-kār* تقصیر و گناه کار or تقصیر کار و گناه کار.

<sup>2</sup> Also *taqṣīr-wār* تقصیروار, *taqṣīr-dār* تقصیردار and *taqṣīr-mand* تقصیرمند.

<sup>3</sup> By adding ی, substantives like *khidmat-gārī* خدمت گاری "service, office of attendant"; *zargārī* زرگری "the business of goldsmith"; *kārgārī* کارگری "skill (in doing or making anything)" are formed.

<sup>4</sup> According to Platt's (Hindustani Grammar) the suffixes are *tār*, and *dār*, added after cutting off *dan*.

<sup>5</sup> Note—not *kardār* as might have been expected.

<sup>6</sup> *Farūshanda* فروشنده (m.c.) not *farūkhār* فروختار: *farībānda* فریبنده (m.c.).



(4) Some adjectives with a passive signification are formed by this suffix, as: *girištār* گرفتار "taken captive; arrested."

(5) *Dīvār* دیوار "wall" is said to be derived from *dāv* <sup>1</sup> داور "stratum" and *ār*.

(b) *Dār* دار is the Imperative stem of *dāshtan* داشتن "to have, to hold," and in compounds generally signifies "holder, keeper," as: *pīshānīdār* پیشانی‌دار (m.c.) "fortunate"; *āb-dār* <sup>2</sup> آب‌دار (m.c.) "a man who looks after tea, pipes, etc.,"; *hiṣṣa-dār* حصه‌دار (class.) "share-holder."

It is also used in forming adjectives from nouns, as: *pīch-dār* پیچ‌دار "twisted."

If the noun be a compound of two synonyms, the affix is added to the second noun only, as: *pīch u kham* پیچ و خم "twists," <sup>1</sup> *pīch u khamdār* پیچ و خم‌دار "twisted"; *aql u hūsh-dār* عقل و هوش‌دار "intelligent, etc."

*Remark.*—The Infinitive itself can be used as verbal noun, as: *āmadan-i man* آمدن من "my coming"; vide § 115 (h).

The shortened infinitive can also be used as a verbal noun, as: *kharīd u farūkht* خرید و فروخت "buying and selling"; *az guft-i ū man īn kār kardam* (m.c.) "I did this at his instigation"; vide § 115 (j) (k).

(c) *Āl* آل is a relative suffix that forms substantives, as: *changāl* چنگال "claw; fork"; *dumbāl* دنبال "tail, after-part."

In *zangāl* زنگال "rust" (for *zangār*, the letters *l* and *r* being interchangeable) the termination appears to be redundant.

## § 102. The Turkish Affixes *Jī* چي or *chī* چي, *Bāsh* - *Tāsh* or *Dāsh*

باش - تاش - داش<sup>4</sup>

(a) The Turkish affix *chī* affixed to a noun, forms a noun of the agent or a noun indicating possession; it occurs chiefly in modern Persian. Example: *qūsh-chī* قوش‌چي "falconer"; *bandūq-chī* بندوق‌چي "a musketeer"; *shikār-chī* شکارچي "a shikārī"; *qāṭir-chī* قاطرچي "a muleteer"; *qehve-chī* قهوه‌چي "a servant who prepares coffee."<sup>5</sup>

In Persian this *chī* چي appears to be applied to professions only.

<sup>1</sup> By *imāla*, *dīv*.

<sup>2</sup> *Ābdārī* ابداری is a mule with saddle-bags fitted for a journey: lamp, tea-materials, pipe, etc., etc.; also called *nahār-dār* نهار‌دار.

<sup>3</sup> Or *bā* *aql u hūsh* با عقل و هوش.

<sup>4</sup> *Chī* has much the same signification as *wālā* in Urdu. In the Uighur dialect of Turkish (Kashghar and Yarkand), this suffix is added to the Future participle of Infinitive to signify the agent, and to a noun to signify profession, as: *zakāt-chī* "custom's official."

<sup>5</sup> The business of one servant, as guests are continually dropping in.



If the substantive end in *z*, the *z* is dropped, as: *khizān-chī* خزانهچی "treasurer"; *mash'al-chī* مشعلچی "torch-bearer (in India dish-washer, scullion)"; *parvānchī* پروانهچی "one who writes *parwānas*, or Government orders, etc."

After a soft letter like *chī* چي in m.c. sometimes becomes *jī* جي, as: *bāstānjī* بوستانچی "a gardener"; *miyānjī* میانچی "a mediator." Possibly *jī* instead of *chī* is commoner in Tehran owing to Turkish influence.

For the forms *shikār-chī-garī* شکارچیگری, *qūsh-chī-garī* قوشچیگری etc., vide § 100 (b) Remark II.

(b) A few compounds are formed by the Turkish words *bāsh* "head," and *tāsh* or *dāsh* "companion," as: *qizil-bāsh* (lit. red-headed) "a soldier; a Persian; *Qizil-bāsh*; etc., etc."; *yūl-dāsh* "a guide"; *beg-tāsh* or *khwāja-tāsh* "fellow-servant."

### § 103. Dān دان.

The affix *dān* دان signifies something that holds, or contains, a vessel, as:—*namak-dān* نمک دان "a salt-cellar"; *qalam-dān* قلمدان (m.c.) "a pen-case"; *khāk-dān* خاکدان (m.c.) "the grave"; *kumāj-dān* کماجدان "a copper cooking-pot"; *anfiyya-dān* انفیه دان (m.c.) "snuff-box."

*Remark.*—Compounds with the suffixes *dār* دار, and those mentioned hereafter that signify 'place,' as: *kada* کده - *khāna* خانه - *stān* ستان - *zār* زار - *gāh* گاه - *shon* شن - *bar* بار (as in *rūd-bār*), etc., form 'Persian compound nouns of place' (اسم ظرف مرکب).

In Arabic the 'noun of time and place' has special forms, as: *maqal* مقل "place of slaughter, a vital spot"; *mashriq* مشرق "the East" (time or place of rising); *masjid* مسجد "mosque."

Those 'nouns of place' that signify 'abounding in' (formed by the suffixes *zār* زار, *sār* سار, *bār* بار, *lākh* لاکھ - - - are sometimes distinguished by the term *ismāy kharat* اسمهای کثرت 'nouns of excess.'

Such words as *la'natī* لعنتی "cursed" are included under اسم مفعول. For اسم مفعول اصلی, vide § 68 VIII.

§ 104. *Zār* زار, *sār* سار, *stān* ستان or *istān* استان, *lākh* لاکھ, *kada* کده, *gāh* گاه, *ābād* آباد, *gard* گرد -, *khāna* خانه, *shon* شن, *nā* نا.

(a) The affix *zār* زار signifies abounding in, as:—

(1) *Namak zār* نمکزار "salt-ground (where nothing grows)"; *shūra-zār*

1 In Arabic مشعل, but in Persian also مشعله.

2 *Jī* is a Western Turkish form of *chī*.

3 A long box with a sliding drawer that contains pens, an inkpot, and scissors with specially-shaped handles, for cutting the paper. Some *qalam-dāns* قلمدان are beautifully painted and are very costly.

4 Originally used for baking a kind of bread in fat.

5 In Persian *anfiya* انفیه without *tashdid*.

6 Compare حکمنی 'skilful': vide § 108 (a) Remark.



کارزار *ālaj-zār* "saltpetre ground"; *ālaj-zār* "meadow"; *kūr-zār* "field of battle" (place of deeds); *gul-zār* (m.c.) "any garden."

(b) The affix *sār* سار has the same meaning, and forms substantives and adjectives, and denotes plenty, magnitude, similitude, or possession, as:—

(1) *Kūhsār* کوه سار "hilly"; *chashma-sār* چشمه سار "a place full of springs"; *sharm-sār* شرم سار "full of shame."

*Remark I.*—*Sang-sār kardan* سنگسار کردن "to stone a person."

*Remark II.*—In *rukhsār* رخسار "cheek," the termination appears merely to modify the word *rukḥ* رخ "face (m.c.)."

(2) It also denotes "like," *khāk-sār* خاکسار "like dust, base; low-born"; *shāh-sār* شاهسار "like a king, kingly."

(3) It is used for *sar* "head," as:—*sag-sār* سگ سار (old) "dog-headed"; *subuk-sār* سبکسار "light-headed; also unburdened by luggage"; *nigū-sār*, or *nigūn-sar* نگو سار or نگونسار, in classical Persian = "one who hangs the head from shame"; but in modern Persian only "inverted (= *sar-nigūn*)."

(c) The affix *stān* ستان or *istan* استان signifies "place," and is derived from the Sanskrit *sthān* "place." The former is used after a substantive ending in a vowel and the latter after a consonant, as: *bū-stān* بوستان "a garden (place of scent)"; *Hindūstān* هندوستان "India"; *gulistān* گلستان "garden" (place of roses or flowers); *qabristān* قبرستان "grave-yard"; *Farangistān* فرنگستان "Europe."

In a few words the termination gives the idea of time, as: *tābistān* تابستان "summer"; *zamistān* زمستان "winter"; *bahāristān* بهارستان "spring."

*Remark.*—As regards the termination *ān* آن found in so many names, M. Chodzko writes:—

"Quelques érudits persans m'ont assuré qu'anciennement le formatif du pluriel *ān*, donnait aux mots primitifs le même sens géographique que leur *stān*; i.e. qui est très probable; car *ān* veut dire aussi: propriété de, appartenant à; ez *ān* hūd, de son propre avoir, de ce qui lui appartient. Examples:—

*hemadan* همدان nom d'une ville, *ārdelān* آردلان nom d'une province, *gilān* گیلان nom d'une province, *māzenderān* مازندران de même, *āz̄ar* آذر

1 *Chaman* is an artificial lawn or any stretch of good grass or a meadow, etc., *ālaj-zār* علفزار a green spot covered with weeds and grass.

2 *Kūhistān* کوهستان means country with big mountains; *kūhsār* کوهسار "hilly."

3 With the formative *khāk-sār* خاکساری "humility."

4 Also *Hind*.

5 For the adverbial termination *ān* (bāmādān بامدادان, nāgāhān ناگاهان, and *rāstān* راستان) (Afghan), etc. vide Adverbs.



*azer-bijān* de même, *desht-i hāverān*, le desert de Hāverān, doivent, suivant ces érudits, être traduits: les Hemeds, les Ardels, les marais (jil), la contree dans la quelle (ender) il y a beaucoup de grands (māz) arbres ou des chênes (mazu), les adorateurs ou les enfants (big-beêé) du feu (āzer), les déserts de l'Occident (hāver), etc."

*Remark.*—In poetry *istān* is sometimes pronounced *sitān*, as: *gulsitān* گلستان, for *gulistān* گلستان.

(d) The affix *lākḥ* لاخ signifies "place," or "numerous, copious," as:—*sang-lākḥ* سنگلاخ (m.c.) "a stony place; rocky, stony": *dīv lākḥ* دیولاکḥ "a demon-haunted place."

(e) *Kada* کد signifies "habitation, house," and as the last number of a compound, "place," as:—*Ātash-kada* آتش کد (m.c.) "temple of the Magi"; *may-kada* می کد (m.c.) "a tavern"; *mātam kada* ماتم کد (class.) "house of mourning"; *but-kada* بت کد "an idol temple."

*Remark.*—In *kad-khudā* کدخدā "a married man, a householder"; *kad-bānu* کدبانو "a housewife, a good manageress," the prefix is an abbreviation of *kāda* کد.

(f) *Gāh* گاه (Sanskrit *gātu*) is an affix denoting:—

(1) "Place," as:—*Khvāb-gāh* خواب گاه "bedroom, also a cloth valise for bedding"; *takht-gāh* تخت گاه (m.c.) "an open-air platform for sitting on"; *farūd-gāh* فرود گاه (m.c.) "halting place"; *nishīman-gāh* نشیمن گاه (m.c.) "a seat"; *ārām-gāh* آرام گاه (m.c.) "a resting place."

(2) "Time" as:—*Shām-gāh* शाम گاه "the evening time"; *ān-gāh* آن گاه (m.c.) "then"; *pasāngāh* پس آن گاه "after that"; *bī-gāh* بی گاه "untimely, out of season." *Sukhan na-bāyad guft magar āngāh ki maṣlahat bāshad* (class. and modern) سخن نباید گفت مگر آن گاه که مصلحت باشد; *vide also* § 116.

(g) The word *ābād* آباد suffixed to a noun denotes a city or place of abode, as: *Bahrām-ābād* بهرام آباد (Bahram Town).

The adjective *ābādān* آبادان is not used in forming compounds.

(h) The affix *gird* or *gard* گرد, found in a few names of towns, appears to have a similar signification, as: *Bahrām-gird* بهرام گرد; *Yazdijurd* یزد جرد (for *Yazdigird*).

In *Dārāb-kard* داراب کرد (near Shiraz), the suffix is perhaps a corruption.

<sup>1</sup> Also *sang-lākḥa* (m.c.) and *sangistān* (m.c.).

<sup>2</sup> In m.c. *mātam-khāna* or *mātam-sarā* ماتم خانه or ماتم سراي.

<sup>3</sup> *Gāh* گاه is sometimes contracted into *guh* گه; (not to be confounded with *guh* گه which means "human excrement").

<sup>4</sup> *Ābād kardan* آباد کردن "to cultivate a place, or found a town": *ābādī* آبادی "cultivation; also the condition of being populous or inhabited."



(i) *Khāna* خانه "house" as a suffix has a somewhat similar meaning to *kada* کد and *gāh* گاه, as: *kār-khāna* کارخانه "factory"; *rūd-khāna* رودخانه properly "bed of a river"; and hence "a river."<sup>1</sup>

(j) The suffix *shan* شن added to nouns, also forms a noun of place, as: *gul-shan* گلشن "a rose-garden or rose-bed." In *rawshan* روش (for *rawzan*) "window" it is a corruption.

(k) *Nā* ن (sometimes *nāy* نای) is added to nouns or adjectives, as: *tang-nā* تنگ "a narrow place"; *tāz-nā* or *fiz-nāy* نیز نای (class.) "the prominent part of the sword edge that does the work (lit. place of sharpness)"; *āb-nā* آبنا "strait."

In Indian Persian, this suffix is often written نائی.

*Remark.*—*Nā* ن is also added to some adjectives to form substantives of cognate meaning, as: *darāz-nā* درازنا (class.) "length."

### § 105. *Ūmand* اومند, *Wand* وند, and *Mand* مند, *Nāk* ناک, *Āk* آک.

(a) *Mand* مند is a suffix joined to nouns, generally to form adjectives, and signifies "possessor of, possessed of," as:—

*Khīradmand* خردمند "possessed of wisdom, wise"; "*aqlmand* عقلمند "intelligent"; *sūd-mand* سودمند "profitable"; *tanū-mand* تنومند "strong." In *arjumand* (ارجمند) (also *arjmand*) "noble," and *barūmand* برومند "fertile, fruitful," the suffix is a form of *mand*.

*Wand* وند is occasionally found for *mand* مند, as in *khvīshā-wand* خویشاوند "kinsman"; *pūlād-wand* پولادوند "hard (like steel)"; *khudā-wand* خداوند "master."

(b) *Nāk* ناک added to substantives, forms an adjective of quality, as:—  
*gham-nāk* غمناک "sad"; *khawf-nāk* خوفناک "frightful"; *khatar-nāk* خطرناک "dangerous"; *dard-nāk* دردناک "painful."

(c) *Āk* آک is a termination used to form some substantives from verbs, as: *pūshāk* پوشاک "raiment" from پوشیدن; *khurāk* خوراک "food" from خوردن; *sūzāk* سوزاک "gonorrhoea."

*Remark.*—In *maghāk* مغاک "ditch; low place, etc.," from *magh* مغ "depth," and *tabāk* تباک "fever," the termination, apparently the same, is termed a 'relative suffix' by native Grammarians; vide § 115 (c).

### § 106. *Bār* بار and *Yār* یار.

(a) (1) The suffix *bār* بار signifies 'abounding in,' as: *zang-bār* زنگبار, i.e. *Zangibār* ('abounding in blacks'); *rūd-bar* رودبار (class.) "channel of a river"; *sang-bār* سنگبار (old) "abounding in stones, stony."

<sup>1</sup> There is hardly a river in Persia. Any dry 'nāla' that becomes a stream after rain, is called رودخانه *rūd-khāna*.

<sup>2</sup> With the formative ی, *khīradmandī* خردمندی.



(2) *Bār* بار is also the root of باریدن and signifies "raining, scattering," and is used to form compounds, as:—*gaubar-bār* گوهربار "scattering pearls"; *shakar-bār* شکربار "raining sugar, mellifluous."

(3) *Bār* بار is also a substantive signifying "load," and is also used in compounds, as: *pur-bār* پربار "fruitful (of fruit trees)"; *sar-bār* سربار (m.c.) "a small extra load on a transport animal."

In a few adjectives, the suffix takes the form of *yār* یار, as: *bakhtyār* بخشیار "fortunate" (also *bakht-āvar*, *bakht-var* or *bakhtūr*, and *bakht-mand*); *hūsh-yār* هوشیار or *hūshyār* هشیار "full of senses, intelligent."

§ 107. *Avar* آور (contracted آر); *Var* ور, and *vār* وار; *Gān* گان; and *Mān* مان

(a) The affixes *āvar* آور, and *ār* ار, which are used in forming adjectives from substantives, are from the verb آوردن "to bring" and signify "bringing, producing, or displaying," as:—*dil-āvar* دلآور "brave (displaying heart)"; *zūr-ār* زورآر "strong (bringing strength)."

In *sālār* سالار "chief," the suffix is the same, but contracted.

(b) Related to the above mentioned are *vār* وار and *var* ور and *vāra* واره; these suffixes mean "endowed with, possessed of, full of," as:—*dānīsh-var* دانش ور (m.c.) "learned"; *ummīd-vār* امیدوار "hopeful; a candidate"; *gūsh-vār* (or *gūsh-vāra*) گوش وار "a ear-ring (becoming or adorning the ear)"; *shāh-vār* شاهوار "befitting, or worthy of a king, kingly"; *zarra-vār* ذره وار "like an atom"; *jān-vār* جانوار "an animal (possessed of life)"; *sukhan-var* سخنوار "eloquent"; *nām-var* نامور "famous." In *musht-vāra* مشتواره "handful, the measure of a hand," the *s* is redundant.

In *dilār* دلیر (also *dil-āvar* دلآور) "brave," is another contraction of the same suffix.

*Remark.*—The suffix *vār* ور is sometimes redundant, as: *sazā-vār* سزاوار "worthy."

In *ranjūr* رنجور "sick," the suffix is perhaps the same as *var*.

(c) The suffix *gān* گان signifies similitude, as: *khudāygān* خداگان "a great lord; happy."

It also, like *vār* وار, signifies "worthy of," as: *rāygān* رایگان (رایگان) "worthless (fit to be cast on the road)"; *shāy-gān* شایگان (for *shāh-gān*) "fit for a king"; *bāzār-gān* بازرگان (for *bāzār-gān*) "merchant."

<sup>1</sup> *Gaubar-bārī* گوهرباری subs. with the formative ی.

<sup>2</sup> In India generally, but vulgarly, *hoshīyār*.

<sup>3</sup> With the formative ی, *dil-āvarī* دلآوری.

<sup>4</sup> All adjectives may be used as adverbs, but adjectives in *vār* وار and *ānā* آن are specially adverbial in their signification.

<sup>5</sup> In India pronounced *Khūdā-e-gān*; *rā-e-gān*, *shā-e-gān*, etc.



Remark.—*Dihqān* دِهقان is the مَعْرَب of *dihqān* دِهگان or *dih-khān* دِهخان.

In *girdgān* گردگان "walnut" the suffix is perhaps a corruption of گون "like."

(d) *Mān* مان "like," as: *ās-mān* آسمان "sky" (like a revolving 'mill-stone'); *mih-mān* مهمان "guest." In *shādmān* شادمن the suffix seems to mean "continuity": شادون or شاد = "glad" (i.e. temporarily happy). *Musalmān* مسلمان is by some said to stand for *muslim-mān*, by others to be a corruption of the Persian pl. of *muslim*, and by others to be a corruption of the Arabic plural.

§ 108. *Āna* آنه; *Ina* ينه, *In* ين; and *Ān* آن and *Ān* آن *Rā*; and *Vāv* و.

(a) The inseparable suffix *āna* added to nouns or adjectives signifies "like"; as an adjective it is usually applicable to things, not to persons, as:—

*Mardāna* مردانه "like a man, manly"; *dīv-āna* دیوانه "mad (like a *dīv*)"; *rūbāhāna* روباهانه "fox-like (in behaviour); wily"; *zanāna* زنانه "feminine, peculiar to women"; *zishtāna* زشتانه "in an ugly manner"; *ziringāna* زیرگانه "in a smart or clever manner"; *dast-āna* دستانه "glove"; *rūzāna* روزانه (adj.) "daily"; vide also § 43 (aa) and § 98 (b) (6).

It can also be added to Arabic adjectives 'ajizāna عاجزانه "helplessly, in a helpless or humbled manner."

*Kāghaz-i dūstāna* کاغذ دوستانه "a friendly letter" (but not *mard-i dūstāna* "a friendly man"); *dūstāna* دوستانه could, however, be used as an adverb, as: *dūstāna kār kard* دوستانه کار کرد "he acted in a friendly manner."

In *khawfnāk-āna pūrsīd* خوفناکانه پرسید (m.c.) "he enquired fearfully," the Persian affixed *nāk* ناک added to the Arabic substantive *khawf* خوف, forms an adjective "fearful," applicable to persons; while the additional affix *āna* آن forms an adverb or an adjective applicable to things. *Tarsnāk-āna* ترسناکانه has the same signification, but its compounds are all Persian.

(b) (1) *In* ين and *ina* ينه are two more formative elements used for forming adjectives of relation (*nisbat*), as:—*zarrīn* زرین (m.c.) "golden, made of gold" from *zar* زر gold; *sīmīn* سیمین (m.c.) "made of silver": *pashmīn* پشمین, adj. "made of wool," or *pashmīna* پشمینه, subs. "a woollen stuff";

<sup>1</sup> All adjectives may be used as adverbs, but those in *tūr* and *āna* are specially adverbial in their signification.

<sup>2</sup> *Rūzina* (class.) "daily; daily pay, pension."

<sup>3</sup> In modern Persian *sīm* means "wire"; the Arabic word نقره *nuqra* is used for silver and طلا *tilā* for gold: but *khaylī zar dūrad* (m.c.) "he is very rich"; *zar-varag* زر ورغ (m.c.) "gold leaf."



*pūstīn*<sup>1</sup> پوستین "an Afghan sheep-skin coat"; *pūstīna*<sup>2</sup> پوستینه (adj.) "made of skins"; *pīshīn* پیشین "of former times"; *dirīna*<sup>3</sup> دیرینه (m.c.) "old, ancient: نقره کهن (rare) "of silver" (also نقره کهن, also نقره کهن and نقره کهن).

*Remark.*—Adjectives formed by the terminations *āsā* آسا, *-āna* انه, etc., signifying "like," or by *fām* فام, *gūn* گون, etc. "colour," are classed as *ism-e tashbīh* اسم تشبیه "nouns (adjectives) of similitude."

(2) The termination *īn* ين also denotes resemblance in colour, as: *zumurrādīn* زمردین "emerald green"; *zarrīn* زرین "golden coloured"; *bulūrīn* بلورین "like crystal or made of crystal." It also forms superlatives.

*Remark I.*—From *sang* سنگ "stone" comes *sangīn* سنگین "heavy," but *sangī* سنگی "made of stone."

*Remark II.*—The suffix *īn* ين also forms the superlative degree, but in *pīshīn* پیشین and *pasīn* پسین it seems to have a comparative sense.

It is also added to the cardinal numbers, as: *avvalīn* اولین; vide § 48 (c).

(c) The suffix *ān* آن, like the suffix *īn* ين, is used to form relative adjectives and nouns as in *biyābān* بیابان "desert" (from *āb* آب); *pāyān* پایان "end"; *kūhān* کوهان "horse-saddle; camel-hump."

The suffix in *pīshānī* پیشانی "forehead" is probably formed from this *ān*.

This suffix is found in names, as: *Irān* ایران and *Tūrān* توران; *Isfahān* اصفهان; *Māhān*<sup>6</sup> ماهان (near Kerman).

In *ābādān* آبادان "inhabited," it appears to be redundant.

In *ṣubḥgāhān* صبحگاهان, *bāmdādān* بامدادان, *yagān yagān* یگان یگان, *bahārān* بهاران the suffix is adverbial.

In *jāvidān* جاویدان and *jānān* جانان it is adjectival.

(d) *Ān* آن joined to some substantives forms relative nouns, as: *rīman* ریم (adj.) from *rīm* ریم "pus, matter," etc.; *jūshan* جوشن "coat of mail" from *jūsh* جوش "a ring (in a coat of mail, etc.)."

It is sometimes pleonastic, as: *pādāshan* پاداشن for *pādāsh* پادشاه; *zībān* زیبان for *zībā* زیبا; *sūn* سون for *sū* سو "side, direction"; *lafchan* لافچن for *lafch* لافچ "thick-lipped, camel-lipped."

<sup>1</sup> *Pūstīn darīdan* پوستین دریدن (class.) "to blab out a secret" and *pūstīn kandan* (class.) or *dar pūstīn-i kas-i uftādan* انگشتان کسی افتادن (class.) "to backbite" are classical idioms.

<sup>2</sup> *In pūst-i mīshīna ast ya buzīna?* این پوست میشینه است یا بزینه (m.c.) "is this a sheep or goat's skin?"

<sup>3</sup> *Dir* دیر "late," but *yār-i dirīna* یار دیرینه "an old friend."

<sup>4</sup> *Ān-i nisbat*.

<sup>5</sup> *Ir* ایر and *Tūr* تور are said to have been sons of *Farīdūn*.

<sup>6</sup> Always pronounced *Mūhūn*.



(e) According to native Grammarians a final *r* is added to some substantives for *nisbat*, as: *angushtar* انگشتَر "ring" from *angusht* انگشت "finger"; *lahar* لهر "tavern" from *lah* ل "wine."

(f) Native Grammarians give instances of final formative *vāv* (*vāv-i fā'iliyyat* و و فاعلیت) in *patū* پتو, from *pat* پت "goat's hair, wool"; (*pattū* in India is a woollen stuff, but *patū* پتو in Persia "a blanket"); *shāshū* شاشو "piss-a-bed"; *rīshū* ریشو "bearded": the last, however, is probably a corruption.

### § 109. *Āgīn* آگین, or *Gīn* گین.

*Gīn* گین is a contraction of *āgīn* آگین from *āgandan* آگندن "to fill"; *gīn* and *āgīn* therefore signify "filled with." They are used as suffixes to nouns, to form possessive adjectives, as:—*gham-gīn* غمگین "full of grief, sorrowful"; *khashm-gīn* خشمگین "angry"; *sharm-gīn* شرمگین "ashamed"; *ambar-āgīn* انبر آگین "full of amber"; *surma-gīn* سرمگین (class) "full of *surma* (or antimony for the eyelashes)"; *khirad-āgīn* خرد آگین (m.c.) "wise."

### § 110. The Formative *ā* (alif ۱)

(a) This inseparable suffix forms adjectives and participles from verbal roots, as, from *dān* دان the root of *dānistān* دانستن "to know", *dānā* دانا "learned"; *gūyā* گویا; *bīnā* بینا; vide also § 70 (a).

It is added to adjectives to form abstract nouns as: *garmā* گرما "heat," *sarmā* سرما "cold"; *pahnā* پهنا "breadth" (also *pahnā-i* پهنائی).

*Remark.*—The following examples illustrate the forms that are included under the title of اسم فاعل مجامعی "Irregular Present Participle," as distinguished from the اسم فاعل اصلی (or قیامی) "the Real or the Regular Present Participle" in—*anda* اندا: دانا "knowing"; حکمتی "skilful"; خریدار "purchaser"; دزد "thief" (Imp. rt.); (سند و فریاد =) فریادوس "hearer of complaints"; علم دوست "fond of learning"; کم عقل "of little sense"; خردمند "servant"; خوش گو "of pleasing speech"; ناتوان "feeble"; "a wise man"; دردمند "painful"; شتریان "camel-man"; ناجر "king"; "hard as steel"; پهلوان "hero"; خدایوند "Lord"; بندوقچی "rifleman"; دردناک "painful"; پهلوان "hero."

Under this head are also included such words as: جاسوس "spy"; جلاد "executioner"; کریم "kind"; شومیر "mischievous," etc. Also, of course, the Arabic Present Participle of the form فاعل, as: ظالم "tyrant."

1 *Sharm-rū* شرم رو "shy, bashful."

2 This verbal *alif* is called *Alif-i fā'iliyyat* الف فاعلیت.

3 Many of these are also اسم صفت مرکب "compound adjectives."

4 The "participle" formed by adding an Impera. root to a noun is generally called اسم فاعل توکیدی (or مرکب).



(b) Some adjectives expressing fulness and completeness are formed by inserting an *alif* between the two compounds, as: *lab-ā-lab* <sup>1</sup> لبالب "lip to lip; also brimful"; *sar-ā-sar* <sup>2</sup> سراسر "entirely"; *gūn-ā-gūn* <sup>3</sup> گوناگون "of many colours, variegated"; *sar-ā-pā* سراپا "from head to foot, cap-a-pie." Vide also § 140 (h) (5), (6), (7) and foot-note.

(c) Prefixed to some Persian words it signifies privation, as: *ajumbān* اجنبان "motionless, fixed."

(d) *Alif* is used to form the vocative singular. When used to summon or to attract attention it is called *alif-i nidā* <sup>4</sup> الف نداء "the *alif* of calling." When used in the vocative of distress, as in *darīghā* دروغا "alas!" it is called *alif-i nudba* <sup>5</sup> الف ندبه "the *alif* of plaint."

For the different kinds of *alif*, vide § 2.

(e) *Bukhārā* بخارا is said to be derived from *bukhār* بخار (Zand) "wisdom, learning," because of the learning that prevailed there. Some native grammarians style this final *ā*, *alif-i vasfiyyat* <sup>6</sup> الف وصفیت, and give as further examples *zibā* زیب and *gandā* گندا: in these, however, the *alif* appears to be that of the participle [vide § 2, Remarks II].

§ 111. *Fām* <sup>4</sup> فام, (*Pām* پام and *Wām* وام); *Gūn* گون; *Charta* چرته.

(a) The suffix *fām* فام (rarely پام or وام) indicates "of the colour, form, or likeness of," and is affixed to both substantives and adjectives: *siyāh-fām* سیاه فام (m.c.) "blackish"; *la'l-fām* لعل فام "somewhat ruby-coloured"; *nīl-fām* نیل فام "bluish"; *zumurrud-fām* زمرد فام "rather like the green hue of an emerald"; *kuhl-fām* کحل فام = *miṣl-i surma* <sup>5</sup> (مقل سرمه).

Instead of فام, sometimes بام is found, as: *sapīd-bām* سپید بام "whitish."

(b) *Gūn* گون signifies "colour, species, form, fashion, etc.," and in compounds "of the colour of": *lāla-gūn* لاله گون "poppy-coloured, scarlet"; *gul-gūn* گلگون "rose-coloured"; *gūn-ā-gūn* <sup>6</sup> گوناگون "of various colours, also, of various sorts."

*Gūna-ash zard shuda* گونه اش زرد شده "he's become pale (from sickness)."

(c) *Charta* چرته, sometimes written *charda* چرده and also *jarta* جرته, means "colour, hue," and occurs in a few compounds, as: *zard-charda* زرد چرده and

<sup>1</sup> Syn. *lab-riz* لبریز "overflowing." *lab-bi-lab* لب لبب "lip to lip."

<sup>2</sup> Or *sar-bi-sar* سر بر سر: *aḥ bi-dih va bisitān-i man sar-bi-sar mi-guzārad* <sup>3</sup> اده و بستان من سر بر سر میگذارد (m.c.) "my income and expenditure are equal."

<sup>3</sup> Syn. *rang-ā-rang*.

<sup>4</sup> In Persian *f* and *p* are often interchangeable; *pīl* or *fil* "elephant"; *sapīda* سفیده, *saḥīda* سفید, "white": *pām* or *wām* are not used in modern Persian as suffixes; but *wām* or *pām* (m.c.) "debt."

<sup>5</sup> *Kuhl* or *surma* "antimony, collyrium."

<sup>6</sup> *Gulhā-yi gūn-ā-gūn* گلهاي گوناگون "various coloured flowers"; *kutub-i gūn-ā-gūn* کتب گوناگون "books by various authors"; *murgh-i bā-parhā-yi gūn-ā-gūn didam* <sup>7</sup> مرغی با پرهای گوناگون (m.c.) "I saw a bird of many colours."



*zard-charta* زرد چرته (old) "yellow coloured" (not used of people). According to some grammarians this affix is found only in the word *siyāh-charda* سیاه چرده.

(d) *Rang* رنگ is also used, as: *gul-rang* گل رنگ, *sabza-rang* سبزه رنگ, etc., vide § 112 (f).

(e) In old Persian *dīz* دیز and *dīza* دیزه are also found for *dīs* دیس, as: *hab-dīz* شب دیز "night-coloured, black"; "the name of Khusrau's horse."

These suffixes are now obsolete (منفروک).

§ 112. *Āsā* آسا, *Sā* سا; *Sān* سان; *Vash* وش, etc.; *Das* دیس, *Dīs* دیس; *Vand* وند.

(a) *Sā*<sup>1</sup> سا and *āsā* آسا are affixes signifying "like," as: *mushk-āsā* مشک آسا "scented like musk"; *ambar-sā* عنبر سا "resembling amber (in scent)"; *sihr-sā* سحر سا "like magic"; *mard-āsā* مرد آسا "like a man, manly."

*Remark.*—These suffixes must not be confounded with *sā* سا from *sāyidān* سائیدن "to rub," and *āsā* آسا from *āsūdan* آسودن (m.c. intr.) "to be satisfied, refreshed, etc.," both of which also occur in compounds, as: *jabha-* (or *jabīn-*) *sā* جبهه سا or چپین سا "rubbing the forehead on the ground, making a profound reverence"; *rūh-āsā* روح آسا "soothing the mind."

(b) *sān* سان has the same signification as the suffix *āsā* or *sā*, and is probably akin to the Sanskrit *samān* and the Hindi *sā*. Examples: *shīr-sān* شیرسان (class.) "like a lion"; *sham'-sān* شمع سان (m.c.) "like a candle"; *khurshīd-sān* خورشید سان (m.c.) "like the sun" (also *khurshīd-wār* خورشید وار); *yak-sān* یکسان (m.c.) "alike."

*Remark.*—*Sān* سان sometimes stands for *istān* استان, as: *khārsān* خارسان (class.) for *khāristān* خارسندان (m.c.) "a thorny place."

In modern Persian *sān-i qushūn dīdan* سان قشون دیدن "to review an army"; *īmrūz sarbāzhā sān dādand* امروز سربازها سان دادند, or *az sān guzashtand* از سان گذشتند (m.c.) "the troops were reviewed."

(c) (1) *Vash* وش (*pash* پش or *fash* فش; obsolete), is an affix signifying "like," as: *māh-vash* ماه وش (m.c.) "like, or beautiful as, the moon"; *ghuncha-vash* غنچه وش "like a bud (of a pretty mouth)"; *qamar-vash* قمر وش (class., rare); *farishta-vash* فرشته وش (m.c.) [also *farishta-sān* فرشته سان (m.c.) or *farishta-vār* فرشته وار (m.c.)].

<sup>1</sup> Probably connected with the Hindi *sā* (*kālā-sā* "black-looking"; *mujh-sā* "like me"; *dev kā sā* "like a demon").

<sup>2</sup> In modern Persian *āsūda kardan* آسوده کردن and *āsūda shudan* آسوده شدن.

<sup>3</sup> *Sān* سان is Eastern Turkish: in Uighur it signifies the total (in number). The Qazvāq use *sān* سان for either ten or a hundred millions (the author is uncertain which).



(2) In place of *vash*, are sometimes found *fash* and *pash* (but not in modern Persian), as : *shāh-fash* شاه فش "like a Shah"; *sarv-pash* سرو پش "like a cypress."

Native Grammars also give the form *bas*, as : *shīr-bas* شیر بی "like a tiger."

(d) *Das* دس and *dīs* دیس are also suffixes signifying "like," which are used to form adjectives, as : *khurdīs* خردیس "like the sun"; *māh-dīs* ماه دیس "like the moon"; *das* دس has the same signification as *dīs* دیس, but is very rarely used.

*Remark.*—The Zardushtis sometimes write *Khudā bī das va damān ast* خدا بی دس و دمان است (old Persian) = "God is eternal."

(e) *Vand* وند "like," as : *Khudā-vand* خداوند "like God, lord, possessor"; hence by contraction *khāvand* خاوند "master, husband"; *pūlād-vand* پولادوند "hard as steel, also the name of a hero."

This suffix is also used for *mand* مند "possessed of," as : *dawlat-vand* دولت وند = *dawlat-mand* دولت مند.

*Remark I.*—The word *āvand* آوند "furniture," especially "kitchen furniture (as pots and pans)", appears to be derived from *āb* آب "water," and *vand* وند (old) "experiment; labour; praise; vessel; vase; cup."

*Remark II.*—These nouns and adjectives of similitude, formed by the suffixes *āsā* آسا, *vash* وش, *sār* سار, *āna* آند, *gūn* گون, *vand* وند, *mān* مان, etc., are styled اسم تشبیه.

*Remark III.*—*Kirdār* کردار is also used to form adjectives of resemblance : *farishta-kirdār* فرشته کردار "like an angel."

### § 113. The Suffix *um* اُم .

The termination *um* اُم added to the cardinal numbers forms the ordinals, as : *chahār-um* چهارم "fourth"; *bīst-u haftum* بیست و هفتم "the twenty-seventh."

Note that in a compound number the termination is added to the last only.

### § 114. The Termination *-ish* یش .

This termination added to the Imperative root forms abstract nouns, as : *dānish* دانش "knowledge" from *dānistan* "to know"; *bīnish* بینش (m.c.) "sight" from *dīdan* (root *bīn*) "to see"; *jūshish* جوشش (m.c.) "boiling"; *āzmāyish* آزمایش (m.c.) "proving"; *ārāyish* آرایش (m.c.) "adornment"; *nikūhish* نکوهش (m.c.) "reproaching, blaming," also *sar-zanish* سرزنش (m.c.).

<sup>1</sup> Called *shīn-i masdarī* شین مصدری, or *shīn-i masdar*. Radical *sh*, as in the word *یش* is called *shīn-i aslī* شین اصلی.



## CHAPTER XII.

### § 115. Verbal Nouns, and Nouns and Adjectives derived from Verbs.

(a) The Imperative root of the verb is sometimes a substantive, as from *sūkh<sup>1</sup>tan* سوختن (tr. and intr.) "to burn", *sūz* سوز<sup>1</sup> (m.c.) "burning, inflammation"; *ranjīdan* رنجیدن "to be grieved", *ranj* رنج "grief"; *bi-dih u bi-stān-i man*<sup>2</sup> بدی و بستان من (m.c.) "my expenditure and my income"; *bidih-kār* بدی کار (m.c.) "debtor"; *bistān-kār* بستان کار (m.c.) "creditor."

(b) A few of the verbs ending in *ūdan* آوردن form substantives ending in *ān* آن, as: *farmān* فرمان<sup>3</sup> "an order" from *farmūdan*; *paymān* پیمان "promise" from *paymūdan* "to measure; to travel."

*Remark.*—*Āsān* آسان, however, is an adjective "easy" (from *āsūdan*).

(c) A few nouns are formed by adding *āk* اک to the imperative stem, as: *sūzāk* "gonorrhoea," vide § 105 (d).

(d) For nouns derived from verbs and terminating in silent *z*, vide § 98 (b) (2).

(e) Some nouns, generally compounds, are formed by adding a *yā*, or *hamza* and *yā*, to the Imperative stem, as: *had-gū<sup>4</sup>i* حد گوئی; *rakht-shu<sup>5</sup>i* رخت شویی; *bidih* (m.c.) "debt"; *bidihī* (m.c.) "revenue of a district"; *shinavā<sup>6</sup>i* شنوائی "power of hearing"; *gūy* گوی (obs.), vide § 97 (1).

In *bīnā<sup>7</sup>i* بینائی the termination is added to the verbal adjective بینا.

For *jahāndārī* "sovereignty," vide § 97 (a) (1).

(f) For *ish* added to the Imperative stem, as: *āfarīnish* آفرینش "creation" from *āfrīdan*, vide § 114.

(g) For verbal nouns in *ār* آر, as: *dīdār* دیدار "seeing," vide § 101 (a) (1).

(h) The Infinitive alone, affirmative or negative, can be used as a noun, as: *az dād u faryād kardān hīch fā<sup>8</sup>ida-i nīst* از داد و فریاد کردن هیچ فائدی نیست (m.c.) "there is no use in screaming and crying out": *az nā guftan-i<sup>9</sup> in ḥarf khaylī pashīmān-am* از نا گفتن این حرف خیلی پشیمانم (m.c.) "I am very sorry I did not mention this."

In *bar mā tākhtan āvurdand* بر ما تاختن آوردند "they charged us," the Infinitive is used as an object.

<sup>1</sup> *Sūzīsh* سوزش is commoner.

<sup>2</sup> *Bistān* for *bisitān*.

<sup>3</sup> Arabic broken plural *farāmīn* فرامین. *Farmān* فرمان has become anglicized under the guises *firmaun*, *firmand*, *phirmaun*, etc., etc.

<sup>4</sup> Or *fā<sup>8</sup>ida* (without ی of unity).

<sup>6</sup> In modern Persian *ā* is often prefixed instead of *ū*, vide (q).



Poetically, and sometimes in m.c., this Infinitive can be used in the plural, as:—

از پریدنهای رنگ و لژ طپیدنهای دل عاشق بیچاره هر جا هست رسوا میشود

*Az parīdanhā-yi rang u az lapīdanhā-yi dīl*  
*‘Āshiq-i bīchāra har jā hast rusvā mī-shavad.*

“By his changings of colour, and the beatings of his heart,  
 The wretched lover compromises himself wherever he is.”

*Īn āmadan-hā va raftan-hā-yi mā ḡamar na-kard* آمدنهای ما ثمر نکرد (m.c.) “these comings and goings of ours produced no result”; but it would be better to substitute here *āmad u raft-i bisyār* for the plural Infinitive: خوردنها *guh-khurdan-hā* is a common expression in m.c.

(i) For compound nouns formed from the Imperative stem by affixing *ی*, vide § 97 (a) (1). Further examples:—

From بوئیدن “to smell” comes *būy* بوی “scent”; from پوئیدن intr. “to traverse” comes *pūy* پوی (but *pūy mī-kunad* میکند (m.c.) “he is searching”); from روئیدن intr. “to grow,” *rūy* روی; from موئیدن intr. “to mourn,” *mūy* موی; شویی و شویی *shusht u shūy* “washing, etc.”; *rakht-shūy* رخت شوی “a washerwoman,” but *rakht-shūy* رخت شویی “washing clothes: the act or state of being a washerwoman.”

(j) It was stated in (a) that the Imperative root is sometimes a noun. Similarly the Preterite stem (or shortened Infinitive) is sometimes a noun, as: *sar-navisht* سر نوشت “destiny”; *guzasht kardan* گذشت کردن “to pardon, let off”; *rīkht* ریخت “the casting; form”; *dīd u bāz dīd* دید و باز دید “visiting and returning visits”; vide also § 116 (j).

(k) Sometimes the Preterite stems or shortened Infinitives of two verbs, with or without the copula و, are used as a substantive, as: *dād u sitad* داد و ستد (m.c.) “commercial transactions”; *kharīd u farūkht* خرید و فروخت “commerce”; *āmad ū shud* آمد و شد, or *āmad u raft* آمد و رفت, or in m.c. also *raft u āmad* رفت و آمد: *guft u shunīd* گفت و شنید (Syn. *guft-u-gū*). These forms are sometimes in m.c. used in the plural, as: *dād u sitadhā-yi ū ziyād ast* داد و ستدهای او زیاده است “he has extensive dealings.”

<sup>1</sup> *Lawḥ-i Maḥ/ūz* لوح محفوظ “the Preserved Tablet,” on which the decrees (سر نوشت) of God regarding men are recorded. In the Qur’ān the term is used for the Qur’ān itself. The law tablets of Moses are called *ahwāḥ*.

<sup>2</sup> *Būz-dīd* باز دید can be used alone (for the return visit), but not *dīd*: *bi-dīdan-i ū raftam* دیدن او رفتم (m.c.) not *dīd* “I went to visit him.”

<sup>3</sup> Compare Hindi *len den*.

<sup>4</sup> Or *kharīd farūkht* خرید و فروش; also *kharīd u farūsh* (m.c.).

<sup>5</sup> *Qīl u qāl* قیل و قال “noise of taking” is somewhat similar; *qīl*\* Ar. “it was said” and *qāl*\*, Ar. “he said,” are coupled by the Persian conjunction *و* (in Arabic و *wa*): vide § 116 (c) Remark on doubled words.



(l) Sometimes both stems of the *same* verb are used to form a noun with or without the copula و, as: *guft-u-gū* گفت و گو, or *guft u gūy* گفتگوی, or *guft-gū* گفتگو, [= *guft u shunīd*, 'vide' (k)] "conversation"; *just-jū* or *just u jū* جست و جو "search" (or *just u jūy*).

This form, also, can have the usual plural.

(m) Sometimes in modern Persian two Imperatives of different verbs are used, as: *bi-gīr u bi-kush* بگیر و بکش, subs. (m.c.) (seize and kill) "arresting"; *bi-gīr u bīzan* بگیر و بزن (rare) (seize and beat) "tumult, noise," or *gīr u dār* گیر و دار, or *dār-gīr* دارگیر "tumult, confusion, trouble"; *bi-gīr u bi-band* بگیر و ببند (m.c.) "tumult."

(n) Sometimes the Imperative stems alone are used, as: *gīr u dār* گیر و دار (m.c.) "tumult": *vide* (m); *tak-ā-pū* تکاپو (m.c.) "searching"; *tak-ā-daw* تکادو "running."

(o) Sometimes the Imperative stem of the same verb is repeated,<sup>2</sup> as: *kash-ma-kash* کش مکش "pulling different ways; also quarrelling" (*kash ma-kash dāshtan*): *bi-kush u bi-kush* بکش و بکش "fighting, rowing (crying 'kill and kill')"; *kash-ā-kash* کشاکش (m.c.) "a struggling"; *kashā-kashī* کشاکشی (old) "allurement, attracting" (*kashish*, subs. m.c. "attracting").

(p) For the Noun of Agency *farūshanda* فروشنده "seller"; *gū-yanda* گوینده "speaker," etc.; *vide* § 43 (r), and :—

سازنده کار مرده و زنده تویی      دارنده این چرخ پراگنده تویی

*Sāzanda-yi kār-i murda u zinda tu-ī*

*Dāranda-yi īn charkh-i parāganda tu-ī.*

"Who framed the lots of quick and dead but Thou ?

Who turns the troublous wheel of heaven but Thou " ?

(O. K. 471 Whin.).

(q) The suffix ی added to an Infinitive (as *kardani*, pl. *kardani-hā*) forms nouns and adjectives. Examples: *īn zurūf rīkhtanī hast* این ظروف ریختنی هست (vulg.) "these vessels have been cast"; *īn rang pukhtanī, na shustanī* این رنگ پختنی, نه شستنی (vulg.) "this has been coloured by boiling not merely dipping"; *īn sūkhtanī ast* این سوختنی است (m.c.) "this is for burning"; *khurdanī-hā* خوردنیها (m.c.) "food, eatables"; *Maṣīh dar dunyā āmadanī būd* مسیح در دنیا آمدنی بود (m.c.) "Christ had to come into the world"; *īn khāna kharāb-shudanī na-dārad* این خانه خراب شدنی ندارد (m.c.) "this house is so strong it will not go to ruin."

<sup>1</sup> This alif is called *alif-i 'aṭf* الف عطف. Also *tak u pūy* تک و پویی

<sup>2</sup> For force of repetition, *vide* 'doubled words.'

<sup>3</sup> مرد باید که در کشاکش دهر      سنگ زبرین آسیا باشد

*Mard būyad ki dar kashākash dahr*

*Sang-i zirīn-i āsyā bāshad.*



The negative is formed by prefixed *nā* نـ as: *nā-guftanī* ناگفتنی (m.c.) "unfit to be uttered"; *nā-shunīdanī-hā* ناشنیدنیها (m.c.) "things unfit to be heard"; vide also § 116 (m).

In modern Persian, however, *nā* can be substituted, as: نشنیدنیها.

(r) The Past Participle, Persian or Arabic, can stand for a noun, as:—

از حادثهٔ زمان آید و از مرچهٔ و چونیست پایندهٔ می‌رس  
این یک دمهٔ نقد را فنیست میدن<sup>2</sup> از رفتهٔ و می‌دیش و از آید و می‌رس

*Az hādīsa-yi zamān-i āyanda ma-purs*

*Va'z har chi rasad chu nīst pāyanda ma-purs*

*In yak-dama naqd rā ghanīmat mī<sup>1</sup>-dān*

*Az rafta mayandīsh vaz āyanda ma-purs*

"Ask not the chances of the time to be,  
And for the past, 'tis vanished, as you see;  
This ready-money breath set down as gain,  
Future and past concern not you or me."

(O. K. 278 *Whin.*).

*Rafta* رفته and *āyanda* آید "what is past" and "what is to come," hence "the Past" and "the Future."

آن به که بجام باده دل شاد کنیم و از آمده و گذشته کم یاد کنیم

*Ān bih ki bi-jām-i bāda dil shād kunīm*

*V'az āmada u guzashta kam<sup>3</sup> yād kunīm*

"'Tis well to drink, and leave anxiety  
For what is past, and what is yet to be."

(O. K. 308 *Whin.*).

Vide also Example in (p).

*Guzashtagān* or *murdagān* مردگان or گذشتگان "the dead"; vide also § 43 (r).

*Muḥarramāt* محرمات "things forbidden; black clothes"; *maḥṣūrīn* محصورین "the besieged"; *manẓūr* منظور (m.c.) "aim; objection, view, intention"; *maktūb* مکتوب "written; a letter"; *al-maktūb* المكتوب "Holy Writ."

*Remark.*—Persian nouns derived from verbs are called اسم مصدر ترکیبی "compound verbal nouns," or حاصل بالمصدر (or حاصل مصدر) as opposed to the real Infinitive when used as a noun, which is then styled اسم مصدر اصلی, or اسم مصدر حقیقی.

<sup>1</sup> In original *zamāna* زمانه perhaps a misprint for *zamān-i* زمان.

<sup>2</sup> Note continuative Imperative.

<sup>3</sup> *Kam*, negative; not "less", but "not."



The Past Participle, however (used as a noun), is not called *hāsil-i maṣḍar*.

A few Persian nouns of instrument (اسم آلت) are by some grammarians included in the *hāsil-i maṣḍar* حاصل مصدر, as: پیمانه "a cup, a measure" and آستره "a razor," but this seems to be an error.

## COMPOUND WORDS.

### § 116. Compound Substantives.

(a) Persian abounds in compound words chiefly substantives and adjectives.

Compound substantives are formed as follows:—

(b) A compound noun analogous to such English compound as cart-horse, is formed by the juxta-position of two nouns (in the English order) without *izāfat*,<sup>1</sup> as: *ruz-nāma* روزنامه "newspaper"; diary; account of daily expenditure"; *jahān-panāh* جهان پناه "Asylum of the World (in addressing the Shah in writing or speaking)"; *āsh-paz khāna* آشپز خانه (m.c.) "cook-house"; *shab-khūn* شبخون (class.) "night attack"; *barf-āb* برف آب "snow-water from the hills"; *shutur-murgh* شتر مرغ properly the "Ostrich" (but wrongly applied to other birds); *gul-barg* گلبرگ (poet.) "rose-petal"; but *gul-i barg* گل برگ (m.c.) "any non-flowering plant with coloured or variegated leaves"; *khāvar-zamīn* خاور زمین (class.) (or *mashriq-zamīn* مشرق زمین) "the Orient"; *gharq-āb* غرق آب "deep water"; *miyān-pācha* میان پاچه (m.c.) "a certain portion of the breeches"; *tah-jur'ah* ته جرعه "dregs."

This compound is styled *murakkab-i mazjī* (مركب مزجي).

*Remark I.*—In some Arabic-Persian compounds the second part of the compound is tautological, as: *saḥar-gāh* سحرگاه (m.c.) "morning," also *saḥar-gāhān* سحرگاهان (mod.); *manzil-gāh* منزلگاه (m.c.) "a stage, halting place"; *maktab-khāna* مکتب خانه "school"; *mashriq-zamīn* مشرق زمین (m.c.) "the East, Eastern Countries"; *maṭba' khāna* مطبع خانه (m.c.) "printing

<sup>1</sup> Adjectives are also formed by two nouns, as: *bakht-yār* بختیار "fortunate; rich"; شیردل *shir-dil*. Vide § 44 (b) (3).

<sup>2</sup> The words *ikhbār* and *akhbār* are also occasionally used for "newspaper."

<sup>3</sup> *Āsh-paz* آشپز "a cook." In India a cook is called *bāwar-chī* باورچی (from *bāwar*, subs. and adj., and the T. affix *chī*), i.e. "a person to be trusted"; originally an officer whose duty it was to taste the chief's food, perhaps to prove that it was not poisoned: *bāwar-chī khāna* باورچی خانه (India) "cook-house"; *bāwar-chī-garī* (India) "the culinary art."

<sup>4</sup> Better *shab-i khūn* (m.c.), also used by Firdawsi.

<sup>5</sup> But *āb-i barf* آب برف "iced water" (cooled by snow).

<sup>6</sup> But *tah-i āb* ته آب "the bottom of the water."

<sup>7</sup> Amongst Indian Grammarians incorrectly مرکب امتزاجی.



house"; *ma'bad-gāh* مَعْبَد (m.c.) "any place of worship"; *maw'id-gāh* مَوْعِد (m.c.) "appointed place of any meeting, rendezvous."

In a few compounds an adjective is prefixed to a noun, as: *bad-bū* بدبو "stench" (also adj.); *khusk-sāl* خُشک سال or *khushk-sālī* خُشک سالی "a famine year (a year of drought)"; *safid-rīsh* سفید ریش (subs. and adj.) "grey bearded; an old man."

*Remark II.*—Such compounds as *khwab-gāh* خواب گاه, etc., have already been mentioned in Derivation of Words, *vide* § 99 (a) and (b), § 100, § 101 (b), § 102, § 103, § 104.

*Remark III.*—Many compounds are formed with *sar* سر, as: *sar-chashma* سر چشمه "a spring of water," *vide* § 117 III (a) (4).

(c) Two substantives of the same signification joined by the copula, form a copulative compound noun, as: *marz u būm* مرز و بوم (m.c.) "empire, country"; *marz u kishvar* مرز و کشور (class.) = *marz u būm* (mod.); *tāb u tab* تاب و تب "heat"; *pīch u tāb* پیچ و تاب "writhing"; *nashv u namā* نشو و نما "growing (i.e. growing and increasing)"; *khār u khass* خار و خس "thorns"; <sup>1</sup> *dād u bī-dād* "crying for help" (shouting justice and injustice).<sup>2</sup>

*Remark.*—In *qīl u qāl* قیل و قال the two portions of the compound are Arabic, lit. *qīl* "it was said" and *qāl* "he said."

(d) Also two substantives of different significations may be joined either by *Vāv-i Aṭf* وِو عطف or by an *aliḥ*, as: *āb u hawā* آب و هوا "climate (water and air)"; *sayr u shikār* سیر و شکار "an outing and hunting"; *zanā shūy* زنا شوئی "wedlock" from *zan* زن "wife" and *shūy* شوی "husband"; *īn ādam miḡl-i dīv u dad* (m.c.) این آدم مثل دیو و داد "this man like a beast." In *khirt u pirt* خیرت و پیرت (m.c.) "odds and ends, small belongings," the words have separately no signification. *Zūr u shūr* زور و شور "noise and tumult" (of a waterfall, river, or of attacking soldiers entering a city, etc.). Often the second word is a 'meaningless appositive' <sup>3</sup> (*tābi'-i muḡmal* تابع مہمل, as: *shūr u shār* شور و شار = *zūr u shūr* زور و شور).

*Remark I.*—Adjectives used as substantives are also so employed, as: *garm u sard* گرم و سرد, and *talkh u shīrin* تلخ و شیرین "the ups and downs"

<sup>1</sup> نشو from Ar. نش.

<sup>2</sup> Compare also *shākḥ dar shākḥ* (adj.) "intertwined."

<sup>3</sup> Easterns attribute good or ill-health to either the water or air of a place. *Hawā* can be used alone for "climate"; *āb* alone generally means literally that the water of a place is good or bad.

<sup>4</sup> A Persian gentleman's *shikār* شکار is a sort of picnic.

<sup>5</sup> For such compounds as *tak-ā-pū* تکاپوی, *vide* § 114 (n).

<sup>6</sup> By some Persians considered a *radīfa* ردیف 'synonym.'



and "bitter and sweet" (of the world). In *zīr u zabar kardan* زیر و زبر کردن "to make topsy-turvy," the words *zīr u zabar* are in reality nouns used ordinarily as prepositions.

In *nīst u nā-būd kardan* نیست و نابود کردن "to annihilate" (to make 'is not' and 'was not') the two portions of the compound are verbs used as substantives.

*Remark II.*—The compound may consist of two Arabic words, as: *akl u shurb* اكل و شرب "eating and drinking; meat and drink"; *amrat u rafiq* امرات و رفیق "ordering of affairs"; *rafiq* [رفق] "closing a fissure, mending", and *faq* فثق "cleaving, rending". For *qāl-u-qāl*, vide (c) Remark.

(e) The contracted Infinitives of two different verbs, or the contracted Infinitive of a verb combined with the Imperative root of the same verb, together form such compound substantives as: *āmad u raft* آمد و رفت "did"; *u bāz-dīd* دید و باز دید; *guft-u-gū* گفت و گو; vide § 115 (k) and (l).

(f) For a compound noun formed from two Imperatives or Imperative stems, vide § 115 (m) (n) and (o).

(g) A Numeral or an adjective, with a substantive, form a compound noun, as:—*si-pahar* سپهر "the afternoon"; *yak-shamba* یک شنبه "Sunday"; *chahār-pā* چهار پا "a quadruped"; *chār-faṣl* فصل (m.c.) "summer-house; (open on all four sides)."

From adjectives similarly formed [vide § 98 (b) (4)], the final formative *z* is for nouns changed into *gī*, as: *panjāh-sāla* پنجاه ساله, adj. "of fifty years"; *panjāh-sālagī* پنجاه سالگی "the state of being fifty years old."

Examples of an adjective and substantive:—*surkh-āb* سرخاب "rouge"; *safid-āb* سفید آب "a liquid-white for the face."

(h) Substantives are also compounded from an Imperative root preceded by a noun (or an adverb or a preposition), as:—*āsh-paz* آش پز "cook"; *tīr-andāz* تیر انداز "archer"; *rū-numā* رومنا "a present given to the bride by the bridegroom to induce her to show her face (for the first time\*)"; *pīna dūz* پینه دوز "a cobbler, who patches shoes."

<sup>1</sup> Also *Charhār-pāya* چهار پایه, but in India this is a \* bedstead."

<sup>2</sup> *Bā* in *panjāh-sālagī mī-tavānam rūz-i dah farsakh bishtar pā-piyūda bi-ravam* (m.c.) "in spite of my fifty years I can walk more than ten farsakhs a day."

<sup>3</sup> *Ash-pazī* آش پزی "the office or business of cook": *tīr-andāzī* تیر اندازی "archery."

<sup>4</sup> The Afghans call the first wife "my father's wife," i.e. the wife married to please the father: the second wife they choose for themselves. In Persia, girls generally manage to get a secret view of their intended, and often flatly refuse to accept him. Ditto with the men. The Parsi women are not in *rū-band*, they are *rū-bāz*.

<sup>5</sup> *Kajsh-dūz* کفش دوز "a shoemaker."



In *pīsh-kash* پیش کش "present, gift", *pīsh* is a noun used as a preposition: *dast-band* دست بند "bracelet"; *pas-andāz* پس انداز "savings"; *pīsh-khīz* پیش خیز "servant" (also adj.).

*Remark.*—In *zar-baft* زر بفت, the corruption of *zar-bāfta*, the verbal is not the Imperative stem.

(j) A few compound nouns are formed by adding the Present Participle in *ān* to a noun, as:—*khil'at-pūshān* خلعت پوشان a place outside big cities where the recipient of a robe of honour from the Shah advances to meet it and be invested: *barg-rizān* برگ ریزان "autumn"; *āb rīzān* آب ریزان a fête observed by Zardushtis and Armenians, in which water is thrown.

*Remark I.*—*Sīna-sūzān* سینه سوزن (m.c.) adj. "running fast"

*Remark II.*—A Persian 'noun of instrument' (اسم آله) is generally a compound, as: *qalam-trish* قلم ترش "penknife"; *bād-bīzan* باد بین "fan"; *dāst-māl* دستمال "handkerchief," but in Arabic there are special forms, as: *miṣṭāḥ* مفتاح "key"; *mibrad* "file"; vide Notes on Arabic Grammar.

(j) A few compound nouns are formed by suffixing the contracted Infinitive or Preterite root to a substantive or adverb, as:—

(1) *Qarār-dād* قرار داد "arrangement, engagement"; *sar-guzāsh* سر گذشت "adventures"; *yād-dāsh* یاد داشت "memorandum"; *chashm-dāsh* چشم داشت "expectation of favours."

This form can take the usual plural, vide also § 115 (j).

(2) *Bāz-dīd* باز دید "return visit"; *bāz-khūwāst* باز خواست "calling to account, retribution; demanding reasons for action taken"; *bāz-dāsh* باز داشت "hindering"; [*bāz yāft* (k.) باز یافت "to recover from (a person)"]; *pīsh raft dāshtan* or *kardan* پیش رفت داشتن or کردن "to progress, improve"; *pīsh-nihād* پیش نهاد "custom."

(k) (1) A preposition (or adverb) and a substantive may combine to form a compound noun, as: *pīsh khidmat* پیش خدمت (m.c.) "a servant"; *pīsh khāna* پیش خانه (m.c.) that portion of a camp sent on ahead to be ready on arrival; *pīsh-dāman* پیش دامن "apron"; *ham-rāh* هم راه "fellow-traveller."

(2) Also a preposition and Imperative root as: *pīsh-khūpān* پیش خوی "one who announces the arrivals of guests; a leader in religious recitations"; *pīsh-ras* پیش رس "first-fruits."

(3) Also a preposition and the contracted Infinitives, as: *pīsh-dād* پیش داد (class.) "a law-giver"; *pīsh-khūpurd* پیش خورد (rare) "an early and light breakfast"; *pīsh* پس خورد vulg. for خورد "leavings."

(l) An adjective prefixed to an Imperative root may form a noun, as:



*dūrbīn* <sup>1</sup> ذره بین "field-glasses, opera-glasses," *durūgh gū* دروغ "a liar"; *khush-navīs* خوش نویسی "calligraphist" (either professional or unprofessional).

*Remark I.*—Adjectives are also formed in this manner, as: *bārīk-bīn* باریک بین "looking into details: also, particular about trifles (m.c.)."

The two last examples in (1) may also be adjectives.

*Remark II.*—In *dūr-bāsh-kun* دور باش کن (m.c.) a man who clears the way for a personage, a man who cries 'dūr-bāsh,' an adjective is prefixed to two Imperative stems: *dūr-bāsh kardan* دور باش کردن (m.c.) "to clear the way"; *dūr-bāsh* دور باش subs. (class.) "a baton for clearing the way."

(m) An Infinitive or a Future Gerundive preceded by *nā* may form a noun, as: *nā-shunīdan* ناشنیدن "the non-hearing"; *rāst nā-guṣṭanīhā* راست ناگفتنیها (m.c.) "tellings of untruths = *durūgh-guṣṭanīhā* (m.c.); *nā shunīdanī* ناشنیدن (m.c.), pl. *nā-shunīdanī-hā* ناشنیدنیها "things unfit to be heard"; vide also § 115 (h) and (q).

(n) Many adjectives are used substantively. Compounds like *pidar-sūkhā* <sup>2</sup> پدر سوختا (m.c.) "blackguard," etc., etc., are treated under the head of Compound Adjectives. *Shāh-zāda* "Prince" is a substantive. Vide § 44 (b) (6).

(o) Sometimes a phrase is used as a substantive, as: *dar-bi-dar* در بدر (m.c.) "a mendicant" (lit. from door to door); *khāna bi-dūsh* خانه بدوش (m.c.) "any wandering tribe, such as the Gypsies, etc. (lit. house on shoulder)"; *ḥalqa bi-gūsh* <sup>3</sup> حلقه بگوش "slave (lit. ring in the ear)"; *kun-ma-kun* کن مکن (lit. "do and don't do") "hesitating; also a commander; also orders."

Such phrases can also be treated as adjectives and joined to a substantive by the *izāfat*, as: *ghulām-i ḥalqabi-gūsh* غلام حلقه بگوش "bond-slave."

(p) In modern Persian there are a few Turkish compounds, confined to titles or offices. These, however, present no difficulty.

In Turkish *lar* is the plural termination, and *ī* (after a vowel *sī*) is the 3rd Person affixed possessive pronoun "his," as: *daryā beg-ī* دریا بیگی "lord of the sea (a title) [lit. the sea,—his lord]"; *beglar beg-ī* بیگلر بیگی (title) lit. "Chief of Chiefs" (in certain districts = Mayor); *ishik āqā-sī* باشی آقاسی (modern) "chief usher" (apparently from *ishik* "a door, gate"; *āqā-sī* آقاسی "its master," and *bāsh-ī* باشی "its head.")

(q) A few Arabic phrases are treated as substantives, as: *mā ḥaẓar* ما حاضر (m.c.) "pot-luck or anything prepared in haste, (lit.) that what is, or whatever is, present"; *mā-ḥaẓar-ī* ما حضری (with *yā-yī tankīr* یای تنکیر); *lā-ubā lī* لا ابالی lit. "I don't care"; *layt u la'all* لیت و لعل "prevarication, procrastination"

<sup>1</sup> *Zarra-bīn* ذره بین "microscope or magnifying glass."

<sup>2</sup> Pl. *pidar sūkhā-hā* پدر سوختها.

<sup>3</sup> No *izāfat*: if the *izāfat* ( ) were inserted after *ḥalqa*, it might be mistaken for the *ī* of unity.



(lit. *layt*<sup>a</sup> Ar. "would that" and *la'all*<sup>a</sup> "perhaps," saying "would that and perhaps" ).

از هستی خوشتن بکلی رسته      بدوسته بمعنای السقیم امروز

*Az hastā-yi khwēsh-tan bi-kullī rasta*

*Payvasta bi-mihrāb-i alast-īm imrūz.*

"I am become beside myself, and rest

In that pure temple, "Am Not I Your Lord?"

(O. K. 272 *Whin.*)

*Alast*<sup>a</sup> *أَلَسْتُ* in Arabic signifies "Am I not?" and in the Qur<sup>ān</sup> occurs the phrase *أَلَسْتُ بِرَبِّكُمْ*; hence in Persian *rūz-i alast* the day of the 'original Covenant of God with man'<sup>1</sup>; *Ṣāni'-i kun fa-yakūn* صانع کن فیکون "the Creator" (lit. the maker of 'be and it will be').

*Mā-jarā* ماجرا Pers. "an event" (for Ar. *ماجرى* "what happened"). *Kun fa-kān*<sup>a</sup> کن فکان "the Creation" (lit. "be and it was"—the words used by God at the Creation); *Mālik-i kun fa-kān*<sup>a</sup> مالک کن فکان "the Creator."

(r) Also a Persian phrase may sometimes be considered a compound substantive, as: *ḥālā va yak sāt-i dīgar mī-kunad* حالا و یک ساعت دیگر می کند (m.c.) = *imrūz u fardā mī-kunad* امروز و فردا می کند (m.c.) "he is procrastinating."

<sup>1</sup> Before the creation of this world.



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PART II.

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## CHAPTER XIII.

### SYNTAX.

#### § 117. On the use and omission of the *izāfat*.

Something has already been said about the use, the pronunciation, and the forms <sup>1</sup> of the *izāfat* in § 43.

Though omitted in writing (being a short vowel), it cannot be omitted in speaking.

#### *I.—Cases in which the izāfat must be inserted.*

(a) The *izāfat* is, in Persia but not in India, always inserted between the proper name of a person and his profession, or between the title and profession, as : *Muḥammad Khān-i tājir*, na *Muḥammad Khān-i saqat-farūsh* (vulg. *na-ki* نکه); محمد خان تاجر نده محمد خان سقط فروش (m.c.) "Muhammad Khan the merchant—not Muhammad Khan the grocer"; *Dabīr<sup>2</sup>-s-Saltān<sup>3</sup>-yi Vazīr* دبیر السلطنة وزیر "the Dabir-us-Saltāna, the Vazīr"; (but *Dabīr<sup>2</sup>-s-Saltāna Vazīr-i Kirmān* دبیر السلطنة وزیر کرمان "the Dabir-us-Saltāna, the Vazir of Kirman"; *Mu'ayyid<sup>4</sup>-l-Islām-i Mudīr* مؤيد الاسلام مدير "the M. of Islam, the Editor."

(b) The *izāfat* is always inserted after a proper name followed by the territorial or tribal designation; thus, *Hājī Āghā-yi Shīrāzī* حاجی آغای شیرازی "Haji Agha of Shiraz"; *Hatīm-i Tā'i* حاتم طائی "Hatim of the tribe of Tay"; *Hasan-i Balūch* حسن بلوچ "Hasan the Baluch"; *Hasan-i Afshār* حسن افشار "Hasan the Afshar."

The *izāfat* also couples the proper name and a nickname, or a descriptive epithet, as : *Bahrām-i Gūr* بهرام گور (not *Bahrām Gūr*); *Iskandar-i Zu'l Qarnayn* اسکندر ذر القرنین "Alexander the Great (lit. the two-horned)"; *'Isā-yi Masīh* عیسی مسیح (in India *'Isā Masīh*) "Jesus Christ"; *Mūsā-yi Payghambar* موسای پیغمبر (in India *Mūsā Paighambar*) "the Prophet Moses."

<sup>1</sup> The *izāfat* has three forms  $\text{ـی}$ ;  $\text{ـی}$  (after the weak consonants *i* and *u*); and  $\text{ـه}$  after silent *h*: after  $\text{ـی}$  it is either  $\text{ـی}$  or  $\text{ـه}$ . When its form, expressed or understood, is  $\text{ـی}$ , it is pronounced like short *i* or *e*, as in "bid" and "bed"; in other cases like *yī*.

<sup>2</sup> Note the Persian adjective where we use a substantive in the genitive case.

<sup>3</sup> *Tā'i* is a relative adjective.

<sup>4</sup> *Balūch* and *Afshār* are to be considered adjectives. The latter word is also *Afshārī*, as an adjective, *qālī-yi Afshārī* (not *Afshūr*) "an Afshari carpet."



(c) The words *country, kingdom, city, river, etc.*, are coupled to their names by the *izāfat*, as: *Mulk-i Īrān* ملک ایران "the country of Persia"; *shahr-i Kirmān* شهر کرمآن "the city of Kirman"; *darakht-i bīd* درخت بید "the willow tree"; *gul-i nastaran* "the white nastaran rose, sweet-briar"; *rūd-i Nīl* رود نیل "the river Nile"; *murgh-i humāy* مرغ همای "the bird (known as) Humā." As the last two examples show, the *izāfat* is sometimes used between two nouns that in English are in apposition.

(d) The *izāfat* is also used in the titles of books, as: *Kitāb-i makr-i zanān* کتاب مکر زنان "the Book of (or on) the Wiles of Woman"; *kitāb-i Gulistān-i Sa'dī* کتاب گلستان سعدی. Compare also *Injīl-i Yuhannā* انجیل یوحنا "the Gospel of St. John" and the Arabic *Kitāb 'l-Mulūk* کتاب الملوك "the Book of Kings."

(e) The *izāfat* is also used to form patronymics and surnames, as: *Rustam-i Zāl* رستم زال "Rustam (the son) of Zāl"; *Isā-yi Maryam* عیسی مریم "Jesus the son of Mary"; *Sulaymān-i Dā'ūd* سلیمان داود "Solomon the son of David"; *Āghā Khān-i Khwāja* آغا خان خواجه "Āghā Khān the Eunuch"; *Umar-i Khayyām* عمر خیام "Omar the tent-maker"; *Husayn-i Imām* (but *Imām Husayn*) "Hūsayn the Imām."

(f) The *izāfat* is used with the Persian and Arabic fractions, as: *nisf-i nān-i* نصف نانی "half a loaf"; *sih-yak-i jam-iyyat* سه یک جمعیت "three quarters of the crowd"; *gūl-i kitāb* گول کتاب "one-third of the book." *Nīm*, on the other hand, is treated as an adjective, is used in compounds, and is always without the *izāfat*, as: *nīm nān-i* نیم نانی "half a loaf," *nīm man* نیم من "half a maund."

(g) The superlative, whether Persian or Arabic, is usually followed by the genitive plural, the two being connected by means of the *izāfat*; but as an intensive epithet, it merely qualifies its noun like an ordinary adjective, as: *ashraf mard-i* اشرف مردی "a most noble man"; *khilqat-i aḥsan* خلقت احسن "the best creation," or *aḥsan khilqat-i* احسن خلقت.

An Arabic superlative before a noun used collectively may retain the *izāfat* in such cases, as: *dast khatt-i mubārak dar as'ad-i zamān ziyārat shud* دست خط مبارک در اسعد زمان زیارت شد "your letter reached me in the best of time," but *dar as'ad zamān-i* or *dar bihtarīn vaqt-i* without *izāfat* "in a most fortunate time"; *ū marā-i bihtarīn ast* او مرد بهترین است (Indian) or *ū bihtarīn mard ast* او بهترین مرد است (class.), or *ū bihtarīn-i mardum ast* او بهترین مردم است (m.c.).

*Remark.*—The use of an *izāfat* after an Arabic superlative preceding a singular noun that is without the ى of unity is probably in imitation of the Arabic construction اسعد الزمان - احسن الخلق.

<sup>1</sup> *Khayyām*, the *takhalluṣ* or 'nom de plume,' and the profession of the poet.

<sup>2</sup> *Dar as'ad-i zamān-i* در اسعد زمانی is also used, but is incorrect.

<sup>3</sup> *Izāfat-i maqlūbī*.



(h) Anoun or an infinitive qualified by a phrase must be coupled to it by the *izāfat* as though the qualifying phrase were an adjective, as : *rūz-i ba'd az in zad u khurd* روز بعد از این زد و خورد "the day after this skirmish"; *az bākhtan-i du daf'a* از باختن دو دفعه, or *az du daf'a bākhtan* زدو دفعه باختن "from twice losing"; *bi-bīsha-yi nazdīk-i shahr* به بیشه نزدیک شهر "to the forest near the city"; *chīzhā-yi dar ān sandūq; tūmānhā-yi dar kamar-am* چیزهای در آن صندوق; تومن های در کمرم "the tumans tied up in my kamarband." In *rahm āvardan bar badān sitam ast bar nīkān* رحم آوردن بر بدان ستم است بر نیکان (Sa'di) "to show pity to the bad is to show tyranny to the good," there should be no *izāfat* after *āvardan* آوردن, though in modern Persian one is often inserted; reverse the sentence *bar badān rahm āvardan* بر بدان رحم آوردن and the reason for the omission becomes clear : *kūshish kardan-i dar in kār* (m.c.) "striving in this business" (but *dar in kār kūshish kardan* کردن درین کار کوشش کردن); *bisyār lab-i chu la'l u zulfayn-i chu muskh* بسیار لب چون لعل و زلفین چون مشک "and many a ruby lip and musky tress" (O. K. Rub. 137 Whin.); *va pīsh az ānki bīchāra bi-rasad nass-i sarīh-i al-harīṣ* و پیش از آنکه بیچاره برسد نص صریح العریض محروم (Anv. Suh., Chap. I, Introduc., St. 3) "and before that helpless one could arrive there, the clear text of 'the avaricious is disappointed, etc.'"

#### I.—*Izāfat after Particular Words.*

(a) After the words *janāb* جناب and *ḥaẓrat* حضرت, the *izāfat* is always inserted, as : *janāb-i ḥakīm-bāshī* جناب حکیم باشی "His Honour the Chief Physician"; *janāb-i mīrẓā* جناب میرزا "Mr. Clerk"; *janāb-i qunsal* جناب قونسل, etc. : *Ḥaẓrat-i Payghambar* حضرت پیغمبر; *Ḥaẓrat-i Sulaymān* حضرت سلیمان; *A'alq Ḥaẓrat-i Shāhinshāh-i Īrān* اعلی حضرت شاهنشاه ایران (Title of the Shah).

(b) The *izāfat* is used after the word *mablagh* مبلغ (sum), as : *mablagh-i duvīst tumān vajh-i naqd* مبلغ دوست تومان وجه نقد (m.c.) "the sum of 200 tumans in cash."

(c) The Arabic word *ahl* اهل "people" (belonging to any particular place, creed, art, etc.), and its plural *ahālī* اهالی, is always followed by the *izāfat*, as : *ahl-i Kirmān* اهل کرمان "the people of Kirman"; *ahl-i Islām* اهل اسلام "the Muslims"; *ahl-i ḥijāb* اهل حجاب "veiled" (class.); *ahl-i sayf va qalam* اهل سیف و قلم (m.c.) "the military and civil"; *ahl-i kāyānat* اهل خیانت (m.c.) "treacherous"; *ahl-i ẓāhir* اهل ظاهر "hypocrites"; *ahl-i qubūr* اهل قبور "the dead."

*Remark 1.*—Occasionally the Arabic construction is used, as : *ahl al-ṭarīqah* اهل الطريقة *ahl-t-tarīqat* = *ahl-i tarīqat* "fellow religionists."

<sup>1</sup> This *izāfat* though required in modern Persian, is generally omitted in Indian.

<sup>2</sup> *Mahalla-yi khāmūshūn* "the quarter of the silent" (a city cemetery); *shahr-khamūshūn* شهر خاموشان "the city of the silent" (any large burial-ground).



*Remark II*—*Ahl* also means “a person of sense; a worthy man, etc.” as.—

من میخورم و هرکه چو من اهل بود می خوردم او نزد خدا سهل بود

*Man mī-khūram u har-ki chu man ahl buvad*

*May khūrdan-i ū nīzd-i Khudā sahl buvad*

“True I drink wine, like every man of sense,  
For I know Allah will not take offence.”

(O. K. Rub. 197 *Whin.*)

دوزخ به جهان صحبت نا اهل بود

*Duzakh bi-jahān shuhbat-i 'nā-ahl buvad*

“Ill company will make this earth a hell.”

(O. K. Rub. 232 *Whin.*)

*Az nā-ahlān hazār jarsakh gurīz* گریز هزار نفرسخ از نا اهلان “but from the worthless keep your walk remote.” (O. K. Rub. 263 *Whin.*)

*Ū ahl-i īn kār ast* (m.c.) “he is fit to do this.”

(d) The Arabic plural word *arbāb* ارباب “masters” is also followed by the *izāfat*, as: *arbāb-i kharad* <sup>2</sup> ارباب خرد “masters of wisdom, wise”; *arbāb-i ma'ārif* <sup>3</sup> ارباب معارف “people of science.” In m.c., *arbāb* ارباب is used as a singular, as: *Arbāb-i shumā kīst* ارباب شما کیست (m.c.) “who is your master?”

The singular *Rabb* means “Lord” and if used independently is only applied to the Deity.

(e) In modern colloquial the word *marhūm* مرحوم precedes its substantive with the *izāfat*, as: *Marhūm-i pidar-am* پدرم مرحوم “my late father”; *marhūm-i āqā-yam* آقایم مرحوم “my late master.” Grammatically the *izāfat* should be omitted, *vide* § 43 (b).

However, classically and in m.c. *pidar-i marhūm* پدر مرحوم, the correct form, is used.

(f) The word *abnā'* ابناء, pl. of *ibn* (*vide* III (a) (3)), takes the *izāfat* before the noun following, as: *abnā'-i ins u jānn* انسی و جان “men and jinns”; *abnā'-i jahān* ابناء جهان (m.c.) “men, plants and animals” (i.e. everything in the world):—*abnā'-i jins-i mārā bāyad* ابناء جنس ما را باید— “people of our order or class should—”; *abnā'-yi vaṭan* ابناء وطن (m.c.) “fellow-countrymen.”

(g) The word *ṣāhib* “possessed of, master of”, when not forming a compound, takes the *izāfat*. This is especially the case when more than a

<sup>1</sup> *Nā-ahl* نا اهل = *nā-muvāfiq* نا موافق or “people without sense, etc.”

<sup>2</sup> Prop. and in India *khīrad*.

<sup>3</sup> Pl. of معرفت.



single notion is expressed, as: *ṣāhib-i in khāna* صاحب ابن خانه (m.c.) "the owner of the house." *Vide* also III (a) (5).

Occasionally the Arabic construction is used, as: *ṣāhib al-bayt* صاحب البيت *ṣāhib<sup>1</sup>-l-bayt* (m.c.) "the master of the house"; *ṣāhib<sup>2</sup>-l-amr* (m.c.) "The Mahdī."

Very rarely the feminine is used, as: *ṣāhibat al-jamāl* صاحبة الجمال *ṣāhibat<sup>3</sup>-l-jamāl* "possessed of beauty" (woman) = *malikat<sup>4</sup>-l-jamāl* (modern): *fulān zan ṣāhibā-yi in khāna ast* فلان زن صاحبة ابن خانه است (in writing), but more commonly *ṣāhib-i in khāna ast* صاحب ابن خانه است (m.c. and in writing).

The Arabic plural of *ṣāhib* صاحب, is *aṣḥāb* اصحاب: *aṣḥāb-i tadbīr* اصحاب تدبیر "the prudent; good managers."

### III. *Fakk-i Izāfat* (Dispensing with the *Izāfat*).

(a) (1) The *izāfat* is frequently omitted after the words *amīr* امیر, or *mīr* میر, *valī* ولی, *bin* <sup>1</sup> بن, *sar* سر and *ṣāhib* صاحب: when this is the case the two words forming the compound express one notion. This omission of the *izāfat* is called *fakk-i izāfat* <sup>2</sup> فک اضافة.

*Amīr-tūmān* امیر تومان "a commander of 10,000" (nominal, as a rule), but *amīr-i tūp-khāna* امیر توپخانه.

*mīr-shikār* <sup>3</sup> میر شکار "a head game-keeper; also a goot shot."

*mīr-ākḥur* میر آخور "master of the horse."

*mīr-panj* میر پنج "chief of 5 (battalions); commander of 5,000"; also *amīr-panj*.

*mīr-ghazab* میر غضب "executioner."

*mīr-āb* <sup>4</sup> میر آب (m.c. and Indian) "an official in charge of a stream, who superintends the distribution of the water for irrigation purposes." But *mīr-i qāfila* میر قافلة; *mīr-i majlis* میر مجلس and some other expressions require the *izāfat*.

(2) *Valī* <sup>5</sup> ولی:—

*valī aḥd* ولی عهد "heir-apparent."

*valī ni'mat* <sup>6</sup> ولی نعمت "sovereign, father, a person in a father's place (lit. 'lord of bounty')."

<sup>1</sup> But not after *ibn*, *vide* (3).

<sup>2</sup> Not to be confounded with *izāfat-i maqlūbī*, for which *vide* IV.

<sup>3</sup> In India, in words like *mīr-shikār* میر شکار, the title *mīr* is purely honorary. In India every falconer's or bird-catcher's assistant is honoured by the title of *mīr-shikār*.

The word *mīrzā* میرزا, which before a name corresponds to Mr., but after a name to Prince, is a contraction of *mīr-zāda* میرزاده.

<sup>4</sup> In Kerman *āb-yār* آب یار.

<sup>5</sup> In Arabic *caliyy* (تاشدید over the عى). *Valī valī rū mi-shināsad* ولی ولی را می شناسد (proverb) = "set a thief to catch a thief"; *valī* "a governor."

<sup>6</sup> A servant writing to his master would style him *valī ni'mat* ولی نعمت.



*Remark* — *ولی الدم* *valiyy<sup>u</sup>-d-dam* "a relative entitled to exact retaliation" (legal).

*الولی* *al-valī* "The Helper" (one of the 99 special attributes).

*Valī* *ولی* is also a reputed saint who has worked miracles, but in Persia the title is given to any saintly person, generally after death.

In Afghanistan and India the word *pīr* is used for a departed saint and also for the spiritual guide (living).

*Karāmāt* *کرامات* are miracles performed by "saints" while *mu'jizāt* *معجزات* are miracles performed by "prophets."

(3) *Ibn* *ابن* or *bin* *بن* (pl. *abnā'* *ابناء*) :—

*bin sultān* *بن سلطان* "son of a king" (on coins, on official documents, etc.).

*Ibn* *ابن*, however, is generally used with the Arabic construction, as : *ibn<sup>u</sup>-l-vaqt* *ابن الوقت* "a time-server" ; *ibn<sup>u</sup>-s-sabīl* *ابن السبيل* (m.c.) "traveller" ; *ibn<sup>u</sup>-l-baṭn* *ابن البطن* (glutton).

In Arabic the word *ابن* "a son" loses its initial *alif* (*vide* Appendix) when preceding the name of the father or mother, as : *Husayn<sup>u</sup> bn<sup>u</sup> Fāṭima* *حسين بن فاطمة* *Fāṭimah*.

In *Atābak Abū Bakr-i bin Sa'd-i Zangī* *اتابک ابوبکر بن سعد زنگی*, and in *Zikr-i Amīr-i kabīr-i Fakhr<sup>u</sup> d-dīn Abū Bakr-i bin Naṣr* *ذکر امیر کبیر وفخرالدین ابوبکر بن نصر* (Preface to the Gulistan), the Arabic construction is retained. Usually, however, in such cases *ibn* is in Persian written in full and is followed by the *izāfat*, as : *Muḥammad ibn-i Karīm* *محمد ابن کریم*.

(4) *Sar* :—

*sar-māya* *سرمايه* "capital."

*sar-rishta* *سررشته* "a slight knowledge of a thing."

*sar-dard* *سردرد* "headache."<sup>1</sup>

*sar-āb* *سر آب* "source, fountain-head."<sup>2</sup>

*sar-āghāz* *سر آغاز* "beginning."

*sar-afsār* *سر افسار* "head tether and halter."

*sar-anjām* *سر انجام* "conclusion."

*sar-angusht* *سر انگشت* (m.c.) "tips of the fingers."

*sar-bār* *سر بار* (m.c.) "a last small load added on the top."

*sar-chashma* *سرچشمه* "the hole or head of a spring."

<sup>1</sup> This is treated as an Arabic genitive: in modern Arabic the genitive is formed by simple juxtaposition.

<sup>2</sup> *Sar-dard* *سردرد* (m.c.) "headache" but *dard-i sar* *درد سر* (m.c.) generally "worry, nuisance, trouble."

<sup>3</sup> *Sarāb* *سراب* Ar. "mirage" : but *sar-i āb* *سر آب* W. C.



**سرخط** *sar-khatt* "a copy<sup>1</sup>: also a thin stick used by boys in schools to point out letters: also an agreement paper kept in duplicate between master and servant."<sup>2</sup>

**سوار** *sarkār* "a head land-agent, an overseer of anything."

**سرواست** *sar-rāst* "straight, complete, settled in full" (of account).

**سرهنگ** *sarhang* "a rank just junior to a Lt.-Col. commanding a regiment."

**سرفتنه** *sar-fitna* (m.c.) "the ringleader of a disturbance."

**سوقفلی** *sar-quflī* "money paid for goodwill to a shop master on transfer of business."<sup>4</sup>

**سوقلیان** *sar-qalyān* "the top of a Persian pipe."

**سوکرده** *sar-karda*<sup>5</sup> "the head of a tribe (or of an army, or of a riot)."

**سرنامه** *sar-nāma* "address on an envelope."

**سروشیر** *sar-shīr* (m.c.) "cream" for *sar-i shīr* (class.).

**سراب** *sar-āb* (*i-qanāt*) (m.c.) "the source of a *qanāt*."

**سوراهی** *sar-rāhī* (m.c.) "a present before a journey, to the traveller."

Further examples of this common and idiomatic word with and without the *izāfat*: **درد** *har ki bā dushmanān-i dūstān-i khud ʔulh kunad sar-i āzār-i dūstān dārad* (Sa'dī) "whoever makes friendship with the enemies of his friends, has it in his mind to injure his friends."

**سروقت** *sar-i vaqt* (m.c.) "punctually."

**سردست** *sar-i dast* (m.c.) "at hand."

**سوزبان** *sar-i zabān* "on the tip of the tongue."

**سوراه** *sar-i rāh* "on the road."

**از سر نو** *az sar-i naw* "anew."

**کیسهٔ سر بهر** *kīsa-yi sar bi-muhr* "a purse sealed up."

**قلعهٔ سرنگ است** *qal'a sar-i sang ast* (m.c.) "the fort is on the rock."

**بعد برخاسته سر میزد رفتیم** *ba'd bar khāsta sar-i mīz raftīm* (Shah's Diary) "after that we got up and went to the table": **جنگ آلمان و فرانسه در سرزمین** *jang-i Ālmān u ʔ Frānsa dar sar-i hamīn shāhzāda shud* (Shah's Diary) "the Franco-German war was concerning this very Prince": **کی سر قول خود ایستاد** *sar-bālā raftīm* "we ascended, went up hill": **کای سر ایستاده است که آدم بقولش را باور کند** *kay sar-i qawl-i khud īstāda ast ki ādam ʔ bi-tavānad ʔarf-ash rā bāvar kunad* (m.c.) "when has he ever kept to his word

<sup>1</sup> Also *sar-mashq* **سرمشق** (m.c.) "copy."

<sup>2</sup> One copy kept by each. Each month payments, if any, are entered on the back.

<sup>3</sup> Or *mubāshir* **مباشر** (m.c.) or *sardār* **سردار** (m.c.).

<sup>4</sup> The shops in a *kāravānsarāy* **کاروانسرای** belong to the owner of the latter, to whom rent is paid. He cannot turn out a tenant who pays his rent.

<sup>5</sup> *Sar-gurūh* **سرگروه** (Af.) "a chief of a body."

<sup>6</sup> Or *ta*.

<sup>7</sup> Note *ādam* **آدم** for "one" (indef. pron. and the subjunctive after **که**).



ای لکاته آخر کارت را بجائی رسانیدی که کنیز مرا فحش : *ay lakāta! ākhīr kār-at rā bi-jā'i rasānīda'i ki kanīz-i marā fuhsh bi-dihī, bi-sar-i man bi-firistī* (m.c.) "oh you trollope! so you've so advanced matters as to use abuse to my maid and set her at me (to worry<sup>1</sup> me)?": *sar-i mū'i farq na-dārad* (m.c.) "there's not a hair's difference between them": عقاب بر سر این آب دور میکرد : *uqāb bar sar-i īn āb dawr mī-kard* (class.) "the eagle circled over the water"; بر بریدن : *az zamīn sar bar zad* "sprouted from the ground": *bi-sar burdan* "to pass the days, the time": *pisar dar san'at va quvvat bi-sar āmad* (Sadi) "the boy became perfected in his art and in his strength": *man muddat-i bā ū bi-sar burdam* <sup>2</sup> *va az ū sar khūrdam* (m.c.) "I lived with him some time and suffered much": سلطان از سردرختی چیزی نمیگیرد : *Sulṭān az sar-darakhtī* <sup>3</sup> *chīz-i namī-gīrad* (class.) "the King takes no tax on the produce of fruit trees": *sar bi-zānū nishastan* "to sit pensive": *sar-i fulān mī-jumbad* (m.c.) "So-and-so is still alive, he's still got a kick in him": *sar-i zakham-i ū mālīdam* "I rubbed salt on his wound (figuratively), hit him when he was down": *sar-i khar* سردادن ("intruder"): *sargūshī kardan* "to whisper": *sar dādan* "to let loose": *pas ishārat kardand ki bāz sar-i sarūd guftan ravam* (class.) "a signal was then made to me to begin singing again."

*Remark I.*—It will be noticed that when *sar* is a preposition, it always requires the *izāfat*.

*Remark II.*—According to native grammarians the word *sar* sometimes gives the idea of amplification or excess (مبالغه) as in the words *sar-mast* سرشار, *sar-sabz* سرسبز, *sar-shār* سرعت.

(5) *Ṣāhib*. Vide also II. (g). This word is frequently used (without the *izāfat*) to form compounds. In modern Persian the *izāfat* is sometimes used where it is omitted in old Persian.<sup>4</sup>

Examples of *ṣāhib* صاحب in compounds:—

*ṣāhib-manṣab* <sup>5</sup> "an officer."

<sup>1</sup> *Sar-i man* سر من means "set her at me": the maid worries the mistress to take her part and so makes herself a nuisance.

<sup>2</sup> In m.c. *dawr mī-zad* دور میزد.

<sup>3</sup> *Zan sar-i shawhar-ash rā mī-khūrad*, or *ū sar-khūwār ast* زن سر شوهرش را میخورد, or *او سرخوار است* (m.c.) "whomsoever she marries dies." Also applied to owners of an unlucky animal.

<sup>4</sup> *Sar-darakhtī* سردرختی "produce of fruit trees": in some localities applied only to oranges and lemons, citrons, etc.

<sup>5</sup> The Afghans follow the old Persian idiom in this as in other points.

<sup>6</sup> 11. *ṣāhib-manṣabān* (or *hā* ها) صاحب منصبان, or *ṣāhibān-i manṣab* صاحبان منصب "the possessors of office."



صاحب کمال *ṣāhib-kamāl* "a master (in any art)."  
 صاحب قرون *ṣāhib-qirān* "Lord of the happy conjunction."  
 صاحب دولت *ṣāhib-dawlat* "rich."  
 صاحب مال *ṣāhib māl* (m.c.) "rich."  
 صاحب هنر *ṣāhib hunar* "skilled."  
 صاحب اقتدار *ṣāhib iqtidār* "potent, possessed of power."  
 صاحب جمال *ṣāhib-jamāl* "beautiful."  
 صاحب دیوان *ṣāhib-dīvān* "supdt. of finance."

(b) The following are further examples of ضاف *fakk-i izāfat*:—

عاشق شکار *āshiq shikār* (rare in m.c.) "devoted to sport"; *āshiq bāz* (local?) "player" with *āshiq* or knuckle-bones; (the sides of the bone are called *Shāh*, *Vazīr*, *Shaykh*, *Duzd*): نائب نسیجی *nā'ib-nasajī* (m.c.) "under-executioner"; نائب چاپارچی *nā'ib chāpārchī* "who looks after post-horses," but نائب سفارت *nā'ib-i si'ārat* "second to the ambassador," and نائب السلطنت *nā'ib-i saltanat* (also نائب السلطنة *nā'ib-s-saltanat*) a title; نائب فراراشخانه *nā'ib-i farrāsh-khāna* "the one under the *farrāsh-bāshī*"; شاگرد چاپار *shāgird chāpār* (m.c.) = نائب چاپارچی *nā'ib-chāpārchī*; شاگرد آش پز *shāgird āsh-paz* "cook-boy, cook's assistant"; پسر بزاز *pisar-bazzāz* (m.c.) "a young cloth-merchant," etc.; بچه ترک *bachcha-Turk* "a young Turk"; بچه شتر *bachcha-shutur* (m.c.) "a young camel"; شاه خانه *shāh-khāna* "a noble house"; شاه بلوط *shāh-balūt* "chestnut"; شاه توت *shāh-tūt* "a kind of mulberry"; شاه پر *shāh-par* or شاه ش *shah-par* "the longest flight feather in the wing of a bird"; شاه داماد *shāh dāmād* (m.c.) "a bridegroom"; (polite term for—); شاه تیر *shāh-tīr* (m.c.) "a beam"; شاه سوار *shāh-savār* "a good rider"; دامن کوه *dāman kūh* (m.c.) or دامن کوه *dāman-i kūh* (m.c.) "the skirt of the mountain"; گوش ماهی *gūsh-māhī* (m.c.) also گوش ماهی *gūsh-i māhī* (m.c.) "a small shell"; میخ طویله *mīkh-tavīla* (m.c.) "horse picketing-peg"; سگ آبی *sag-ābī* or سگ آبی *sag-i ābī* (m.c.) "an otter"; جامع خواب *jāma-khuyāb* (m.c.) "night dress"; چشمه نور *chashma-nūr* (m.c.) "source of light"; چشمه آب *chashma-āb*; دریاچه آب *daryācha āb*; بطری *tah-butrī* (m.c.) "the dregs in a bottle"; جرعه *tah-jur'a*, (m.c.); جام *tah-jām*; من بده *man-banda* (m.c. and better than من بده *man-i banda* or من بده *man-i mukhlis* etc.), but من بیچاره *man-i bīchāra* and من بده *man-i banda-yi bī-pūl* [کوجه و بازار *kūcha va bāzār* = کوجه بازار *kūcha-bāzār*].

After the prepositions سو *sivā* "except," and پا *pā* "at the foot of," and one or two words ending in *alif*, the *izāfat* is sometimes omitted, as:

1 One born under an auspicious conjunction (of two or more planets); a fortunate and invincible hero; a great emperor: title of honour.

2 عاشق کش *āshiq-kush* (m.c.) "lady-killer" (as Joseph); or of woman, "man-killer."

3 Not the "son of the cloth-merchant."



*sivā man* سوا من (m.c.) ; *pā sandalī bi-īst* پا صندلی به ایست (m.c.) ; *jā-namāz* جای نماز (m.c.) "prayer-carpet," but *jā-yi namāz* جای نماز "a place for praying" ; *pas-kūcha* پس کوچه (m.c.) "a back street," but *pas-i kūcha*<sup>1</sup> (m.c.) "behind the street" ; *gul-anār* گل انار (m.c.) "a flower resembling the pomegranate," but *gul-i anār* گل انار "the blossom of the pomegranate." Such common compounds, as : *nay-shakar* نی شکر (m.c.) "sugarcane" and *āb-rū* آب رو (m.c.) "honour" have come to be regarded as one word.

Before an adjective :—*pisar farangī* پسر فرنگی "a Frank boy" ; *dukhtar Farangī* دختر فرنگی (m.c.) "a Frank girl" ; *dukhtar Turk* دختر ترک (m.c.) "a Turkish girl" ; *hakīm-Farangī* حکیم فرنگی "the Frank doctor" ; *gunjishk-zard* گنجشک زرد (m.c.) "a (kind of) finch."

(c) By poetical license the *izāfat* is sometimes discarded specially after a silent *h* :—

توصنم بینی ومن خانه خدا می بینم

*Tu šanam bīnī u man khāna Khudā mī-bīnam.*

#### IV. *Izāfat-i Maqlūbī* اضافت مقلوبی.

The *fakk-i izāfat*<sup>2</sup> "the releasing of the *izāfat*" of which examples are given in (III) is not to be confused with the *izāfat-i maqlūbī* "the inverted construction" ; in the former the usual order of the two words in construction is observed, in the latter the order is inverted. Examples : *Kāfir-ni'mat* کافر نعمت "ungrateful" (or *kāfir-i ni'mat*) ; *kāfir-mājarā* کافر ماجرا "denier of facts" (or *kāfir-i mājarā*) are examples of *fakk-i izāfat*. *Īrān zamīn* (m.c. for *zamīn-i Īrān*) "Persia" ; *mashriq zamīn* مشرق زمین (m.c.) "the East" ; *jāhan-panāh* جهان پناه "Asylum of the World" are examples of the *izāfat-i maqlūbī*.

Compounds such as *āsh-paz khāna* آشپزخانه "cook-house" are also examples of the inverted *izāfat*.

Adjectives that precede their nouns do not properly take the *izāfat* and are examples of the "inverted construction" (*vide* 43 (b)).

#### V. Cases in which the *Izāfat* must be omitted.

(a) There is no *izāfat* between the proper name and the title following it, thus : *Mīrzā Maḥmūd Ṭabāṭabā'i* میرزا محمود طباطبائی *Alā'l-Mulk Ḥākīm-i Kirmān* "His Excellency Mirza Maḥmud of the tribe

<sup>1</sup> Compare *avval shab* اول شب "the first night" and *avval-i shab* اول شب "the beginning of the night."

<sup>2</sup> In Persian also *fak*. *Bī-nām Izād* بی نام ایزد "in the name of God" is an instance of this 'releasing of the *izāfat*.'

<sup>3</sup> The proper name here is *Mīrzā Maḥmūd*, and *Ṭabāṭabā'i* is the adjective indicating the family (derived from a famous Sayyid who stammered).



*T'abātābā* the 'Alā<sup>l</sup>-mulk, Governor of Kirman.' On the other hand *Alā<sup>l</sup>-mulk-i Hākīm injā ast* "is the 'Alā<sup>l</sup>-Mulk the Governor here?"

(b) Compound words are not coupled together by the *izāfat*, thus *mādar-zan* (m.c.) "mother-in-law"; *khvāhar-zan* "sister-in-law"; *khāna-bi-dūsh* "wandering, vagrant" (but *asbāb-i barham zādā*; *mard-i bā māl*).

(c) The *izāfat* seldom occurs after measures of number, length or quantity, as: *guft šad dirham sang kifāyat mī-kunad* (Sa'di) "he said the weight of a 100 dirham is a sufficient quantity"; *dam-i chand āb āshāmīd* (Sa'di) "he drank a few sips of water"; *musht-i du khāk* (Sa'di) "a couple of handfuls or so of earth"; *yak gaz āb* "a yard's depth of water"; *yak jav sīm* (class.) or *jav-i nuqra* (m.c.) "a barley corn's, a grain's weight of silver"; *yak sang āb* (m.c.) "one sang of water"; *du dāng khāna* (m.c.) "two shares of the house"; *yak qāmat āb* "one qāmat of water"; *dah nafar shutur* (in writing) "ten camels"; *nīm nān-i* (class. and m.c.) "half a loaf" but *nişf-i nān-i* (m.c.); but *yak kāsa-yi āb* or *yak kāsa āb* "a glass of water"; *du khum jav* "two jars (large earthenware vessels) of barley"; *yak finjān chāhī* "one finjān of tea"; *nīm man* "half a maund"; *yak finjān nuqra* "a cup of silver" (i.e. either made of silver or full of silver), but *yak finjān-i nuqra* "a cup made of silver."

#### VI.—Further remarks and examples on the use of the *Izāfat*.

(a) Modern Persians are rather erratic in the use and omission of the *izāfat*, thus the Muslims say *Imām Jum'a* (a title given to the chief church dignitary in each district by the Shah), while the Zardushtis correctly say *Imām-i Jum'a*.

(b) *Yak khvurda-yi āb* (with *izāfat*) (m.c.) may be translated

<sup>1</sup> Also *mādar-shāwar* "mother-in-law" (i.e. husband's mother) = *khush-dāman* (class.).

<sup>2</sup> Also *dam-i chand az āb* (class.) could be used: *qadr-i āb*.

<sup>3</sup> *Musht-i du az khāk* (class. and m.c.); *du musht-khāk*: *yak musht khāk bishtar nist* (m.c.) "there is not more than a handful of earth"; in m.c. the *izāfat* is sometimes inserted.

<sup>4</sup> i.e. *sang* and *dāng* (colloquially *dāng*), vide § 65 (b).

<sup>5</sup> Or *qadd* (or *kalla* or *sar*) *āb*.

<sup>6</sup> *Izāfat* always follows *nişf*, subs., but not *nīm* adj.

<sup>7</sup> A weed that grows in the *qanūts* has a leaf resembling the tea-leaf; it is dried and infused to form a medicine; hence Persians assumed that tea was grown in a well and have corrupted the word *chū'i* into *chāhī* and *chāyī*.



"a very small quantity of water," while آب یک خورده *yak khurda āb* (m.c.) without *izāfat* "a little water"; there is no difference in meaning (unless stress be laid on *yak*). *Yak dasta muqallid* یک دسته مقلد (without *izāfat* and noun in singular) "a band of mummers," but دسته مقلدان *dasta-yi muqallidān* and دسته مقلد *dasta-yi muqallid* (m.c.) "the band of mummers." *Yak dasta-yi muqallidān* یک دسته مقلدان would be wrong.

(c) In است آن مصلحت *maṣlaḥat ān ast* there is no *izāfat*, but in بود آن بیم *bīm-i ān būd*<sup>1</sup> and similar places the *izāfat* should be inserted. The *izāfat* is used after the Arabic participle *bāqī*,<sup>2</sup> when it is treated as a noun, as: روز باقی *bāqī-yi rūz* "the remainder of the day"; in this case there is perhaps an ellipsis of the word *vaqt*. In روزها باقی *bāqī rūzhā*, or روزهای باقی *rūzhā-yi bāqī*, *bāqī* is an adjective. In India مادرزن *mādar-i zan* "mother-in-law," but in modern Persian مادرزن *mādar-zan* without the *izāfat*.<sup>3</sup>

(d) *Bishtar mardum* بیشتر مردم "most men"; *bishtar awqāt* بیشتر اوقات "most times," but *bishtar-i mardum* بیشتر مردم "the greater part of the men"; *bishtar-i awqāt* بیشتر اوقات "the greater part of the times"; the meaning in both the constructions is the same. *Bishtar-i īshān* بیشتر ایشان "the greater part of them" (not *bishtar-īshān* بیشتر ایشان) with the *izāfat* construction = ایشان بیشتر *bishtar az īshān*. *Ghālib-i awqāt* غالب اوقات is used, not *ghālib-awqāt*.

Similarly اغلب اوقات *aghlab-i awqāt* and اکثر اوقات *akṣar-i awqāt* are correct, though the *izāfat* is sometimes omitted. The *izāfat* is also correct in است آن غالب گمان *gumān-i ghālib ān ast*.

(e) Some modern Persians omit the *izāfat* before an Infinitive governed by a preposition on the ground that آوردن بر بدن *rahm āvardan bar badān* is the equivalent of آوردن بر بدن رحم *bar badān rahm āvardan*. In India the *izāfat* is omitted before a preposition even in such a sentence, as: بعد از سوار شدن در کشتی *ba'd az savār shudan-i dar kishtī*. The advantage of the insertion of the *izāfat* is apparent from the following examples:—مردمان در کرمان میروند *mardumān-i dar Kirmān mī-ravand* (m.c.) "the people of Kirman are going"; مردمان در کرمان میروند *mardumān dar Kirman mī-ravand* (m.c.) "the people are going to Kirman"; بعد از سوار شدن در کشتی *ba'd az savār shudan dar kishtī* or بعد از سوار شدن در کشتی *ba'd az savār shudan-i dar kishtī* "after embarking"). Some modern Persian agree that آمدن در باغ *ba'd az dar-āmadan-i bāgh*, being the equivalent of آمدن در باغ *ba'd az dar-āmadan dar bāgh*, the *izāfat* is necessary. In پس از آمدن *pas az āmadan-i Rustam bi-khāna* *khāna* *rustam* *pas az āmadan* *bi-khāna* no *izāfat* is possible after Rustam.<sup>4</sup>

<sup>1</sup> *Maṣlaḥat ān būd* "that was the prudent measure," but *bīm-i ān (chīz) būd* "there was fear of that (thing)."

<sup>2</sup> In this case *baqiyya* can be substituted.

<sup>3</sup> Similarly in all compounds of *mādar*.

<sup>4</sup> In m.c. *pas az āmadan-i bi-khāna* "after my return home" though common, is incorrect: the *izāfat* should be omitted.



(f) The objective and subjective genitives "love of our neighbours," may both in English and Persian signify either the love that our neighbours bear us or the love that we bear over neighbours. *Maḥabbat-i hamsāyagān nishat bi-mā* محبت همایگان نسبت بما and *maḥabbat-i mā nishat bi-hamsāyagān* محبت مانسبت بهمایگان are unequivocal.

### VII. On the use of ذُو .

The Arabic word ذُو "possessed of," is always connected with a following substantive; it is fully declined in Arabic as follows<sup>1</sup> :—

Fem. plur.	Masc. plur.	Fem. sing.	Masc. sing.
ذَوَاتُ (أُولَاتُ)	ذَوُو (أُولُو)	ذَاتُ	ذُو Subjective.
ذَوَاتِ (أُولَاتِ)	ذَوِي (أُولِي)	ذَاتِ	ذِي Dependent.
		ذَاتَ	ذَا Objective.

Examples :—

ذُو الْجَلَالِ *zu'l-jalāl* "possessed of dignity, majestic."

ذَاتُ الْكَمَالَاتِ *zāt'l-kamālāt* "possessed of all perfections."

ذُو فَؤُونٍ *zu-funūn* "learned."

أُولُو الْبَصَارِ *ulu'l-abṣār* "the prudent."

In Persian this word is often wrongly constructed, no count being taken of the Arabic number, case and gender: so the month before Muḥarram is in Persian ذُو الْحِجَّةِ or ذِي الْحِجَّةِ indifferently; it is even combined with Persian words, as ذِي هوش "intelligent."

Moreover, the plural is sometimes, in modern colloquial, used as a singular, as in *Īn shakhs khaylī ulu'l-qadr ast* این شخص خیلی الوافه در است (m.c.) "this man has great rank, is honoured"; *khaylī ulu'l-'azm ast* "very resolute or enterprising." *Ulu'l amr* "Emperor or Emperors" (used as a sing. or pl.)<sup>2</sup>

The Persians ignore also the meaning of the definite article in the word following: so ذَوُفُونٍ (m.c.) means the same in Persian as ذُو الْفُؤُونِ.

Some Persian Arabophiles, however, use the correct Arabic cases even when the compound is used in a Persian construction, i.e. when governed by a Persian noun or verb.

### § 118. The Cases of Nouns.

Nominative :—

(a) The Nominative case in modern Persian is often employed at or near the beginning of a sentence in an absolute sense to introduce the subject,

<sup>1</sup> The Arabic dual of this word is omitted as it does not occur in Persian.

<sup>2</sup> Shi'as style their Imāms only *ulu'l-amr*.



being independent of the grammatical construction that follows it. This construction avoids the use of two or more consecutive nouns in the genitive. Sometimes the subject is introduced qualified by a relative or by a subordinate clause: the sentence is then broken off and left standing without a verb, a pronoun or noun in apposition to the subject being introduced and followed by its verb. *man chashm-am namī-bīnad* (m.c.) "I can't see (lit. I—my eyes don't see)"; *dukhtar-i rā dīd ki harkī chashm-ash bar ū mī-ustād kamāl-i mihrbānī mī-namūd* "she saw a young girl whom every one that saw her loved. In, *qarīb-i jahāz-i mā du jahāz-i dīgar ki pur-bār būdand dīrak-i ānhā rā tā nişf burīda būdand* "near our ship were two other laden ships that had had half of their masts cut down," there is no verb for *دو جہاز دیگر*; and if there were, some conjunctions would be required before *دہری*.

A somewhat similar construction is common in English ballad poetry as "My heart, it loves a gypsy, oh!" In, "the Prophets, do they live for ever?" (Zec. 1. 5), the pleonasm is allowable for the sake of emphasis.

*darvīsh az sadma-yi safar khasta va az sākhtī-yi rāh muta'alim pā-yash az jāy namī-jumbīd* (mod. Pers.) "the Darvish wearied by the journey and its hardships was unable to lift his feet." Compare the old English construction "Thy Kinge hys eyes"; "the courtiers their nosys."

The subject of a passive verb is called *مفعول ما لم یسم فاعله* "the object whose subject is not known" and is in Persian, ancient and modern, always put in the Nominative case.

In modern Urdu the subject or patient of a passive verb, being the object of the action, can in the case of certain compound verbs be put in the accusative.<sup>2</sup> This construction has found its way into Indian Persian. In the following example, taken from a public notice in India, the pronoun *urā* is incorrectly in the accusative:—*واگر کدام ملازم چیزی گرفت او را از ملازمت* "should any<sup>3</sup> servant accept a tip, he will be dismissed."

Genitive case:—

(b) There is no proper Genitive case in Persian.

<sup>1</sup> This construction is common in Arabic, from which language it is probably borrowed. This use of the nominative absolute is called by native grammarians *جمله ذات وجهین* a sentence with two faces, or aspects. Such a sentence as *'aql-am qabūl namī-kunam* though sometimes heard is obviously incorrect.

<sup>2</sup> Thus *Usko qatl kiyā giyā* اسکو قتل کیا گیا "him was killed" is as correct as *Wuh qatl kiyā giyā* وہ قتل کیا گیا "he was killed."

<sup>3</sup> *Kudām* کدام 'any' as the equivalent of the Urdu *ko,ī* is an Afghan idiom. Instead of *girift* گرفت it would be better here to substitute *bi-girad* بگیرد.



When two nouns are placed together in a "state of regimen" as *پسر ملک* *pisar-i malik* "the son of the king," the first or governing word is called "the regent" (المُضَافُ), the second or the word governed المضاف إليه, and the short *i* that couples the two words together is called the *izāfat*.<sup>1</sup> This is the proper genitive construction; but the *izāfat* is used, besides, to couple the substantive to the adjective or adjectives that follow it, *vide* § 43 (g), and also to couple substantives together as a name and a trade or nickname, *vide* § 117.

Two substantives coupled by the *izāfat* are often used where in English we use a substantive and an adjective (the governing word having the effect of the adjective), as: کَذَرَت تَجْرِبَةً, *kaḡrat-i tajriba* "great experience."

The *izāfat* construction can also be used to signify the material out of which a thing is made, as: سَاعَتِ طلا *sā'at-i ṭilā* "a watch of gold" (also سَاعَتِ طلائی *sā'at-i ṭilā'i* (adj.) "a golden watch," or سَاعَتِی از طلا *sā'at-i az ṭillā* "a watch made from gold"); انگشترِ الماس *angushtar-i almās* "a diamond ring," but *angushtar-i az almas* would mean "a ring made from diamonds."<sup>2</sup>

The genitive construction is often used where in English a substantive with a preposition would be used, as:—یک شب تأمل ایام گذشته میکردم *yak shab ta'ammul-i ayyām-i guzashta mī-kardam* (Sa'dī) "one night I was pondering on olden days"; here in Persian a preposition could be substituted, as:—تأمل بر ایام گذشته میکردم *ta'ammul bar ayyām-i guzashta mī-kardam*.

This construction also occurs with the Infinitive, which is treated as a simple noun (though it may also govern an accusative), as:—بعد از سوار شدن کشتن *ba'd az savār shudan-i kashṭi* "after getting into the boat" [or سوار شدن در کشتی *savār shudan dar kashṭi* (m.c.) *vide* 117 (h)]; سزا دادن آنها بدست دیگری است نه من *sazā dādan-i ānhā bi-dast-i digarī-st na man* (m.c.) "their punishing lies in the hands of another, not in mine"; او را طاقت *urā tāqat-i sazā dādan-i ānhā-st na marā* "he has power to punish them, not I"; بعد از نزاع کردن با او *b'ad az nizā' kardan-i bā ū* (m.c.) "after quarrelling with him," but بعد از نزاع کردن او *ba'd az nizā' kardan-i ū* "after his quarrelling (with me or some one else)"; *vide* also remarks on the *izāfat* § 117.

In the story of the second darvish, Chapter XI of the Persian translation of "Haji Baba," occurs the following peculiar passage:—بعد از آن [بیمار] با حال باء حیرت همه بلکه من و حکیم هم آروغی چند زد *ba'd az ān [bīmār] bā ḡalat ba'at ḡirṭa hema balaḡa man u ḡakīm hama āruḡi chand zad*

<sup>1</sup> When an adjective follows and qualifies a noun, the مضاف *muzāf* and the مضاف إليه *muzāyf ilayh* are separated, as: پسر خوشگل نالان *pisar-i khush-gil-i ṭulān*.

<sup>2</sup> There may sometimes be a slight difference in signification between the two constructions, thus کاسه نقره *kāsa-yi nuḡra* may mean either "a silver cup," or "a cup full of silver pieces," but کاسه نقره *kāsa-yi nuḡra'i* "a silver cup" only.

<sup>3</sup> Or omit the *izāfat*. In India this *izāfat* would be omitted.

<sup>4</sup> For من بدست *bi-dast-i man*. Persians are very fond of elliptical expressions.



*bā'is-i hayrat-i hama, balki man va ḥakīm ham, ārūgh-i<sup>1</sup> chand zad* "when, to the astonishment of all, not excepting myself and the doctor, he (the sick man) groaned, opened his eyes—" (Haji Baba). In this passage *man va ḥakīm* are in the genitive case, though, owing to the faulty collocation or incorrect construction, there is no *izāfat* to distinguish the case. The words *bā'is-i hayrat-i* should be repeated after *balki*, vide § 120 (h) Remark.

Note the genitive case or the use of the *izāfat* in the following :—

"The road from Kirman to Yazd" *rāh-i Kirmān bi-Yazd* ; "the B. Abbās road" *rāh-i Bandar-i 'Abbās* ; "authority for this" *sanad-i in amr* ; "fear of death" *tars-i marg* ; "a horse worth a thousand rupees" *asp-i hazār tūmānī* ; "he is in need of money" *ū muhtāj-i pūl ast* ; "tempted of the Devil" *āzmūda-yi Shaytān* [vide § 121 (a)] and § 121 (o) ; "contrary to reason, impossible" *muḥāl-i 'aql* (m.c.).

Example of the objective genitive : *bi-ḥukm-i ḡhurūr-i pā-yi sutūrān-i khud* خود بحکم غرور پای ستوران خود (Tr. H. B., Chap. V) "confident in the sure-footedness of their horses—."

Example of the subjective genitive : *gurikhtan-i Hājī Bābā* گریختن حاجی بابا "the flight of Haji Baba" ; vide also 120 (a) (1), of me ; my. Vide also § 117.

(c) The Dative :—

(1) There are two forms of the dative, thus, *bi-ū guftam* or *ūrā guftam* <sup>2</sup> "I said (to) him" : (also *bā ū guftam*).

(2) In m.c. the dative with *bā* is usual.

(3) These two forms are not however always interchangeable. The dative with *bi* is obligatory when it signifies possession, with or without the verb بودن *būdan*, and also with the impersonal verbs, <sup>3</sup> as : *tā har ki tīr<sup>4</sup> az ḥalqa-yi angushtarī bi-guzarānad khātīm ūrā bāshad* (Sa'dī) "—that the ring will be his who shoots an arrow through it" ; *āvarda and ki gazhdum rā vilādat-i ma'hūd nīst chunān ki sā'ir-i<sup>5</sup> ḥayvānāt rā* آورده اند که گزیدم را ولادت می نیست چنانکه سایر حیوانات را (Sa'dī) "It is stated that the scorpion has not an ordinary birth like other <sup>6</sup> animals."

<sup>1</sup> *Ārūgh* آروغ is a 'belch' which Persians consider relieves the stomach.

<sup>2</sup> Either form of the dative can also be used after *dādan* "to give."

<sup>3</sup> The dative is not necessary with impersonal verbs (vide Impersonal verbs) but when the dative is used, the form with *bi* and not with *bā* must be used.

<sup>4</sup> In modern Persian انگشت *angushtar*. Also instead of *ūrā bāshad* the phrase انگشت مال او باشد *angushtar māl-i ū bāshad* would be used: *bāshad* "let it be" but *mī-bāshad* "is" or "will be."

<sup>5</sup> Or *tīr-i*.

<sup>6</sup> *Sā'ir* سایر signifies "the remainder, the rest," but is frequently employed for "the whole."



هر که را طامس باید چور هندستان<sup>۱</sup> کشد هر که را محبوب باید کزده و زندان کشد

*Har kirā tā'ūs bāyad jawr-i Hindustān kashad*

*Har kirā mahbūb bāyad kunda u zindān kashad* (Sādī).

"He who wants a peacock must endure the journey to India,  
He who wants his mistress must endure fetters and prison."

*Yak-i rā dil az dast rafta būd* بود یکی را دل از دست رفته (Sa'dī) "a certain person had quite lost his heart." [Vide also (10) Remark].

و هر شب صندمی ر برکه صبح نابان را دست از صباخت او بردل است و سرو خراغان را از  
*va har shab sanam-i dar bar ki subh-i tābān rā dast az*  
*ṣabāhat-i ū bar dil ast va sarv-i khirāmān rā az khajālat-i ū pāy dar gil*  
(Gulistan) "the rich have each night a fresh mistress who shames the bright morning by her beauty and humbles the waving cypress by her exquisite figure." In none of these cases could به be substituted for را.

In *ḥamd u sipās Khudā-yi pāk rā ki*—حمد و سپاس خدای پاک را که "praise to God the Holy —" and similar constructions, the verb is understood.

This dative is rare in m.c. : *marā bāgh-i'at* مرا باغیست که هیچ کسی ندیده است *ki hīch kas na-dīda ast* (m.c.) "I have a garden that no one has yet seen."

In the above cases, the dative by native grammarians is considered the *muṣāf ilayh*. Thus in, *savārān rā chūn chashm bi-mā uftād tākhtān āvardand* "when the mounted men saw us they charged down upon us," *savārān rā* سواران را is considered the *muṣāf ilayh* of *chashm* چشم, the phrase being equal to *chūn chashm-i savārān bi-mā uftād*: according to English ideas سواران *savārān* should be in the nominative and be the subject to آوردند *āvardand*.

*Remark.*—The datives in two clauses should balance one another: *hamān tawr ki ū bi-vay (ūrā) khil'at dād, bi-man (marā) nīz yak shūl-i Kashmīrī dād* همان طور که او بوی (اورا) خلعت داد بمن (مرا) نیز یک شال کشمیری داد.

(4) If the indirect object express locality, the dative in را cannot be substituted for به, as: *bi-shahr rasīdīm* به شهر رسیدیم "we reached the city"; *bi-maqṣūd rasīdīm* به مقصود رسیدیم "we attained our object"; *gulūla bi-shikār khwurd* (m.c.) گلوله بشکار خورد "the bullet hit the 'game'": in none of the preceding examples could را be substituted for به.

But *ūrā khwāb mī-āyad* (or *ū khwāb-ash mī-āyad*) او خواب می آید "he is feeling sleepy."

The m.c. phrase "what's the matter with you?" can be rendered either by *turā chi shud?* تو را چه شد? or *bi-tū chi shud* به تو چه شد.

(5) The preposition به has many other significations besides the "to" of the dative, as: *pā bi-rikāb guzāsh* پا برکاب گذاشت "he put his foot in the stirrup iron": obviously in such instances its place could not be taken by را.

<sup>1</sup> Another and common reading is *ranj-i Hindustān*.



(6) Duration of time can also be expressed by <sup>1</sup> ر of the dative,<sup>2</sup> as :  
 ؟ با چهار نعل باید رفت ؟ *tamām-i rūz rā yurtma yā chahār na'l bāyad raft?* (m.c.) "must one trot or canter the whole day?" : *shab<sup>3</sup> rā ānjā māndam* ماندم شب (m.c.) "I stayed there the (whole) night."

In the first example the preposition در *dar* (*dar tamām-i rūz*) could be substituted for the ر, but not in the second; for *dar shab ānjā māndam* در شب آنجا ماندم would mean "I stayed there at night (not by day)": so also *dar shab ānjā raftam* در شب آنجا رفتم "I went there at night," (*shab rā* would be wrong here).

A few adverbs can also be formed by the dative in ر, as : *qazā rā* قضا را "by accident, by chance," (but *ittifāq<sup>4</sup> rā* اتفاق را). Some grammarians consider this a form of the ablative case, apparently because the ablative (*az qazā* قضا از) can be substituted.<sup>4</sup>

*Andak furṣat rā gard-i fanā az ān bar-āyad* اندک فرصت را گرد خدا از آن بر آید (*Anvār-i Suhaylī*) "at the slightest opportunity (or in a short time) it ceases to exist": *rāstī rā khilā-i 'aql buvad* (Qā, āni), vide § 89 (h) (3).

(7) If more substantives than one in the dative are coupled together, *rā* is usually added to the last only.

*'Amr(u)<sup>5</sup> u Zayd rā kitāb dādam* عمرو و زيد را کتاب دادم, or *kitāb rā bi-'Amr(u) u Zayd dādam* کتاب را بعمرو و زيد دادم.

(8) The affixed pronouns may take the place of the dative in ر, as :  
 — ترا هیچ یاد می آید که — (m.c.) *hīch yād-at mī-āyad ki—?*, or *turā hīch yād mī-āyad kī—* (m.c.)—"do you at all remember that—?" :  
 خوابش : *ūrā khūbāb mī-āyad* اورا خواب می آید (*khūbāb-ash mī-āyad*, or *ūrā khūbāb mī-āyad* (less common, m.c.) "he feels sleepy."

The affixed pronoun of itself does not admit of *rā*; but a noun in the dative case to which a possessive affixed pronoun is attached may be followed by ر, as :—*silāh va diram dād lashkar-<sup>6</sup>sh rā* (Shāh-Nāma) "he gave arms and money to his army"; the more ordinary construction would be *bi-lashkar-ash* به لشکرش.

(9) When the dative in ر has a noun in apposition, or is qualified by adjectives, the affix *rā* is usually added at the end, as :—*زيد پسر وزير را گفتم*

<sup>1</sup> The accusative with or without ر is used with compound verbs formed by دادن *dādan*, as : *yak-i az euzarā pā-yi takht-i malik blisa dād* یکی از وزرا پای تخت ملک بوسه داد (*Sa'dī*) "one of the vizirs kissed the throne of the king": *rā* را could be inserted after *malik* ملک.

<sup>2</sup> As the preposition *dar* can be substituted for this ر it is, I think, better to consider this the dative and not the accusative case.

<sup>3</sup> Or *shab ānjā māndam* شب آنجا ماندم.

<sup>4</sup> The Arabic accusative used adverbially, e.g. (*qazā<sup>4</sup>*) can also be substituted.

<sup>5</sup> *'Umar*; but عمرو *'Amr* (the final و not pronounced). *'Amr* and *Zayd* are common in Arabic grammars.



*Zayd pisar-i vazir rā guftam* (or *bi-Zayd pisar-i vazir guftam*) *ki*—"I said to Zeyd the son of the Wazir—" : شخصی از مردان جنگ آزموده را : *shakhṣ-i az mardān-i jang-āzmūda va kār-dāda rā guftam ki*—"I said to a certain experienced warrior—." In *Minnat Khudāy rā 'azz<sup>a</sup> va jall<sup>a</sup>* (Sa'di) "thanksgiving to the Great and Glorious God—", the *rā* could also be placed last after the phrase *عز و جل* 'azz<sup>a</sup> va jall<sup>a</sup>.

Similarly in *yak-ī rā az mulūk muddat-i 'umr siparī shud* (Gul. B. II. S. 28), the *rā* would, in modern Persian, be preferably inserted after *ملوک mulūk*.

*Remark.*—When the dative in *rā* is qualified by a phrase, the affix *rā* is preferably added at the end of the phrase, as : یکی از ملوک عرب را حدیث : *yak-ī az mulūk-i 'Arab rā ḥadīṡ-i Laylā u Majnūn bi-guftand* (Gul. B. S. 10).

(10) The dative in *rā* preceded by the particle *mar* (*vide* (d) 12), is still sometimes used in books, but not in letters.

*Remark.*—A dative is sometimes in classical, rarely in modern, Persian used as the logical subject of the clause, as :—

سگی را لقمه—هرگز فراموش نگردد گرزنی صد نوبتش سنگ

*Sag-ī rā luqma-ī hargiz farāmūsh*

*Na-gardad gar zanī šad nawbat-ash sang.*—(Sa'di).

"A dog ne'er forgets a morsel (thrown to it)

Even if afterwards you stone it a hundred times":

In the example, "dog" is in the dative case.

*Ūrā hīch chīz farāmūsh namī-shavad* (m.c.) او را هیچ چیز فراموش نمی شود "he forgets nothing."

(11) The dative in *rā* sometimes takes the place of the preposition *برای* *barāy*, as : *Khudā rā* خدا را "for God's sake." For further remarks on the locative dative, *فعل به* and *فعل نداء*, *vide* under these heads.

(d) The accusative case :—

(1) The accusative has two forms: one form is the same as the nominative, and the other as the nominative plus the suffix *را*.

One of the difficulties to a beginner is the correct use or omission of *را*.

(2) Generally speaking, as already stated, *را* corresponds to the definite article and should be affixed to definite parts of speech such as definite nouns,

<sup>1</sup> 'Azz<sup>a</sup> va jall<sup>a</sup> (عز و جل) are Ar. verbs, Pret., and signify "exalted and magnified (be His name)": in Arabic the Preterite is used in precative sentences and in cursing, the wisher assuming the completion of the action.



proper names, the separate pronouns, the demonstrative pronouns,<sup>1</sup> the interrogative<sup>2</sup> *کدام*, the reflexive pronouns, and the pronominal adjectives and indefinite pronouns signifying "all; each; every; so-and-so; and both, all three, all four, etc.; a certain person; one; the others." In m.c. it also follows the affixed possessive pronouns when affixed to a noun in the accusative case: *vide* (c) (8) and § 40 (b).

*Remark.*—After the name of a language, the *را* is only added if the noun is definite, as: "I wish to learn Persian" *میخواهم زبان فارسی بیاموزم* *mī-khūwāham zabān-i Fārsī bi-yāmūzam* (m.c), but in selecting a course of study at school the pupil *might* say, "I will take up *the* Persian and not *the* Arabic." *Zabān-i Fārsī rā mī-āmūzam* *زبان فارسی را می آموزم*; though grammatically correct to insert the *را* here, the sentence with it has the same stilted sound, as "I am now going to study the French language."

(3) The *rā* *را* must be added to the direct objects of the Imperative mood or of causal verbs, when the object is definite (not when it is indefinite).

*Remark.*—An adjective qualifying a noun often makes it definite, while the omission of the adjective indicates that it is indefinite. *Vide* p. 461, note 8.

(4) When a phrase, Arabic or Persian, is in apposition to a noun, the *را* must be added at the end of the phrase, as:<sup>3</sup> *علی رضی الله عنه را بخواب دیدم* *'Alī (raṣīy' 'llāh 'an-h' ) rā bi-khūwāb dīdam* "I saw 'Ali (may Allah be pleased with him!) in a dream."

— *tan-i chand az marduman واقع دیدم و جنگ آزموده را فرستادند* *tan-i chand az marduman-i vāqi'a dīda va jang āzmūda rā bi-firistādand ki—(Sa'dī)* "they sent several warriors of experience, tried in battle, to—"; *یکی از علمای راسخ را* *yak-i az 'ulamā-yi rāsikh rā pūrsīdand* (Sa'dī) "they asked one of the learned men of fixed principles." In classical Persian, however, such is not always the case:—

— *یکی را از ملوک عجم حکایت کنند* *yak-i rā az mulūk-i 'Ajam hikāyat kunand ki—(Sa'dī)* "they relate of one of the kings of Persia that—"; in this example the *rā* could with equal propriety be inserted after the word *عجم*.

Similarly in the apposition of substitution and of explanation, *را* must

<sup>1</sup> But not *اینقدر* *ān qadr*, *اینقدر* *in qadr*.

<sup>2</sup> The *rā* *را* is in m.c. sometimes incorrectly omitted after the interrogative *کدام* *kudām*, or *کدام یکی* *kudām yak-i*, unless definite, as: *کدام کتاب میخواهی* *kudām kitāb mī-khūwāhi* (vulg.) "which book do you want?"; *کدام یکی میخواهی* *kudām yak-i mī-khūwāhi* (vulg.) "which do you want?"

<sup>3</sup> *Vide* also Apposition.

<sup>4</sup> Final *u* omitted after the pause.

<sup>5</sup> *Rāsikh* *راسخ* means of sound belief, of firm faith in his religion.

<sup>6</sup> In modern Persian *یکی از ملوک عجم را* *yak-i az mulūk-i 'Ajam rā*.



be placed at the end, as: *Zayd pisar-i Vazir rā dīdam* زید پسر وزیر را دیدم "I saw Zaid<sup>1</sup> the son of the Wazir," *vide* § 139 (b) (4).

(5) In the "apposition of qualification," a past or present participle denoting state or condition, or an adjective, is placed in apposition to a noun, and the noun if definite takes *rā*, as:—

ظالمی را خفته دیدم نیم روز \* گفت—م این فتنه است خوابش برده به  
*ẓālim-i rā khufta dīdam nīm-rūz guftam in fitna ast khayābshburda bih* (Sa'di)  
 "I saw a certain tyrant asleep at mid-day—" ; *fil-i rā uftān'u khizān dīdam*  
 فیل را افتان و خیزان دیدم (m.c.) "I saw an elephant limping and stumbling" ;  
*sang-i<sup>2</sup> dar rāh uftāda dīdam* سنگی در راه افتاده دیدم (m.c.) "I saw a stone  
 lying on the road" ; *vide* also (8) : in these examples *rā* could not be  
 omitted.

*Remark I.*—If, however, the participle or adjective be in apposition to an indefinite noun the *rā* is according to the usual rule omitted, as:—  
*siyāh-i dāsh-t kawdan* (Sa'di) "he had a slave, a blockhead" ;  
*nawkar-i dāsh-tam ablah* (m.c.) "I had a servant, an ass." In  
*ablah-i rā dīdam samīn va khil'at-i dar bar samīn* (Sa'di) "I saw a fool, a fat fool, with a fine robe, a costly one" :  
 the first substantive is definite and the second indefinite.

*Remark II.*—*Man mār-i rā<sup>3</sup> dar rāh murda dīdam* من مار مرده را در راه دیدم  
 "I saw a snake dead on the road" ; and *man mār-i murda-i rā<sup>3</sup> dar rāh  
 dīdam* من مار مرده را در راه دیدم "I saw a dead snake on the road" : *ẓālim-i rā  
 khufta dīdam* ظالمی را خفته دیدم "I saw a tyrant who (or when) he was asleep"  
 and *ẓālim-i khufta-i rā dīdam* ظالم خفته را دیدم "I saw a sleeping tyrant."  
 The shade of difference in meaning is slight, if indeed any really exist.

(6) If the *ی* is merely an indefinite article, its noun does not require *rā*<sup>4</sup> ; if, however, the *ی* signify "a certain—," especially if followed by the relative *که*, it requires *rā*, as:—*Kitāb-i barāy-i shumā sawghāt āvarda-am* (m.c.)  
 "I have brought a book as a present for you" ; if *rā* be added it signifies "a certain book as a present" and the sentence is incomplete and some such phrase as *که لایق شماست* *ki lāyiq-i shumā ast* is necessary to complete the sense: it would also be correct to omit the *rā* and say  
*kitāb-i barāy-i shumā sawghāt āvarda-am ki lāyiq-i shumā ast*.

Similarly in *fil-i imrūz dīdam* (m.c.) "I saw an elephant to-day," it would be incorrect to say *fil-i rā* فیل را unless some qualifying

<sup>1</sup> Zaid and 'Amr (عمرو) are two fictitious names used in syntactic examples in Arabic grammars: the English boy learns that 'Balbus is building a wall,' while the Muslim boy is taught that 'Zaid is striking 'Amr(u).

<sup>2</sup> But *sang-i rā* "a certain stone."

<sup>3</sup> The *rā* appears to be redundant.

<sup>4</sup> Unless the omission of *rā* would cause ambiguity: *vide* (d) (11).



clause followed, such as *ki-khaylī qashang būd*; *فیلی امروز دیدم* *ki-khaylī qashang būd* (m.c.); *fil-ī* (or *fil-ī-rā*<sup>1</sup>) *imrūz دیدم ki-khaylī qashang būd* (m.c.); *āshiyāna-ī دیدم* *āshiyāna-ī دیدم* "I saw a nest," but *āshiyāna-yi murgh-ī (rā) دیدم* *āshiyāna-yi murgh-ī (rā) دیدم* "I saw the nest of a bird"; *āshiyāna-yi murgh-ī bā chāhār tukhm دیدم* (m.c.) "I saw a bird's nest with four eggs." *Dukhtar-ī dāsh* (Sa'di) "he had a daughter"; here it would be wrong to say *dukhtar-ī rā* unless a relative clause followed, as: *dukhtar-ī rā ki دیدی به طهران رفته است* (m.c.) "the girl you saw has gone to Tehran," where the *rā* is necessary.

Compare the two examples already given in § 41 (t), *khāna-ī ātash zadand* and *khāna-ī rā ātash zadand*.

For *rā* in relative sentences qualifying a definite noun, *vide* the Relative and Demonstrative.

(7) Nouns preceded by a cardinal number do not usually admit of *rā* unless definite, as:—*Hazār sarbāz دیدم* "I saw a thousand soldiers"; *du asp دیدم* "I saw two horses," but *du asp rā دیدم* "I saw the two horses"; *man īn du tā'ifa rā dar jahān dūst mī-dāram* 'ulamā va zuhhād rā (Sa'di) "these two classes I cherish dearly in this world, viz., the learned and the devotional." *Vide* also (15).

*Remark.*—A noun with a cardinal number, if preceded by a demonstrative pronoun, is definite, as: *īn du takhta rā bibur* "cut these two planks"; *īn du takhta rā biham bi-chaspān*.

(8) A noun in apposition to a definite noun in the accusative does not admit of *rā*, but *rā* must be affixed to the first noun, as: *khudāham guft zan-ī Hidāyat Khān-ī Rashtī īn nīm tana-rā barāy-i Shu'la Khānam sawqāt firistāda ast* (m.c.) "I'll say that the wife of Hidayat Khan of Resht has sent this jacket ( *rā* ) as a present<sup>2</sup> (without *rā* ) for Shu'la Khānam"; *guft Khudāy 'azz' va jall marā mālik-ī īn mumlakat gardānīda ast* (Sa'di) "he said God the glorious has made me master of this kingdom." *Vide* also (5) and end of (4), and (c) (9).

If an indefinite noun has a noun in apposition to it, *rā* is not added to either noun, as:—*chīz-ī barāy-i shumā sawqāt āvarda am* (m.c.) "I have brought you back something (from a journey) as a present."

<sup>1</sup> In writing, and preferably in speaking, the *rā* should be inserted.

<sup>2</sup> *Sawqāt* is the m.c. for the classical *rāh-āvard* "a present or curiosity brought from a journey"; also *armaghān* (class. and m.c.).



(9) *Rā* را can be added to the Infinitive when it is the object, as:—  
دل گفتن و دروغ گفتن را ترک نمی کند *vil guftan va darūgh guftan rā tark namī-kunad* "he does not give up loose talk and lying":  
شنا کردن را خوب میدانند *shinā kardan rā khūb mī-dānad* (m.c.) "he is a good swimmer."

(10) With several nouns coupled together by و it is necessary to add را to the last only, *vide* example above in (9).

Two affixes of را close together are "heavy" to the Persian ear. Thus the sentence "He invited my father and me" would in Persian be rendered by او من و پدرم را دعوت کرد *ū man u pidar-am rā da'vat kard*<sup>1</sup> and rarely by the grammatical او مرا و پدرم را دعوت کرد *ū marā va pidaram rā da'vat kard*.

(11) Finally را is added even to indefinite nouns if its omission would cause any ambiguity, *vide* § 41(t).

In the sentence "vinegar curdles milk" *sirka shīr rā mī-burrad*, the *rā* is correct. In speaking, however, if a pause be made after *sirka*, and stress laid in *shīr*, the *rā* may be omitted, as the intonation prevents any ambiguity. *Vide* Remark to (12).

دامنا گفت اگر کسی نیکی را به بدی مقابله کند و خیر را به شر پاداش روا دارد—  
*guft agar kas-i niki rā bi-badī muqābala kunad va khayr rā bi-sharr pādāsh ravā dārad* (Anw. Suh., chap. II, S. 6) "Damna answered, If one return evil for good, and think injury a just recompense for benefit (I am, then, indeed, without hope)." (East. Trans.).

*Remark.*—Just as in m.c. the *rā* is sometimes omitted it is sometimes unnecessarily inserted after indefinite nouns, as:—  
شراب را بآب عوض کردن *sharāb rā bi-āb 'awāz<sup>2</sup> kardan* = شراب بآب عوض کردن *sharāb bi-āb 'awāz kardan*; in both, شراب *sharāb* is indefinite: the *rā* is, in speaking, unnecessary and may be omitted. *Vide* (19).

(12) An old form of the accusative is formed by prefixing the particle مر *mar* and suffixing را *rā*, as:—  
مر او را دیدم *mar ūrā dīdam* (old) "I saw him";  
*mar* is not here emphatic.

*Remark.*—In شنا کردن میدانند *shinā kardan mī-dānad* (m.c.) "does he know how to swim?", the object is regarded as indefinite, but in the reply شنا کردن را خوب میدانند *shinā kardan rā khūb mī-dānad* the object having been previously mentioned becomes definite, and *rā* must be inserted.

(13) The affix را *rā* being equivalent to the definite article, its omission

<sup>1</sup> In the Persian idiom the speaker puts himself first. Here *man* is used instead of *marā*. It should be noticed that *man rā* is a vulgar accusative of *man*: in the example given *rā* is understood after the first object.

<sup>2</sup> 'Awāz colloquial for 'awāz.



should make the noun indefinite. This, however, is not always the case:—

(14) *Rā* را cannot be used for both the dative and the accusative in the same clause. If, therefore, the accusative is definite and requires را *rā*, the dative should be expressed by *bi*: if the dative does not admit of *bi*, but requires را, then the را *rā* of the accusative must be omitted, as:— کتاب مرا بده or کتاب را بمن بده *kitāb-rā bi-man bi-dih*, or *kitāb marā bi-dih* (m.c.) “give me the book”: شاه پسر خود را تاج داد *Shāh pīsar-i khud rā tāj dād* (m.c.), or شاه تاج را به پسر خود داد *Shāh tāj rā bi-pīsar-i khud dād* (m.c.) “the Shah gave the crown to his (own) son”: شبها نالیده ام تا مرا این فرزند بخشیده است *shabhā nālīda am tā marā īn farzand bakhshīda ast* (Sa’dī) “long nights I wept till He gave me this son”; = *tā bi-man īn farzand bakhshīda ast* (mod.), or *tā īn farzand rā bi-man bakhshīda ast* (mod.); here را *rā* is really necessary to show clearly that *farzand* is not the subject; its omission in such cases sometimes causes ambiguity.

(15) The *rā* must be omitted after nouns preceded by cardinal numbers unless definite (vide (7)), as: روز شنبه سه نفر دزد را طناب انداختند *rūz-i shamba si nafar duzd rā tanāb andākhtand*, means “they hanged the three thieves on Saturday”; omit را *rā* and it means “three thieves”: *si nafar rā tanāb andākhtand va du nafar ra gardan zadand* “they hanged three (of them) and beheaded two.”

In the following arithmetical idioms the first cardinal numbers may be considered definite and require را:—

۳ + ۴ را با چهار این طور می نویسند *jam-i si rā bā chahār īn tawr mīnavīsand* “three plus four is written thus, 3 + 4”; تفريق چهار را *tafrīq-i chahār rā az panj īn tawr* “five minus four, thus 5 - 4”; ۳ × ۴ را با چهار این طور ضرب *zarb-i si rā bā chahār īn tawr* “three multiplied by four, thus 3 × 4”; تقسيم هشت را با چهار این طور *taqsīm-i hasht rā bā chahār īn tawr* “eight divided by four, thus 8 ÷ 4”; اما آنچه کسور است *amma ānchi kusūr ast, du khums az hasht tis’ rā chunīn mī-navīsand* “but as for fractions two-fifths from eight-ninths is written thus  $\frac{2}{5} - \frac{8}{9}$ ”; و هفت نهم و دو سدس را چنين *va haft gumn va du suds rā chunīn*; “and seven-eighths plus two-sixths, thus  $\frac{7}{8} + \frac{2}{6}$ ”;  $\frac{2}{3} \div \frac{1}{2}$  را در نصف این طور *va du gulṣ rā dar nisf īn tawr* “two-thirds divided by half, thus  $\frac{2}{3} \div \frac{1}{2}$ .”

<sup>1</sup> Note that the figures are written from left to right as in English.

<sup>2</sup> *va īn nishān = dalālat bar musūvāt dūrad.*



(16) The *rā* is omitted after generic nouns used generically<sup>1</sup> (as "wine"; "greed," etc.) only when the sentence is very short. In *dar ārad ũama'murgh u māhī bi-band* در آرد طمع مرغ و ماهی بند (Sa'di) "it is greed that brings birds and fish into the net," a *rā* would be necessary in prose. Similarly after nouns used in a vague or general sense, as: — دست از طعام باز کشید: *dast az ta'am bāz kashīd* (Sa'di) "he withdrew his (the) hand from food, he stopped eating"; here *rā* could not be inserted; *dast* is really part of a compound verb *dast kashīdan*. But in—

جهان ای برادر نماند بکسی      دل اندر جهان آفرین بند و بی

*Jahān ay barādar na-mānad bi-kas*

*Dil andar jahān-āfarīn band u bas*—(Sa'di).

"The world my brother does abide with none,  
By the world's maker let thy heart be won"

the word *dil* "thy heart" would in prose require *rā*, though used in a general sense.

*Remark.*—Compare the following examples: — اسپى حاضر کن *asp-i hāzīr kun* (m.c.) "get ready a (any) horse"; اسپ را حاضر کن *asp rā hāzīr kun* (m.c.) "get ready the horse" (which has been mentioned or discussed): but اسپ حاضر کن *asp hāzīr kun* (m.c.) "get ready (the) horse" (used generally); the *rā* in this last case is omitted even if the speaker own but one horse.

(17) Compound verbs such as صحبت داشتن *shuhbat dāshtan* being considered one word, the first portion of the compound does not admit of *rā*.<sup>2</sup>

(18) In classical Persian, *rā* is frequently omitted after an accusative with a possessive affixed pronoun; sometimes it is added: لطف طبعش را بدیدند و حسن تدبیرش را دیدند *lutf-i tab'-ash rā bi-dīdand va husn-i tadbīr-ash bi-pasandīdand* (Sa'di) "they saw the kindness of his nature and the excellence of his administration"; in the example, *rā* is both inserted and omitted: چون صورتش را بدیدند *chūn sūrat-ash rā bi-dīd* *shīrat-ash rā bi-pasandīd*. *Vide* also (10).

*Remark.*—In modern Persian the *rā* should be inserted after an accusative with an affixed possessive pronoun, *vide* above and § 40 (c).

<sup>1</sup> Generic nouns may be used definitely, indefinitely, or generically as "the man, a man, or simple man."

<sup>2</sup> *Binū kard bi-barādar barādar guftan* بنوا کرد به برادر برادر گفتن (m.c.) "she began to call on her brother (to say oh brother, oh brother)": here the position of the preposition shows that the compound is regarded as one word: also right to say بنوا کرد به برادر برادر گفتن *binū kard bi-guftan-i barādar barādar* (m.c.).

<sup>3</sup> In another edition *rā* is inserted a second time after *tadbīr-ash*. In modern Persian the additional *rā* is necessary.



(19) In familiar language the *rā* is sometimes omitted when it would be correct to insert it [*vide* also (11) Remark], as: رفیق این سخن بشنید *rafīq īn suḵhan bi-shunīd* (Sa'dī)<sup>1</sup> "the companion heard what was said"; *bār-ī īn* [the *īn* makes the noun definite without را] *nukta pīsh-i bāzurg-ī hamī-guṣtam* *hamī* گفتم *hamī* (Sa'dī) "well, I was mentioning this point to a certain learned man"; *harf-ī* حرف من نشنید: *man na-shunīd*<sup>2</sup> "he didn't hear me": *vagar na, shāyad khayāl-i īn safar hargiz namī-kardam* (m.c.) "otherwise I might perhaps have never entertained the idea of this tour": in these examples it would have been correct, grammatically and idiomatically, to insert the را.

*gurūh-ī* گروهی مردمان را دید که هر یک به قراغه زر در معبر نشسته و رخت بسته *mardumān rā*<sup>3</sup> دید کی هر یک بی-قراغه-ای *zar dar mi'bar nishasta va rakht basta* (Gul., Chap. III, St. 28, East.) "he saw a band of men, who for a small piece of gold had taken their places in the ferry boat and loaded up their goods": (there is an error in the text; either *and* or بودند *būdand* must be added to بسته *basta*, or else *که* *ki* must be omitted).

(20) The cognate accusative is rare in Persian. The following is an example: او خوابید خوابیدن ابدی را *ū khayābīd khayābīdan-i abadī rā* (class.) "he slept the eternal sleep."

The cognate accusative is sometimes used when translating literally from the Arabic.

(21) The affixed pronouns when themselves the direct object do not admit of را, as: زدمش *zadam-ash* (m.c.) "I struck him." Neither do they admit of the dative را *rā*, as: گفتمش *guftam-ash* "I said to him."

(e) The following examples illustrate the rules given above:—

دیدم *ūrā tuhī-dast dīdam*, I saw him poor.<sup>4</sup>

سخن تو هیچ نمی فهمم *sukhan-i tu*<sup>5</sup> *hīch namī-fahmam* "I don't in the least understand you."

تو را نائب خود کردن میخواهم *turā nā'ib-i khud kardan mī-khāham* (class. and Afghan coll.) = میخواهم تو را نائب خود بکنم *mī-khāham turā nā'yib-i khud bi-kunam* (m.c.) "I wish to make you my agent."

<sup>1</sup> Also m.c. The *rā* could, of course, be correctly inserted.

<sup>2</sup> Commoner to insert *rā*.

<sup>3</sup> Here *rā* must be added (though the accusative is indefinite). Note that after the indefinite ی there is no *izāfat*. It would be correct to write *gurūh-ī az mardumān* without *rā*.

<sup>4</sup> *Vide* (d) (5).

<sup>5</sup> Better *turā*.

<sup>6</sup> Note that نائب (pl. نواب *nuvāb* used in m.c.) in m.c. is نایب *nāyib* (without \*). In m.c. the \* in such words is generally omitted in pronunciation. But in نائب or نایب "misfortune" (pl. نوائب *navā'ib* or نایبات *nā'ibāt*) the \* is retained in pronunciation: the plural only of this word is used in m.c.



*dānishmand-i hazār rupīyā 'attār-i rā sipurd* (class.) "a certain wise man entrusted a 1,000 rupees to a perfume seller."<sup>1</sup>

*yak-i rā bi-daryāft-i ān ravān kard*<sup>2</sup> (class.) "he sent some one to enquire into the matter."

*bā khud guft ki sar rā namī tavānam buzurg bi-kunam* "he said to himself 'I can't make my head larger.'<sup>3</sup>"

*la'im ki ḥabba-yi sīm rā bi-ṣad jān 'azīz mī-dāshd* "the miser who counted a grain of silver as dear as a hundred lives."<sup>4</sup>

*chūn kushta shud chirāgh talabīdam va rū-yi ūrā dīdam* "when he was killed I sent for light<sup>5</sup> and saw his face."

*sultān har yak rā judā kard* "the king put each person in a separate place."

*pādishāh shakṣ-i rā zīr-i dīvār īstāda dīd ki murgh-i dar dast girifta mī-namūd* "the king saw a certain person standing under the wall who held a fowl in his hand that he was exhibiting to him (the king)."<sup>6</sup>

*dah gūsfand ta'āruḥ firistād* "he sent ten sheep as a present."<sup>7</sup>

*mī-dānīd chigūna gūsfand mī-kushand* "do you know how sheep are killed?" : but *mī-dānīd chī-tawr gūsfand rā mī-kushand* ? "do you know how a<sup>8</sup> sheep is killed?" In m.c. the distinction between the two previous is not observed, but if the word *insān* were substituted for *gūsfand*, it would be incorrect to omit the *rā*, as *insān* can be definite only, as it means 'the species man.' "I saw some birds," *ba'ẓi murghā dīdam* (m.c.), but *ba'ẓi murghhā rā dīdam ki dar injā nīst* (m.c.): in the latter example the *rā* is necessary because of the *ki*.

اگر قالی خوبی خواسته باشید چیزی نشان تان میدهم که مثل اش را تا امروز هرگز ندیده باشید *agar qālī-yi khūb-i khwāsta bāshīd chiz-i nishān-i tān mī-diham ki*

<sup>1</sup> An *عطّار* 'attār also sells Persian medicines, sugar, paper, etc. *Davā-farūsh* m.c. "seller of European medicines."

<sup>2</sup> *Vide* (d) (2); *yāk-i* "a certain one." *Kas-i* or *mard-i* might be used without a *rā*.

<sup>3</sup> He read in a book that whoever had a small head and a large beard was a fool. He therefore thought to himself "I can't make the head smaller but I can the beard."

<sup>4</sup> Or *ḥabba-i sīm* (without *l* and with *ی* of unity), i.e. "a (any) grain of silver," or with *ل* "the grain of silver" : *az ṣad jān 'azīz-tar* "dearer than—."

<sup>5</sup> i.e. lamp generally, not any special lamp.

<sup>6</sup> *Vide* (d) (6).

<sup>7</sup> *Vide* (d) (7).

<sup>8</sup> Indefinite: the *yā-yi tankīr* (*gūsfand-i*) could not be used here.



*miḡl-ash rā tā imrūz hargiz na-dīda bāshīd*<sup>1</sup> (m.c.) "if you want a good carpet I will show you something the like of which you have probably never yet seen."

کرد تلاش خواهم کرد *hālā nā'ib-i dīgar barāy-i khud talāsh khvāham kard* (class.) "I'll now look out for another agent for myself."<sup>2</sup>

است چو دید که باز صندوقی را کشاده لباس کهنه و آئیف پوشیده است *chi dīd ki Ayāz sandūq-i rā kushāda libās-i kuhna va kasīf pūshīda ast* "what did he see but that Ayāz had opened a certain box and (taken out and) put on some old coarse clothes."

آورد قدیر بیگ دو نفر مدعی و مدعا علیه را پیش می آورد *Qadīr Beg<sup>3</sup> du najar mudda'i va madda'ā<sup>4</sup> alayh rā pīsh mī-āvarad* (m.c.) "Qadir Beg brings forward two persons, plaintiff and defendant."

این کار دیگری را فومائید *īn kār<sup>5</sup> dīgar-i rā farmā'id* (class.) "entrust this work to another, order another person to do this" : من در دل داشتم که از اینجا *man dar dil dāshtam ki az īnjā bīrūn ravam* (m.c.) "I inwardly intended to leave this place"<sup>6</sup> : فکری را کشتی : *farz kun bā ān ṭapāncha zadī yak-i rā kushtī* "supposing that you used that pistol and shot one of us<sup>7</sup> (or them)" : اگر این پسر ضعیف طاعون بگیرد البته خواهد مرد *agar īn pīsar-i za'īf tā'ūn bi-gīrad albatta khvāhad murd* (m.c.) "if this fragile boy were to catch plague he would certainly die."<sup>8</sup>

دانشتم که سببی را دیده میدود *dānistam ki sabu'-i rā dīda mī-davad* (m.c.) "I guessed that he had seen some wild beast and that was the cause of his precipitation"<sup>9</sup> : چیزهایی را که آورده بودم اغلبش خوب بود *chīzhā-i rā ki āvarda*

<sup>1</sup> *Khvāsta bāshīd* خواسته باشید, in m.c. considered more polite than *bāshīd* *mi-khvāshīd*, or *bī-khvāshīd*. *Dīda bāshīd* Past Subj., = "of which I suppose you have never seen the like": *dīda id* "you have never seen the like."

*Chīz-i* چیزی "a thing," or *chīz-i rā* "a certain thing"; both right. In m.c. the Imperfect or the Perfect is often used for the Present.

<sup>2</sup> Or better *nāyib-i dīgar*: *nāyib-i dīgar rā* "the other—."

<sup>3</sup> The Turks pronounce 'beg,' but the Persian almost like the English word 'bag.'

<sup>4</sup> The *rā* of the accusative after the demonstrative pronoun is omitted, because the dative has it: if *bī-dīgar-i* were used the *ī* after *kār* should be inserted; the latter construction would be used in modern Persian.

<sup>5</sup> Here the object of *dāshtam* is either the clause that follows or *īn rā* understood.

<sup>6</sup> Or *yak-i az mūrā kushtī*. The *ī* could not be omitted after the pronoun *yak-i*.

<sup>7</sup> Here *tā'ūn giriftan* is a compound verb. At any rate the word "plague" is in Persian a generic term. If, however, a man fell sick of a fever or of plague in Persia, and it were said "he brought the fever or the plague (meaning this fever, etc.) with him from Bombay, *ī* would be correctly used.

<sup>8</sup> The *ī* could be omitted, but is best inserted since if omitted *sabu'-i* might be taken as the subject, *vide* (d) (11). In speaking, the *rā* might be omitted, the context or intonation preventing ambiguity.



*būdam aghlab-ash khūb būd* (m.c.) "the things I had brought were mostly good"; *muḥāl ast ki hunar-mandān bi-mīrand va bi-hunarān jā-yi īshān gīrand* (Sa'dī) "it could never be that the skilled should die and the skill-less should take their place"; *vaqt-i dar biyābān rāh gum karda būdam* (Sa'dī) "once I had lost my way<sup>1</sup> in the wilderness"; *malik dar hay'at-i ū naẓar kard, shakhṣ-i dīd siyāh-fām za'ī/-andām* (Sa'dī) "the king looked at his figure and countenance; he saw a person<sup>2</sup> black in complexion and poor in physique"; *va ṣuḥbat-ash rā ghanīmat shumārānd va khidmat-ash rā minnat dārand* (Sa'dī) "and they think his conversation a treat and serving him a favour to themselves"; *kārvān-i rā dar zamīn-i Yūnān duzdān burdānd* (Sa'dī) "the robbers had carried off a certain caravan in Greece."<sup>3</sup>

*malik, dar ḥāl, kanīzak-i khūb-rūy pīsh-ash firistād* (Sa'dī) "the king at once sent him a pretty slave-girl<sup>4</sup>"; *har ki dushman kūchak rā<sup>5</sup> ḥaqīr shumārād bi-dān mānād ki ātash-i andak rā<sup>6</sup> muḥmil guzārād* (Gul., Chap. VII, St. 1).

*hikāyat-i shikār* حکایت شکار نمودن شخصی همائی را برای اشتهار هزار روید

<sup>1</sup> Note that *chāzā-i rā* is the object of the verb in the relative clause: the *rā* could be omitted and in this case the word *ānḥā rā* would be understood after *ki*.

<sup>2</sup> In modern Persian *jā-yi īshān rā*.

<sup>3</sup> Here *rāh* is used by Sa'dī in a generic sense: if previously mentioned, *rā* would be inserted.

<sup>4</sup> Here there is no *rā* because the *ی* is for the indefinite article and does not signify "a certain person."

<sup>5</sup> Here *ی* must be used as the *ی* signifies "a certain—."

<sup>6</sup> Here the *ی* is indefinite and *kanīzak-i* is clearly the object; there is consequently no *rā*.

<sup>7</sup> *Būsa dādan* بوسه دادن a compound verb governs the accusative and not the dative. In modern Persian *zamīn rā* would be preferred: *zamīn-i adab būsīd*, or *zamīn-i adab rā būsīd* are both correct in modern Persian writing. Whether the suppliant actually kissed the ground or merely touched the ground with his hand and then laid it on his lips or eyes is, I think, doubtful. The expression is now used figuratively.

<sup>8</sup> Here *rā* is necessary in classical and modern Persian, because the epithets make the two noun definite (Remark to (d) (3)). In "whoever thinks an (his) enemy mean—" *har ki dushman rā ḥaqīr shumārād*, the *rā* is equally necessary because enemy is to be considered definite, i.e. "his enemy."



*namūdan-i shakhs-i humā<sup>1</sup>-i rā barāy-i ishtihār-i hazār rupya* <sup>1</sup> "the story about a person shooting a lammergeyer for an advertised reward of a thousand rupees" : *du dar miyān yak-i rā bi-bur* (m.c.) "cut down every third one (tree)" <sup>2</sup> : *du tā-yi digar rā ham bi-ū dādam* (m.c.) "I gave him the other two as well" <sup>3</sup> : *'amal-i pādishah du farā dīrad* (Sa'dī) "the service of a king has two aspects" : *chashm-am jā-i rā<sup>4</sup> namī-dīd* (m.c.) "I saw nothing, my eyes gazed at vacancy" : *rāhat-i 'ājil rā bi-tashvīsh-i miḥnat-i ājil munagh-ghaṣ kardan khilāf-i rūy-i khirad-mandān ast* (Sa'dī) "to disturb one's (the) present<sup>5</sup> comfort by anxiety of future wrong, is to act contrary to the opinion expressed by the wise" : *sharāb<sup>6</sup> bi-āb 'awaṣ kardan kār-i 'āqilān nīst* (m.c.) "to exchange wine for water is not the act of a wise person."

*Remark.*—To the query, *pādishāh kirā did?* the answer might be *darvīsh-i rā*; but to the query, *ki būd ki pādishāh ū rā dīd?* the answer would be *darvīsh-i* (without *rā*); the reason is that in both replies there is an ellipsis: in the first reply there is an ellipsis of *dīd*; in the second there is an ellipsis of *būd*.

#### The Vocative Case.

(g) The Vocative formed by prefixing *ay* or *yā* to the nominative, is the form used in m.c.

<sup>1</sup> The Indian edition of extracts from the "*Tuzuk-i Jahāngīrī*" or "Memoirs of the Emperor Jahangir" has headed this extract *Hikāyat-i shikār kardan-i humāy jānuar dar kūh-i Pir-Panjāl bi-ishtihār-i in'ām-i hazār rupya*; owing to the omission of *rā* this sentence is quite unintelligible to Persians. In India the word *jānuar* is specially applied by falconers to birds of prey, just as a muleteer in Persia styles mules *māl*, while this same word in Panjab villages means "cattle." The *rā* is necessary here to distinguish the direct object of the Infinitive which is specialized by the clause following it. In *hikāyat-i shikār kardan-i buz-i* "story of shooting an Ibex," the *rā* is not required as the Ibex is not specialized.

<sup>2</sup> The *rā* necessary after the pronoun *yak-i*, vide (d) (2): the *rā* would also be required according to (d) (4). *Yak-i bi-dih* "give me one, any one" but *yak-i rā bi-dih* "give me one of them."

<sup>3</sup> But *du tā-yi digar ham dādam* "I gave him two more."

<sup>4</sup> Here *jā-i rā* stands for *hich jā-i rā* and is therefore definite: "*rā* preferable."

<sup>5</sup> Vide Remark to (d) (3). The *l* should not be omitted after *rāhat* as the adjective specializes the *rāhat*; if the adjective '*ājil*' were omitted the *l* also could be omitted.

<sup>6</sup> Though this is correct, it would be better to insert *rā* after *sharāb* to mark the object clearly; vide Remark to (d) (11).



The Vocative formed by suffixing *ā* is confined to the singular: it is also used in forming interjections, and in modern Persian is restricted to writings<sup>1</sup> (prose or poetry). Ex.: *Sa'diyyā* سعدیا - سفری دیگر در پیش است (Gulistan) "O Sa'di! I have one other journey before me."

Sometimes the object addressed is understood, as: ای داشته در سایه هم, i.e. "Oh (thou) who hast—."

بلبل! مژدهٔ بهار بیار خبر بد بیوم باز گذار (Sa'di)

*Bulbulā muzhda-yi bahār biyār*

*Khābar-i bad bi-būm bāz guzār*<sup>2</sup>

"Oh bulbul bring the good news of Spring,  
And leave ill tidings to the owl."

*Manā* occurs in poetry as the vocative of *man* "I," but is rare and possibly not correct.

ای منم بر سر خاک تو که خاکم بر سر

*Ay man-am bar sar-i khāk-i tu ki khāk-am bar sar* (Sa'di)

"Oh! I who am standing on your grave, woe is me"<sup>3</sup>

ای کی شکست منم از حقیر نمود *ay ki shakst-i man-at haqir namūd* (Sa'di) "oh thou to whom my person seemed mean."

Poetically the dative in *ā* is occasionally used as a sort of vocative. Thus Hafiz says:—

دل میرود ز دستم صاحب دلان خدا را<sup>4</sup> دردا که راز پنهان خواهد شد آشکارا

*Dil mī-ravad zi dast-am ṣāhib-dilān Khudā rā*

*Dardā ki rāz-i panhān khayāhad shud āshkārā!*

My heart is leaving my control: oh ye who know about the heart  
help me for God's sake.

Alas! that my secret love should become public property.

As stated already, the vocative in *ā* cannot be followed by the *īzafāt*. If the vocative in *ā* be qualified by one following adjective, the adjective takes the *ali* of the vocative, as: *Shāhā sitāra-manzilatā* شاه ستاره منزلت "oh king whose dignity is high as the stars!" Modern Persian letters often begin with *dūst-i muhtaramā*, instead of the correct classical *dūstā*

<sup>1</sup> But *darīghā* "alas!" and *Khudāyā* "O God!" are still found in m.c.

<sup>2</sup> Another reading is *bi-būm-i shūm* instead of *bi-būm bāz*.

<sup>3</sup> Another reading is *in man-am*.

<sup>4</sup> *Khāk bar sar-am* is a common saying in m.c.; *ākhīr chī khāk bar sar-am bi-kunam* "oh what shall I do!" In the example, *khāk-am bar sar* might also imply "would that the earth covered me instead of you"; Persians delight in ambiguous expressions.

<sup>5</sup> *Rā* is here equivalent to *darāy-i*.



*muhtaramā*, which latter is however also used. The usual classical construction, however, is to add the *alif* to the noun, and to every epithet that follows the noun, دوستا مکرما مهربانا or to the noun only if the epithets precede it, as: مکرم و معظم دوستا; but with two or more adjectives, the *ā* of the vocative is in modern Persian sometimes added to the last only, as: *dūst-i muhtaram-i mīhrbānā* دوست محترم مهربانا.

The following are also common: مکرم دوستا and محترم عزیزا.

#### The Ablative Case.

(h) The ablative is formed by the preposition *az*. For its various uses vide § 90 Prepositions (h) (1).

### § 119. Number of Nouns, Nouns of Multitude and their Concord.

(a) As in English, nouns of multitude denoting living things are followed by the verb in the singular or plural according to the unity or plurality of the idea in the speaker's mind, thus<sup>1</sup> :—

تا دم قصر جمعیت بود : *Shāhinshāh-i 'ādil rā ra'iiyyat lashkar ast* (Sa'dī) "to the just monarch the people is an army"  
 تا دم قصر جمعیت بود (Shah's Diary) "the crowd extended right up to the palace"  
 تا دم قصر جمعیت بود : *khalq-i<sup>2</sup> bi-ta'aṣṣub bar ū gird āmadand* (Sa'dī) "a whole people through fellow feeling collected round him"  
 تا دم قصر جمعیت بود : *gūyand chi gham gar hama<sup>3</sup> 'ālam murdand* (Sa'dī) "they say what care we if all the world die!"  
 تا دم قصر جمعیت بود : *ahl-i shahr hanūz khayāb būdand* (Shah's Diary) "the people of the city were still asleep"  
 تا دم قصر جمعیت بود : *in tā'ifa-yi khirqa-pūshān bar miṣāl-i ḥayvān and* (Sa'dī) "this sect clad in shreds and patches are like animals"  
 تا دم قصر جمعیت بود : *Arab gūyad* (Sa'dī) "the Arabs say"  
 تا دم قصر جمعیت بود : *hama-yi*

<sup>1</sup> In English "the committee sits daily," but "the committee are at variance."

<sup>2</sup> Note the plural verb even after a noun with the *ی* of unity.

<sup>3</sup> In modern Persian *hama-yi 'ālam*. In poetry *hama* is not followed by the *izāfat*, hence Indians always omit it after *hama*.

<sup>4</sup> Here the singular could not be used.

<sup>5</sup> Here the singular verb could not be used: the subject is not *تائفة* *tā'ifa* alone but the whole plural phrase *تائفة خرقه پوشان* *tā'ifa-yi khirqa-pūshān*. *Ḥayvān* حیوان used generically: similarly in *پاره سربازها رفتند* *pāra-i sarbāzhā raftand* (m.c.) or *پاره از سربازها رفتند* *pāra-i az sarbāzhā raftand* "some of the soldiers went" both the subject (*سربازها* *sarbāzhā*) and the verb should be plural, but *pāra-i sarbāz raft* is used colloquially.

<sup>6</sup> Or *عربها میگویند* *'Arab-hā mī-gūyand* (modern); *'Arab* is an Arabic collective noun.



*buzurg u kūchak-i<sup>1</sup> shahr rā talabīd* طلبید شهر را بزرگ و کوچک "he summoned all the city both great and small."

(b) The word مردم *mardum* "people" is plural, thus: *mardum mī-gūyand* "people say"; *mārdumān* is also used.<sup>2</sup> In the m.c. phrase مردم همه در فکر و خیال آسایش خود است *mardum hama dar fikr u khayāl-i āsāyish-i khud ast*<sup>3</sup> (Vazīr of Lankaran), the speaker is thinking of the people of his own small state as one body; at any rate *ast* should be *and*.

(c) The word دشمن *dushman* "enemy" <sup>4</sup> is treated as a singular, thus:— دشمن گریخت *dushman gurikht* (not گریختند *gurikhtand*) "the enemy fled"; دشمن ده هزار بود *dushman dah hazār būd* (incorrectly بودند *būdand*) "the enemy were ten thousand."

In دشمنان از هر طرف زور آوردند *dushmanān az har taraf zūr āvardand* (Sa'dī) "enemies pressed him (the king) on all sides," the plural noun is used to signify more than one enemy, i.e. a collection of enemies.

In درین موسم هوای باغ و بوستان شیراز *dar in mawsim havā-yi bāgh u būstān-i Shīrāz khāshshīyat-i makhsūs-i dārad* "at this season the gardens of Shiraz are particularly delightful," the synonyms باغ و بوستان *bāgh u būstān* clearly indicate the plural; it is therefore unnecessary, but not wrong to say باغ و بوستانها *bāgh u būstānhā* (or باستان *basātīn*): مسجد و خانههای شهر *masjid u khānahā-yi shahr* (m.c.) "the mosques and houses of the city."<sup>5</sup>

(d) (1) Generic nouns denoting *rational beings* are preferably used in the plural; thus it is better to say زنهای ایران خوشگل اند *zanhā-yi Irān khushgil-and* "the women of Persia are good-looking," than زن ایرانی خوشگل است *zan-i Irānī<sup>6</sup> khush-gil ast* "the woman of Persia is good-looking." *Zanhā-yi Bangāla siyāh-fām-and* properly means "the women of Bengal are mostly dark," but *zan-i Bangāla siyāh-fām ast* "the whole of the women of Bengal are dark." However سربازهای زیادی بودند *sarbāz-i ziyād-i būd*, سربازهای زیادی بود *sarbāzhā-yi ziyād-i būd*.

<sup>1</sup> Or *hama-yi buzurg u kūchakān-i shahr rā* بزرگان و کوچکان شهر را. Note the plural termination added only to second adjective (or noun). It is better to use both adjectives in the singular.

<sup>2</sup> Similarly 'folk' in English though plural has by modern usage got a plural, 'folks.'

<sup>3</sup> In classical Persian *mardum* is sometimes singular: thus in the 4th story of the 1st Book of Gulistan, Sa'dī, speaking of the dog of the 'seven sleepers' says, *Pā-yi nīkān girift u mardum shud* پای نیکان گرفت و مردم شد: *in shakhs mardum-i Irān ast* این شخص مردم ایران است and *man mardum-i Kirmān-am* (m.c. and vulg.). Indians occasionally use مردم *mardum* for مرد *mard*.

<sup>4</sup> When the word "enemies" is intended, the plural is of course used.

<sup>5</sup> Here the singular خانه *khāna* would be incorrect, as "the house of the city" would convey a singular idea in Persian just as it does in English. Note that the plural termination is added to the last noun only.

<sup>6</sup> Not ایران *Irān*. *Zan-i Irān* زن ایران would have the appearance of meaning "the wife of Iran."



*būdand* and *است خوب* *sarbāz-i Īrān khūb ast* are also used and considered correct in modern Persian. It is correct to say *بسیار زن* *bisiyār zan ānjā būd* (or *بودند būdand*, not so good). It is not, however, obligatory to use the singular. Thus *الغ بحرين* *ulāgh-i Bahrayn*, or *الغ های بحرين* *ulāgh hā-yi Bahrayn* "the ass (breed) of Bahrain Island," or "the asses of Bahrain," are both correct and both have the same meaning, though the latter *might* mean the different breeds of the Island.

(2) Generic nouns unqualified by adjectives are as a rule used in the singular, with a singular verb: thus the Persians frequently use the singular when in English we use the plural; they say *عمل* 'amal for "actions," *چوب* *chūb* for "sticks," etc. The rule is to use the singular when the noun is employed in a collective sense, but the plural when separate numbers are indicated. If, however, the noun is qualified by an adjective, it is usual to put it in the plural<sup>1</sup> even when it is used collectively. Modern Persians are, however, slovenly in their use of the singular and plural. Examples:—*از رودخانه زیادی گذشتیم* *az rūdkhāna-yi ziyād-i guzashtīm* (Shah's Diary) (or *از رودخانه های زیادی گذشتیم* *az rūdkhānahā-yi ziyād-i guzashtīm*)<sup>2</sup> "we crossed a lot of rivers"; *روس تلگراف زیادی از طهران داد* *talagrāf<sup>3</sup> .chī-yi Rūs talagrāf-i ziyād-i az Tahrān dād* (Shah's Diary) "the Russian Telegraph-Master handed me a lot of telegrams from Tehran"; *از پله بالا رفتیم* *az pilla<sup>4</sup> bālā raftīm* (Shah's Diary) "we went up the steps, or we went up the step"; *رودخانه همه ده و قصبه و زراعت انگور و درخت گیلاس و غیره بود* *kinār-i rūdkhāna hama dih va qasaba va zirā'at-i angūr va darakht-i gīlās va-ghayra būd* (Shah's Diary) "on the edge<sup>5</sup> of the river were everywhere villages and townlets and vineyards and cherry<sup>6</sup> trees, etc."; *گفت این چه حرمزاده مردمان اند که سنگ را* *guft in chī harāmszāda mardumān and ki sag rā kushāda and va sang rā basta<sup>7</sup>* (Sa'di) "he said what a set of blackguards are these, who have let loose their dogs and tied up their stones".

<sup>1</sup> With the words signifying "much," *بسیار bisiyār*, *خیلی khaylī* and *فراوان farāvan*, the substantive may be in the singular.

<sup>2</sup> Or *از رودخانه های زیاد* *rūdkhānahā-yi ziyād* (but not *rūd-khāna-yi ziyād* without *ی*): all three have practically the same meaning except that the *ی* makes the noun slightly more emphatic.

<sup>3</sup> Or *تلگرافها talagrāfhā*, plural.

<sup>4</sup> Here *پلهها pillahā* could be used. The singular *پله pilla* might mean "one step."

<sup>5</sup> *Kinār-i* *کنار* "on the edge of"; *kināra-yi* "on the bank of." The plural *کنارها kinārḥā* would not signify the banks of one river: *دو طرف du taraf* or *طرفین tarafayn* would have to be used to signify "both banks."

<sup>6</sup> Dark sour cooking-cherry *الربالو ālū bālū*: dessert cherry *گیلاس gīlās*.

<sup>7</sup> Note that *اند and* is understood after *بسته basta*. In modern Persian *حرمزاده harāmszāda* would follow its noun.



*khaylī shutur va rama injā ast* (m.c.) "there are many camels and flocks here (the pl. *and* and would be unidiomatic) : *شیدام اینجا کبسه بر بسیار است* : *shunīda am injā kīsa-bur<sup>1</sup> bisyār ast* (or *and*) (m.c.) "I have heard that pick-pockets are common here" : *آنجا بسیار جهاز جمع شده لنگر انداخته بود* : *ānjā bisyār jahāz jam<sup>2</sup> shuda langar andākhta būd<sup>3</sup>* (or *būdand*) (m.c.) "many ships had collected there and cast their anchors" ; (here *bisayār* gives the plural idea).<sup>3</sup>

If, however, the noun is qualified by an adjective (other than the collective adjectives or adverbs (*bisayār* بسیار *khaylī* خیلی, or *farāvān* فراوان), it is usually in the plural. Thus, if *jahāz* in the last example were qualified by the adjective *buzurg*, the sentence would run *آنجا بسیار جهاز های بزرگ جمع شده لنگر انداخته بودند* : *ānjā bisyār jahāzhā-yi buzurg jam<sup>4</sup> shuda langar andākhta būdand<sup>4</sup>* ; *jahāzhā-yi bisyār ānjā būd* is better than *jahāz-i bisyār ānjā būd* ; *bisayār jahāzhā* is also correct. *jahāzhā-yi bisyār buzurg* "very large ships" might be mistaken for *jahāzhā-yi bisyār-i buzurg* "many large ships" : the latter, however, is better expressed by *bisayār jahāzhā-yi buzurg*. *bisayār kashīhā-yi buzurg* is to be preferred to *bisayār kishī-yi buzurg* (vulg.) for "many large ships."

It is not, however, necessary to use the singular for the plural, even when no ambiguity could arise : thus "the asses of Bahreyn<sup>5</sup> are fine" could be rendered by either, *الغ بحرين بسیار خوب است* *ulāgh-i Bahrayn bisyār khūb ast*, or *الغ های بحرين بسیار خوب اند* *ulāghhā-yi Bahrayn bisyār khūb and*.

In referring, however, to "the asses of Persia" it would be necessary to use the plural as various breeds of asses would be meant and not one single breed. Similarly *این باغ خوبی است* *hulū-yi īn bāgh khūb ast* might be rendered "the peach of this garden is very fine" (signifying peaches) and there would be no misconception : but neither in English nor in Persian would it be correct to say "the tree of this garden is fine," unless of course there was only one species of tree under discussion ; *دارکشت های این باغ بسیار خوب است* *darakht hā-yi īn bāgh bisyār khūb ast* (m.c.) "the trees (generally) of this garden are fine."

(c) The plural is also used to give prominence to a word, or to convey the idea of number or quantity :— *قافله رادر عرض راه دزد زد* *qāfila rā dar*

<sup>1</sup> The Afghans say *jīb-bur*, which, however, in modern Persian means "a cheat."

<sup>2</sup> If the plural were used, it would here refer to the men in the ship or else give the idea of life to the ships.

<sup>3</sup> But *jahāz-i bisyār vārid-i bandar shud* (m.c.).

<sup>4</sup> *bisayār kashī-yi buzurg ānjā būd* (or better *būdand*).

<sup>5</sup> This island is famed for a breed of large white asses.



'arṣ-i rāh duzd zad (m.c.) "the caravan was attacked on the road,"<sup>1</sup> but دزدها زدند *duzdihā zadand* "robbers attacked it or the robbers attacked it": آّب بيار *āb biyār* "bring water," but این آبها بریز *in ābhā bi-rīz* (m.c.) "throw away all this water (in different vessels)"<sup>2</sup>: روی دریا از کشتی و قایق *rū-yi daryā az kashtī va qāyiq va kashtihā-yi*<sup>3</sup> *bukhārī-yi buzurg pur būd* (Shah's Diary) "the surface of the sea was covered with ships and boats and great steamers." *Yak muddat-i bīmārī dāsh* (m.c.) "he was ill for an age without a break," but مدهای بیماری داشت *muddat-hā bīmārī dāsh* (m.c.) "he was ill for ages on and off"; تعجب بسیار میکند *ta'ajjubhā mī-kunad* = تعجبهای میکند *ta'ajjub-i bisyār mī-kunad*. Vide also (k).

(f) Nouns denoting objects which in English do not admit of plurality and are used only in the singular, as gold, silver, wheat, wine, butter, water, etc., in Persian require the plural to signify variety, or diversity, thus:— *In gandum ast* این گندم است (m.c.) "this is wheat" is correct, as the wheat is in one place, but این گندها را جمع کن *in gandumhā rā jam' kun* (m.c.) "collect this wheat": in the latter example the singular گندم *gandum* should not be used as the wheat is in scattered heaps. Similarly آب را ریخت *āb rā rīkht* "he spilt some of the water (from one vessel)," but آبها را ریخت *ābhā rā rīkht* "he spilled the waters of various kinds or in various vessels": آبهای این دو رود خانه بهم جمع *ābhā-yi in du rūd-khāna bi-ham jam' mī-shavad* (m.c.) "the waters of these two rivers join"<sup>4</sup>: شرابهایی فرانسه *sharābhā-yi Frānsa* "the wines of France"; او روغن میفروشد *ū rawghan mī-farūshad* (m.c.) "he sells butter (clarified)"<sup>5</sup>: تخم *tukhm* "seed," but تخمها *tukhmhā* "various kinds of seeds"; نان *nān* "bread," نانها *nānhā* "loaves": vide (k). Sometimes the double plural is used for variety (and quantity), as:— ظروفها *zurūfahā* (Ar. and Pers. Pls.) "different kinds of vessels":

<sup>1</sup> i.e., by one or perhaps more robbers: the verb is equal to a passive. With an adjective the plural should be used, as: دزدهای شیروزی بودند *duzdihā-yi Shīrūzī burdand*.

<sup>2</sup> In m.c., however, words like آب *āb*, شراب *sharāb*, etc. are incorrectly and vulgarly used in the plural when definite.

<sup>3</sup> Note the plural termination added to the last noun only.

<sup>4</sup> Though the first two words کشتی *kashtī* and قایق *qāyiq* are in the singular expressing multitude, the last noun کشتیها *kashtihā* could not be in the singular: vide end of (d) (2).

<sup>5</sup> *Pas āngāh bi-dūstī kūrūhā kunad ki hāch dushman na-tawūnad kard* پس آنگاه بدوستی کارها کند که هیچ دشمن نتواند کرد (Sa'dī); here کار *kār* could be used generically instead of the plural, but would not be so forcible: کارها *kārūhā* signifies "such great or such numerous works": in modern Persian چنان کارها میکند *chunan kārūhā* (or چنان کار *chunan kār*) *mī-kunad ki*—.

<sup>6</sup> Vulg. روغنها *rawghanhā*.



جواهرات *javāhirāt* "various kinds of jewels": عجائب *ajā'ibāt* "various wonders."<sup>1</sup> Vide (k).

(g) The Persian idiom requires, except in rare instances, the plural where in English we use the singular, in all such sentences, as: "to act like a wise man," etc., etc.:—این حرکت مناسب حال خردمندان نکردی (*Sa'dī*) "you did not, act in this like a wise man": درویشان *bi-libās-i darvishān* (or *darvishī* adj.) (m.c.) "disguised as a darvish": بطرز محنتان پیش من آمد *bi-tarz-i mastān pish-i man āmad* (mod.) "he came before me like one drunk." The English idiom "not fit for a Christian" would in Persian be rendered by the plural. Compare with (o).

*Remark.*—An adjective might also be used, as *bi-libās-i darvishī*. The singular occurs in poetry or in the rhymed prose of *Sa'dī*, but is contrary to usage.

(h) After the word "pair," etc., or the determining words mentioned in § 47 (g), and after cardinal numbers,<sup>2</sup> the noun is the singular:—*In juft*<sup>3</sup> مرغ را در یک ماهه گی گرفته بودند *murgh rā dar yak-mahagī girifta būdand* (Jahangir's Memoirs) "this pair of birds was caught when they were a month old": ده نفر شتر *dah nafar shutur* "ten camels": ده نفر آدم *dah nafar ādam*, or مرد *dah mard* (m.c.) "ten men."

*Remark.*—After مبالغه *mablagh*, مقدار *miqdār* and موزنی *muvāzī*, the *izāfat* is used. Vide § 117.

(i) The substantive in a verb, compounded of a verb and substantive, is used generically in the singular, even though the idea be plural:—فرآشها او را کول گرفتند بودند پیش مادرش *farrāsh-hā ūrā kūl giriftand, būdand pish-i mādar-ash* (m.c.) "the 'farrashes' took him on their shoulders<sup>4</sup> and carried him off to his mother."

(j) The plural is sometimes used where the dual might be expected:—از طرفین راه همه خانه بود *atrāf-i rāh hama khāna būd* (*Shah's Diary*) "there were houses on both sides of the road"<sup>5</sup>; the plural after *hama* ('altogether')

<sup>1</sup> Arabic broken plurals are frequently treated as singular: the Arabic plural of تاجر *tājir* is تجار *tujjār*, but vulgarly تجارها *tujjār-hā* is used as a plural.

<sup>2</sup> But "the men were two thousand" مردمان دو هزار بودند *mardumān du hazār būdand*.

<sup>3</sup> Occasionally but incorrectly این جفت مرغ *in juft-i murgh*.

<sup>4</sup> In modern colloquial ده شتر *dah shutur*.

<sup>5</sup> The man was lying senseless on the ground.

<sup>6</sup> Properly بود دکان در طرفین *tarafayn-i rāh dūkān būd* "there were shops on both sides of the road"; اطراف *atrāf* is common in modern colloquial, but طرفین *tarafayn* is used by the educated only. The plural *dūkān-i khūb-i* (or *dūkān-hā-yi khūb*) *būd*, would be used if qualified by an adjective, vide (d), the verb remaining in the singular.



would be wrong. (*Atrāf-i rāh khānahā būd* اطراف راه خانها بود (m.c.) "there were different kinds of houses on both<sup>1</sup> sides of the ways").

(k) Collective nouns such as wine, water, etc., and snow, land, butter, etc., are used in the plural when different collections or heaps are referred to; thus *sharāb rā khunuk bi-kun* شراب را خنک کن "cool the wine (one bottle, or one wine)," but *sharābhā-yi Farānsa* شرابهایی فرانسۀ "the wines of France"; *zamīn-i Kirmān* زمین کرمان "the land (or tract) of Kirman," but *zamīnhā-yi Kirmān* زمینهای کرمان "the tracts or districts of Kirman"; *dar jangal hīzam jam' mī-kard* در جنگل هیزم جمع میکند (m.c.) "he was gathering wood (collective and general) in the jungle"; *dar jangal hīzamhā jam' mī-kard* در جنگل هیزمها جمع میکند (m.c.) "he was gathering collections of wood (either different kinds or different heaps)"; vide also (r): *khūnhā rīkht* خونها ریخت "he shed streams of blood"; *luhūm mī-khurand* گوشتها میخورند "they eat the flesh of various animals"; *ta'ajjubhā mī-kunad* تعجبها میکند (e) and (f). In m.c., however, the plural is frequently incorrectly used for the singular, as: *mūhā-yi sar-am safid shuda ast* موهای سرم سفید شده است *mū-yi sar-am*; vide (f).

(l) *In qism kitāb* این قسم کتاب "this sort of book"; *in jūr kirm* این جور کرم "this sort of worm"; but *in qism kitābhā* این قسم کتابها "these kinds of books"; *in jūr kirmhā* این جور کرمها "these sorts of worms (or insects)"; vide also § 135 (i) Concord.

(m) After *aqsām* اقسام and similar plurals signifying various kinds, the singular or plural is used, as:—*anvā'-i fūfihā va tā'ūs-hā va qarqāvulhā-yi tīlā'-i ki bisyār qashang būd*² (Shah's Diary) "there were various species of parrots and peacocks and golden pheasants"; here the singular could be used, but the plural gives the idea of numbers in each species: *anvā'-i jānvar* انواع جانور (is incorrect).

(n) In English, a noun taken figuratively may be in the singular when the literal meaning requires the plural: such expressions as "their face," "our life" are common in Scripture. The Persian idiom, however, admits the singular only, thus: "How can we escape from their hands?" *chigūna az dast-i īshān rihā'ī biyābīm?* چگونه از ایشان دست چیدمان رهایی بیابیم? (m.c.): "our life (lives) is in your hand": *jān-i mā dast-i shumā-st* جان ما دست شماست (m.c.): *Shāh gardan-i hama rā zād* شاه گردن همه را زد "the Shah beheaded them all."

In such sentences as "We have changed our mind" *khīyāl khud rā taghyīr dādīm* خیال خود را تغییر دادیم it is in the Persian idiom, as in the English, better to use the singular, i.e. if only one purpose or opinion is meant: "allow us to go home or to depart to our houses" would be correctly

<sup>1</sup> Note the plural for dual.

<sup>2</sup> Should be *būdand*: elsewhere the Shah correctly uses the plural in a similar sentence. The plural termination is ordinarily added only to the last noun.



rendered in Persian by بخانه خود بگذر *bi-guzār bi-khāna-yi khud bi-ravīm*, though the plural *khānahā-yi khūd* might be substituted without offence to the ear; *vide* also *jīb* in last example in (v).

(o) Contrary to the English idiom, the predicate to a plural subject is usually in the singular; thus in the sentence, "These men are devils," the word "devils" would in Persian be used generically in the singular. Examples: *که بر سفره همه دشمنان دوست نمایند* — *ki bar sufra hama dushmanān dūst numāyand* (Sa'dī) "because at your table, all enemies show like friends"; *این طایفه خرقه پوشان بر مثال حیوان اند* *in tā'ifa-yi khirqa-pūshān bar miṣāl-i hayvān and*<sup>1</sup> (Sa'dī): *ایشان دشمن من اند* *ishān dushman-i man and*<sup>2</sup> (m.c.): *ما همه بندای خدا* *mā hama banda-yi Khudā hastīm* (m.c.) "we are all creatures of God." Compare with (g).

In the following, Sa'dī has one predicate in the plural and one in the singular: — *گفتم مذمت ایشان روا مدار که خداوندان کرم اند گفت خطا گفتی که بندای درم اند* *Guftam 'mazammāt-i ishān ravā ma-dār ki khudāvandān-i karam-and' — Guft 'khatā gufti ki' banda-yi diram-and'* (Gul.) "I said, 'Do not run them (the rich) down, for they are the lords of bounty.' He said, 'You are wrong, for they are the slaves of money'"; here *banda* is used as a collective noun, but it would be better to use the plural *bandāgan*, which is the reading of another edition.

In the following sentence from the Gulistan, the singular word *darvish* might in ordinary prose be plural: Sa'dī has used the singular to preserve the rhyme: — *اگر بعلل باریان نیارد و با طوفان جهان بر دارد با اعتماد مکن خربش از محنت* *agar bi-maṣal bārān na-bārad va yā tūfān jahān bar dārad bi-i'timād-i muknat-i kharbīsh az miḥnat-i darvīsh na-pursand*

<sup>1</sup> *Vide* (a).

<sup>2</sup> In *دو کس دشمن ملک و دین اند* *du kas dushman-i mulk u dīn-and* (Gul.) "two persons are enemies to Church and State," the subject *du kas*, because of the cardinal number *du*, is to be considered a plural though the plural termination is not used.

In *مقربان حضرت حق جل و علا تونگران اند درویش سیرت و درویشان اند تونگر همت* *muqarrabān-i Hazrat-i Haqq jall' va 'alā tavangarān and darvīsh-sīrat, va darvīshnū and tavangar-himmat* (Gul.), the first *تونگران* *tavangarān* is to be considered a subject with *درویش سیرت* *darvīsh-sīrat* as the predicate, and not as the predicate of *مقربان* *muqarrabān*; the singular *تونگر* *tavangar* would be wrong. In *وزوای شاه همه خردمندان* *muqarrabān*; the singular *تونگر* *tavangar* would be wrong. In *بازار و هوش* *vuzarā-yi Shāh hama kḥīradmandān-i bā 'aql u hūsh and* (m.c.) the singular *kḥīradmand* would be wrong, but it would be correct to say *و هوش* *hama kḥīradmand va bā 'aql u hūsh and*.

<sup>3</sup> *Ki* *که* "because," here gives the sense of *بلکه* *balki*.

<sup>4</sup> In modern Persian *tūfān-i* and *jahān rū*.

<sup>5</sup> In modern Persian the plural would be preferred. *Darvīsh* the singular is here used for the sake of rhyme.



va az *Khudāy ta'ala na-tarsand* (Sa'di). Even if خود be substituted for خوش, Persians prefer the singular, for euphonic reasons.

The plural, however, can be used, as: *mā hama dūst-īm* (m.c.), or *mā hama dūstān-īm* "we are all friends": both are used in modern Persian, but the former is correct.

همه بندگانیم و خروپرست من و گیسو و گودرز و هر کس که هست

*Hama bandagān-īm u Khushraw-parast*

*Man u Giv u Gūdarz<sup>1</sup> u har kas ki hast* (Shah Nama).

If, however, a plural or collective predicate in English (whether substantive or adjective), be qualified by an epithet, it is frequently plural in Persian also, as:—*Īn khalq hama kharān-i<sup>2</sup> bā afsūs* and این خلق همه "these folk are asses, laden with conceit."—(O. K. 227 *Whin.*).

In addressing people, however, as "You blackguards," the plural is requisite, as: *shumā pidar-sūkhā-hā* (m.c.): ordinarily, however, the pronoun would be omitted, as: *ay aḥmaqān* "oh ye fools."

(p) The plural is used instead of the singular out of respect, as:—*pas agar safā-yi vaqt-i 'azīzān az shuhbat-i aghyār kudūrat-i pazīrad ikhtiyār bāqī-st* (Sa'di) "then if your valuable time is wasted and you become bored by strangers, the option still remains with you (to leave the city)."<sup>3</sup>

In *lāyiq-i qadr-i pādishāhān na-bāshad iltijā bi-khāna-yi dihqān-i rakik burdan* (Sa'di) "it is not becoming in a king to take refuge in the dwelling of a common villager," the plural *pādishāhān* is used in accordance with (g); by the use of the plural the application of the advice is made general and is not directed so pointedly at the particular king present before the speaker: *māmul va maṭlūb az dūstān chunān ast ki*—"I hope you—."

In the following, this respectful plural is carried to excess, the writer assuming that he is not worthy to address his superior direct; consequently he addresses the feet of the servants of the threshold, etc., etc.; *bi-khāk-i pā-yi jalak-farsā-yi A'la Hazrat-i aqdas-i shāhinshāhī*: *bi-khāk-i pā-yi mulāzimān-i āstān-i humāyūnī mī-rasānad*<sup>4</sup>: *bi-khāk-i pā-yi javāhir-āsā-yi mubārak 'arz mī-shavad*.

<sup>1</sup> *Giv* "warlike" was the name of the son of the hero *Gūdarz*.

<sup>2</sup> *Khar* would also be correct in prose, but is not so good.

<sup>3</sup> A king here addresses an *'abid* by the plural *'azīzān*: he has invited him to leave the wilderness and spend a little time with him in the city.

<sup>4</sup> Or *qurbān-i khāk-i qurbān-i khāk-i pā-yi jawhar-āsā-yi bandagān-i A'la Hazrat-i aqdas-i humāyūnī*.

<sup>5</sup> *Humāyūnī* for Shah only.



On New Year's Day and on special occasions the Zardushti Anjuman telegraphs direct to the Shah addressing him in such terms as the previous: the reply is sent direct by the Shah himself.

Terms far more involved and extravagant than the foregoing are found in old Persian, and are still in use in India. In modern Persian, however, these forms are daily approaching the simplicity of Europe; in fact few Persian gentlemen are now able to write these long involved expressions: on special occasions when they are necessary, a Munshi is employed for the purpose, and the Secretary to the Royal Recipient paraphrases the text by, "The usual congratulatory address from—."

(q) The plural is sometimes used instead of the singular to avoid a pointed allusion. Thus in the 24th story of the First Book of the Gulistan when the king imprisons the trusted *Khvāja*,<sup>1</sup> another king in writing secretly to the latter says: *که ملوک آن طرف قدر چنان بزرگواری ندانستند و بی عزتی کردند* *ki mulūk-i ān taraf qadar-i chunān buzurgvār-i na-dānistand va bi-'izzatī kardand* (Sa'di). Some one informs the master of the *Khvāja* of the matter; *گفت فلان را که حبس فرمودند با ملوک نواحی مراسله دارد* *guft fulān rā<sup>2</sup> ki ḥabs farmūda-i bā mulūk-i navāḥi murāsalat dārad*. In both these examples the plural *mulūk* is used, though it is well known that the agent in each case was one king and no more.

In m.c., the plural is often used for the singular, as: *فلان کسی با انگلیسها* *fulān kas bā-Inglishā dūstī-yi makhsūs dārad* (m.c.) "So-and-so is great friends with the English (there being but one Englishman in the place)."<sup>3</sup>

(r) In a sentence like the following:—"He is learning the Arabic and Persian languages," the substantive in Persian would be singular, as: *او زبان عربی و فارسی می آموزد* *ū zabān-i 'Arabī va Fārsī mī-āmūzad*<sup>4</sup>; the plural *زبانها* *zabānhā* is not admissible, and there is an ellipsis of the word *زبان* *zabān* before *فارسی* *Fārsī*: if the plural *زبانها* *zabānhā* were used it would signify the different dialects of those languages; *vide* (k) and (i).

(s) Cardinal numbers, as already stated, are ordinarily followed by a singular noun. However, after such expressions as "all three, all four, etc.," it is not wrong in modern Persian to use the plural, as: *هر سه دختر او* *har si dukhtar-i ū*, or *هر سه دخترهای او* *har si dukhtarhā-yi ū* "all three of his daughters." The singular noun is preferable.

<sup>1</sup> The meaning of the word *خواجه* here is doubtful. In modern Persian, Armenians and Hindus are addressed as *خواجه*, and the Jews and Parsees as *Mullā*.

<sup>2</sup> Note that *فلان را* *fulān rā* is the object of the verb in the relative sentence.

<sup>3</sup> This substitution of the plural is not an uncommon vulgarism in English: "Really," says Harriet to the overbold Harry, "the young men of this town do take liberties." "Give us a copper" is another example.

<sup>4</sup> No *rā*. *Vide* § 118 (d) (2) Remark.



و بنای مصاحبت ما هر سه تن با رکن چهارم که تو داری تمهید یابد چه آکا بر گفته اند هر چند  
*va binā-yi muṣāḥabat-i mā har si tan bā rukn-i chahārum, ki tu bāshī, tamhīd yābad chi akābir gufta and har chand dūstān bīshṭar bāshand hujūm-i balā bar īshān kamtar bāshad* (Anv. Sub., Chap. III., S. 6.) "and the pedestal of association of us three will be supported by a fourth pillar, viz. thyself: for the wise have said, 'the more numerous friends there are, the less will they be exposed to the assaults of calamity'" — (East. Trans.).

Arabic broken plurals being in Persian often treated as singulars, such constructions as *دوازده اسب davāzdah<sup>1</sup> asbāt* "the twelve tribes (of Israel)" are occasionally met with, where one would expect the singular (*sibt*); the singular construction is the correct one.

*Remark.*—As the Arabic numerals from 11 to 99 take the accusative singular of the thing numbered, the plural construction referred to cannot be in imitation of the Arabic.

(v) If several nouns coupled by an 'and,' are subjects of the same verb, it is usually necessary to add the plural termination to the last only, as: *این خر و اسبها مال کیست* *in khar u asphā māl-i kīst* (m.c. and incorrect) "whose are these donkeys<sup>2</sup> and horses?", for *این خرها و اسبها* *in kharhā u asphā*: *این خر و اسبها مال کیست* *in khar va in asp-hā māl-i kīst* "whose ass and whose horses are these?"; *این خر و اسب مال کیست* *in khar u asp māl-i kīst* would signify "whose is this ass (one) and this horse (one)?" In *این مادر* *in mādar va khvāhīr-hā-yi ūst* (m.c.), the word *mādar* from the context would be considered singular: *بسم غرور پای ستوران خود در وقت و بیوقت* *bi-ḥukm-i ghurūr-i pā-yi suturān-i khud, dar vaqt u bī-vaqt, jūy u jurda va dara u tappa-hā rā bī-bāk u parvā hamī-guzaštīm* (H. B. Trans.) "but my companions rode over everything with the greatest unconcern, confident in the sure-footedness of their horses" (Haji Baba, Chap. V.<sup>3</sup>): *روی دریا از جهاز و قایق و کشتیها پر بود* *rūy-i daryā az jahāz u qāyiq u kashtihā pur būd* = *روی دریا از جهاز و قایق و کشتی پر بود* *rūy-i daryā az jahāz u qāyiq u kashtī pur būd*.

Note the following ways of forming the plural of *پست و بلند* *past u bulandī* (or *pastī u bulandī*)-*yi dunyā*, "the ups and downs of the world" (or *پستی و بلندی*).

<sup>1</sup> In Arabic the numbers from 3 to 10 govern a broken plural in the oblique case, as: *ثَلَاثُ جَزَائَتِ كَلِمَةٍ*.

<sup>2</sup> This slovenly construction might also mean "whose ass and whose horses are there?" In *این خر و این اسب مال کیست* *in khar va in asp māl-i kīst* (m.c.), there is no ambiguity.

<sup>3</sup> *هما* *hama-yi buzurg u kūchak-i shahr rā talabīd* is better than *هما* *hama-yi buzurg u kūchakūn-i shahr rā talabīd*.



and downs of this world"; (1) پست و بلند های دنیا *past u bulandhā-yi dunyā*, (2) پست‌ها و بلندهای دنیا *pasthā u bulandhā yi dunyā*, (3) پستی و بلندیهای دنیا *pasti u bulandihā-yi dunyā*, (4) پستی‌ها و بلندیهای دنیا *pastihā u bulandihā-yi dunyā*, (5) پست و بلندیهای دنیا *past u bulandihā-yi dunyā*.

Similarly in modern Persian if a number of plural adjective-nouns are united together by *izafāts*, the plural termination is added to the last only, as: ما بیچارگان باید این گزنده چشم لقمه زبای بی شرم و حیایا را تملق گوئیم جیبشانرا پر *mā<sup>1</sup> bīchāragān bāyad īn gurisna-chashm-i luqma-rubā-yi bī-sharm u hayāhā rā tamalluq gūyīm, jīb-i shān rā pur kunim va khaylī ham—*: (Tr. H. B., Chap. 22) "'tis thus we pay the wages of the king's servants—a set of rapacious rascals, without shame or conscience! and the worst of it is, we must pay them handsomely."

(w) In modern Persian, the plural of شتر بچه *shutur-bachcha*, or بچه شتر *bachcha-shutur* "a young camel," is شتر بچه‌ها *shutur-bachchahā*, or vulgarly بچه شترها *bachcha-shuturhā*; similarly تخم مرغ *tukhm-i murgh* "an egg" is often in modern Persian تخم مرغها *tukhm murgh*, with the plural تخم‌مرغها *tukhm-murghhā*. The origin of these barbarous plurals is perhaps to be attributed to the difficulty of qualifying such words, when not compounds, by an adjective. "Hot eggs" cannot be correctly rendered by تخم‌های مرغ گرم *tukhmhā-yi murgh-i garm*<sup>2</sup>: بچه‌های درنده *bachcha-gurghā-yi daranda* is at least clear in its meaning; in بچه‌های گرگ درنده *bachchahā-yi gurg-i daranda* the epithet would refer to *gurg*, while بچه‌های درنده گرگ *bachchahā-yi daranda-yi gurg* might mean "those young ones that are *daranda*" (as opposed to those that are not *daranda*); [مرد بچه *mard-bachcha* "brave"].

(x) "We used to halt on Sundays" روز یکشنبه را لنگ میکردیم *rūz-i yak-shamba rā lang mī-kardīm*; here the Imperfect gives a plural idea to the singular noun. Substitute the Perfect for the Imperfect, and the noun must be in the plural—روز یک شنبه هارا لنگ کردیم *rūz-i yak-shambahā rā lang kardīm*. Were the singular used in the latter case, it would signify that there was only one Sunday during the period of march (i.e. that the march lasted less than 14 days).

(y) همین قدر *Hamīn qadr* (m.c.) "exactly this amount," but همین وقتها بود که *hamīn vaqthā būd ki* پارسال بی-تهران رسیدم *pārsāl bi-Tahrān rasīdam* (m.c.) "it was about this time last year that I reached Tehran"; if همین وقت *hamīn vaqt* (sing.) were used, the meaning would be 'exactly, just, at this time.'

<sup>1</sup> Note no *izāfat* after *mā*: *bī sharm u hayā* is one compound adjective: note *jīb* is in the singular, vide 119 (n).

<sup>2</sup> *Tukhmhā-yi garm* تخم‌های گرم might mean "hot seeds" (of melons), or "seeds that have a heating effect."



(z) Sometimes a substantive is repeated in the plural to indicate that an object is the greatest of its kind:—امیر الامراء *amīr 'l-umarā* "the Amīr of Amīrs"; فقير الفقراء, etc. In عدو اعداء "enemy of enemies, deadly enemy," the Arabic singular and plural are coupled by the Persian *izāfat*. Ex. : خداوند خداوندان "Lord of Lords"; شاه شاهان *Shāh-i shāhān*; خان خانان *Khān-i khānān*. شاهنشاه *Shāhanshāh* "king of kings," the first word of which is a contraction of شاهان *Shāhān* the plural of *shāh*, is an example of *izāfat-i maqlūbī*.

For the intensive adjective so formed, *vide* § 45 (c) (3).

## CHAPTER XIV.

### § 120. Pronouns.

(a) The Personal Pronouns are not usually expressed except for perspicuity, for contrast, or for emphasis, *vide* (g) (h) (i). The first personal pronoun is common in poetry تویی آنکه تان منم به منی "thou art he who is with me as long as 'I' am 'I.'"

(1) The 1st Person:—

The 1st person singular is used by a single individual in speaking, as: من میگویم *man mī-gūyam* (m.c.); بندگان عرض میکنند *banda 'arz mī-kunam* (m.c.).

Many Persian Muslims maintain that the 1st personal pronoun *man* is applicable to the Deity only. The Persians seldom use *man* من, which to their ears sounds arrogant or egotistical.

If necessary for emphasis to use the 1st person, they say بندگان *banda*, or occasionally اخلاص کیش *ikhlas-kish*, حقیر *haqīr*, etc. The Afghans and Indians use *man* frequently. Occasionally in m.c., the 1st personal pronoun plural, even, is used to avoid the use of *man* من, but care must be exercised or the pronoun will give the idea of the Royal plural.

The Shah, speaking not in a mere individual capacity, but as a representative of a country, adopts the plural *mā*, as: چون خدمت شما منظور— *chūn khidmat-i shumā manzūr-i nazar-i humāyūn-i mā-st*<sup>1</sup>; اما امر فرمودیم *mā amr farmūdīm*.

پادشاه کنطرف بحکم زیارت نزدیک اورفت و گفت اگر مصلحت بینی در شهر لڑ برای تو مقامی سازیم که — (سعدی) In private he is said to speak like a private individual.<sup>2</sup>

The following is a telegram from *Mazaffar-'d-Dīn Shāh* to the *Mutavallī*

<sup>1</sup> In writing بندگان عرض میکنند *banda 'arz mī-kunad* is also used. The Afghāns and Indians use the 3rd person sing. after بندگان *banda*, even in speaking.

<sup>2</sup> The Royal plural was not used by the Anglo-Saxon kings: 'ic Aelfred' (I Alfred). The Anglo-Saxon writer makes himself plural. William the Conqueror was the first English king to adopt the Royal plural.

<sup>3</sup> Forms and ceremonies at the Shah's court have been much simplified of late years.



*Bāshī* of the shrine of *Imām Razā* at Mesh-hed, to whom he had sent apparatus for an electric light :—

ناصر الملک - انشا الله احوال شما خوب است الکتریسیته الان شبی چند ساعت روشن  
*Nasir<sup>1</sup>-l-Mulk—Inshā Allāh ahvāl-i shumā khūb-ast. Iliktrīsītā al-ān shab-i chand sāt rawshan ast va har shab rawshan ast yā khayr marātib rā mufaṣṣal<sup>2</sup> bi-‘arṣ bi-rasānīd<sup>3</sup>* “ *Nasir<sup>4</sup>-l-Mulk—I hope you are well. For how many hours nightly does the electric light burn, and does it burn nightly or not? Send detailed particulars.*”

An editor in his public character is plural, as :—

قلم مارا بازی شرح افعال و کردار بعضی مجاهدین مصنوعی نمی باشد  
 “Our pen fails to describe the action of certain false patriots.”

ما کار بمجاهدین دروغگو نداریم “we have nought to do with those that falsely claim to be patriots.”

‘We’ *mā* sometimes stands for ‘all men,’ the speaker though single identifying himself with all men, as : *ما همه فانی و جایز الخطائیم* “we are all mortal and fallible.”

In an assembly, a person will sometimes make himself plural<sup>2</sup> assuming that he speaks for the rest, but to use *ما* instead of *من* is generally considered a sign of overweening pride.

The plural is occasionally used for the singular in vulgar language.

‘I’ or ‘he’ may include a person’s immediate belongings, as :—  
*man sar-i rāh-i<sup>3</sup> shumā rā girifta-am, khaylī ma zarat mī-khūāham* (m.c.) “I’m in your way, please excuse me (said by a person whose luggage blocks the way).”

*My; of me.* “My defence” *himāyat-i man*, may signify either “the defence of me by another,” or “my defence of another.” In Persian the ambiguity can be removed by adding a pronoun for the person who is defended, as : *himāyat-i man bi-shumā*, or *himāyat-i shumā bi-man* : *sabab-i ṣadā zadan-i man* (m.c.) may mean “the reason I called some one else,” or “the reason some one else called “me.”

In English “the defence of me” (instead of “my defence”) is not ambiguous.

## (2) Second Person.

The Deity is addressed in the 2nd person singular, as :—*خدایا تو عالمی*  
*Khudāyā tu ‘ālim-i* (m.c.) “God! thou knowest which of us two is speaking the truth.”<sup>4</sup>

<sup>1</sup> More civil than *بیگوئیید* *bi-gūyīd*, or *شرح دهید* *sharh dihid*.

<sup>2</sup> A speaker in the Zardushti Anjuman will sometimes use *ما* *mā*.

<sup>3</sup> Or *ما شما را گرفتیم* *tū-yī rāh-i shumā rā girifta-am* (m.c.).

<sup>4</sup> Said by both parties who witness against each other.



یارب تو مرا توبه ده و عذر پذیر همه کس

*Yā Rabb tu marā tauba dih u 'uzr pazīr*

*Ay tauba-dih u 'uzr-pazīr-i hama kas !*

"Grant me repentance, and accept my plea,

O thou who dost accept the pleas of all!"

(O. K. 276 *Whin.*).

The second person singular is used in precatious even when addressed to the *Shāh*,<sup>1</sup> as: عمرت دراز باد *'umr-at darāz bād* "may thy life be long"; قربانت *qurbān-at shavam* "may I be thy sacrifice."

Darvishes and poets also address the sovereign in the 2nd person singular.

Parents of the poor classes address their children, even when grown up, in the 2nd person singular.

The better classes, however, often address their children when grown up, as: شما *shumā*,<sup>2</sup> but as a rule تو *tu* and پدر *pidar*,<sup>3</sup> but in writing نور چشم *nūr-i chashm*; عزیز *'azīz* etc., etc.: جان پدر تو نیز اگر بخفتی به زانکه در پوستین خلق افتی *jān-i pidar tu nīz agar bi-khufī bih az ān ki dar pūstīn-i khalq uftī* (Sa'dī).

Brothers, when young, address each other in the 2nd person singular.<sup>4</sup> Friends in familiar conversation will often change from the 2nd pers. pl. to the sing., especially when joking: تو بزمی *tu-bimīrī*.

A lover, in poetry and in real life, addresses his mistress in the 2nd person singular.

Servants, and dependants or inferiors, are addressed in the 2nd pers. sing.; but if the person addressed be an independent person or a person not a dependant of the speaker, it is much better to use the plural,<sup>5</sup> even though Persian gentlemen may neglect this rule.

People more or less equal, address each other in the 2nd pers. pl., as :

<sup>1</sup> Persians say, پادشاه خدای روی زمین است *pādīshāh Khudā-yi rū-yi zamīn ast*, and سایه خداست *sāya-yi Khudā-st*.

<sup>2</sup> Parents of the better classes do not habitually address their children by an affectionate diminutive or abbreviation, as this is apt to be copied by servants and to become a permanent name. A mother would call her son '*Hidayat Alī Khān*' in full. For the same reason a gentleman would, when speaking of his young relatives to a servant, say *Khawānīn* or *Āghāyān*, and seldom *bachchahā* "the children."

<sup>3</sup> Persians often address children by the same terms that the children use to those who are grown up.

<sup>4</sup> When grown up, the usual polite forms are used, brothers addressing each other by their titles and using the polite plural.

<sup>5</sup> The Shah is said to address his own ministers as *tu*, but foreign ministers as شما *shumā*.



چہ میگوئید *shumā chi mī-gūyid?* : جناب عالی چہ میفرماید *janāb-i 'ālī chi mī-farmāyid*<sup>1</sup>?

As in English, so too in Persian, تو 'thou,' is also used when special isolation is intended: "Thou art a scoundrel" تو خیل پیدر سوخته *tu khaylī pidar-sūkhṭa-i*<sup>2</sup>; "thou thief" ای دزد *ay duzd*<sup>3</sup> (with verb in 2nd pers. sing.): تو خیل امینی *tu khaylī amin-i* "thou (and thou alone) art honest." As already stated the Deity is addressed in the singular.<sup>4</sup>

The use of تو though common amongst the vulgar, is by the educated restricted to the expression of contempt, of affection and familiarity (children and trusted servants), or of reverence. Hence its employment in addresses to the Deity.

(3) The third Person:—

The 3rd person plural is often used for respect instead of the 3rd person singular, especially when referring to a person present, or when speaking of a person in the presence of his relatives or dependants, as :—ایشان میفرماید *ishān mī-farmāyand* "he says."

As in English, the 3rd person plural of the verb is used indefinitely; but in Persian the pronoun not being emphatic, it is omitted, as : می گویند *mī-gūyand* "they say, people say."

Pronouns should follow the nouns to which they refer without the intervention of another noun.<sup>5</sup> In Persian (as in English) one should avoid such sentences, as : سید جواد به مرزا حسن همیشه پول میدهد [او] خیلی متمول است *Sayyid Jawād bi-Mirzā Hasan hamīsha pūl mī-dihad, [ū] khaylī mutamavvīl ast* "Sayyid Jawad always supplies Mirzā Hasan with money, he (Sayyid Jawad) is very rich"; [in vulgar Persian the pronoun, *ū* would probably be inserted even though it is not properly emphatic]. "He" and *ū* when retrospective should refer either to the noun immediately preceding ("Rule of Proximity"), or to some noun that is markedly more emphatic than all intervening nouns ["Rule of Emphasis"].<sup>6</sup>

<sup>1</sup> In writing, and in India, etc. in speaking, the 3rd pers. plural of the verb is used and not the 2nd person plural.

<sup>2</sup> The singular is in m.c. always used in abusing a single person. Sir Toby Belch says to Sir Andrew with regard to the challenge, "if thou thou'st him some thrice it shall not be amiss."

<sup>3</sup> Not تو دزد *tu duzd*.

<sup>4</sup> Even in the 3rd person, the Deity is singular. To use a plural verb after the name of God would by some Muslims be considered شرک *shirk* or polytheism. In the Quran, Allah frequently speaks in the 1st person plural. The Zardushtis address the Deity, Yazdān, in the singular. Modern Parsees generally use the Muslim word خدا *Khudā*, for God.

<sup>5</sup> This rule applies to the relative. Vide (q) (6).

<sup>6</sup> In English it is better to adhere to the rule of proximity, as the rule of emphasis is sometimes misleading.



Reporting a speech in the 3rd person may cause ambiguity in Persian, as in English. The remedy in both languages may sometimes be found in the direct narration.

In the English sentence—"It takes a long time to learn to speak correctly," the pronoun *it* is prospective referring to the following clause "to learn to speak correctly." In Persian the sentence would be inverted, the Infinitive standing as the subject; as: حرف زدن صحیح خیلی وقت میخورد *harf zadan-i ṣaḥīḥ khaylī vaqt mī-khūcāhad*<sup>1</sup> (m.c.). Similarly in the sentence "He expects to clear a hundred pounds by the transaction, and I am sure he will do it," the *it* referring to the clause "to clear a hundred pounds" is omitted in translation, as: امیدوار است که ازین معامله صد لیره گیرش بیاید و یقین دارم بدست خواهد آورد *umīdvār ast ki az īn mu'āmala ṣad līra gīr-ash bi-yāyad va yaqīn dāram ki bi-dast khūcāhad āvard* (m.c.). Sentences such as "it is cold", "it is dark", are expressed as in English—خیلی سرد است *khaylī sard ast* (or شد *shuda*); تاریک است *tārik ast* (or شد *shud*).<sup>2</sup>

Some English impersonal verbs take in Persian a nominative of cognate meaning as: باران می بارد *bārān mī-bārad* "it rains"; برف می آید *barf mī-āyad* "it snows."<sup>3</sup>

"It is I" or "it is me" منم *man-am* (m.c.): "it was I that did it" من بودم که آن کار را کردم *man būdam ki ān kār rā kardam* (m.c.): "it is you that command here" شما هستید که اینجا حکم میکنید *shumā'id ki injā hukm mī-kunīd* (m.c.): "I who command you am the man" من که فرمان میدهم آنکم *man ki farmān mī-dīkam ān kas-am*, or ما که شما را فرمان میدهم آن شخص است *man ki farmān-dih-i shumā-yam ān shakhs-am*.

*Remark I.*—The English possessive pronouns *my, his, their*, etc., though originally genitives of the personal pronouns, are, in modern English, adjectives only, and should not therefore stand as antecedents to a relative. In, "I am *his* bondman, *who* bought me"; it is doubtful whether 'his' or 'bondman' is the antecedent of 'who.' If the first, render in Persian, من غلام آنم که مرا خرید *man ghulām-i ān-am ki marā kharīd*; if the second, من غلامش هستم چون مرا خرید *man gulām-ash hastam chūn marā kharīd*.

*Remark II.*—Except by poetical license, a pronoun in Persian should not refer to a noun<sup>4</sup> following:—

<sup>1</sup> Or مدت طول دارد تا انگلیسی یاد بگیرم *muddat-i tūl dārad tā Inglīsī yād bi-gīram* (m.c.) "it takes a long time for me to learn English": in either case the pronoun *it* is omitted in translation.

<sup>2</sup> In such sentences there is no noun or clause to which the *it* can properly refer.

<sup>3</sup> "It is all up with me" کار من گذشت *kār-i man guzasht*.

<sup>4</sup> Also هیچکس *hīch kas* (m.c.), in reply to the question کیست *kīst* or کیستی *kīstī* (m.c.). These vague replies generally result in the impatient questioner saying, آخر کیستی بگو *ākhīr kīstī, bi-gū* (m.c.).

<sup>5</sup> The same rule holds good in Arabic.



In—"Twice in his life a man thinks his wife looks sweet,  
Once in her wedding dress; once in her winding sheet."

در عمر خودش شوی دو مرتبه زنرا با ناز و نگاه حسرتش می بیند  
اول بشب زفاف با جلوه و ناز دیگر دم آخرین چو خوابد بگفن  
(محمد کاظم شیرازی)

the pronoun *his* refers to 'man.'

تا وجه کفاف نداشته باشد هیچ کس عروسی نمیکنند  
*tā vajh-i kifāf na-dāshta bāshad hīch kas 'arūsi namī-kunad* (m.c.) "till he has sufficient means, no one marries"; this construction, though occasionally used in m.c., is incorrect in written Persian.

"Owing to his love of wine and his habit of going to bed late, the Khān was rarely seen before noon" خان از سبب میل مفرط بشراب و بجهت عادت دیر خوابیدن، نادر قبل از ظهر دیده می شد  
*az sabab-i mayl-i mufrit bi-sharāb va bi-jihat-i 'ādat-dīr khayābīdan,*<sup>1</sup> *Khān nādir qabl az zuhr dīda mī-shud*; in m.c. از سبب میل مفرطش *az sabab-i mayl-i mufrit-ash* might be and is used; but it is incorrect, as *ash* might refer to a second person and not the subject of the sentence.  
خدا پدرش را بیامرزد منجم نیز بمیان افتاد  
*Khudā pidar-ash rā biyāmurzad munajjim nīz bi-miyān uftād* (Tr. Haji Baba, Chap. IV.) "then—God bless him—the Astrologer interfered." When the pronoun precedes its antecedent, the construction is termed ضمائر قبل الذکر *iẓmār qabīl-z-zikr*.

(b) The first person is more worthy (أعزى "more definite") than the second, and the second than the third:<sup>2</sup> thus, contrary to the English idiom the speaker mentions himself first.<sup>3</sup> یاد دارم که در ایام پیشین دوستی چون دو مغز بادام در پوستی صحبت داشتیم  
*yād dāram ki dar ayyām-i pishīn man va dūst-i chūn du maghz-i bādām dar pūst-i shuhbat dāshtīm* (Sa'di) "I recollect that a friend and I, in former days, etc."

من و پسرنا خدای جهاز هم بودیم  
*man va pisar-i nā-khudā-yi jahāz ham būdim*<sup>4</sup> (m.c.) "the captain's son and I too were present there"  
نه من و شما باین کار نا من و نا شما بی این کار تا'alluq dārim<sup>5</sup> (m.c.) "neither you nor I am concerned in this business."

<sup>1</sup> *dīr khayābīdan* "going to bed late"; better *dīr bi-khayāb raftan* as the former might signify "getting up late next day."

<sup>2</sup> It is usually this rule that determines the person of the verb when different persons are its subject; the verb of course being in the plural.

<sup>3</sup> But when confessing a fault it is in English permissible for the speaker to assume the first place.

<sup>4</sup> In modern Persian *yak pūst*.

<sup>5</sup> When a verb has nominatives of different persons or numbers connected by the conjunctions *or* or *nor*, it should in English agree with that nearest to it. For the Persian concord, *vide* Concord of Verb.



*Remark.*—The Persian tense is conjugated in the same order as in English, i.e. 1st pers., 2nd pers., and 3rd pers. In Arabic grammars the persons are in reverse order, i.e. 3rd, 2nd, 1st.

(c) In modern Persian, the 3rd pers. singular of the affixed pronoun may refer to the plural of an inanimate noun, as: *آن میخها از زمین چهار وجب بلند بود و سرعایش (یا سرشان) تیز* *an mīkh-hā az zamīn chahār vajab buland būd va sarhā-yash* (or *sar-i shān*) *tīz* (m.c.) “those pegs stood four spans out of the ground and were pointed”; *راستیاش اینکه* *rāstiyāt-ash īn ki* (vulg.) “the truth of it is—.”

(d) (1) If the antecedent to a demonstrative, possessive, or relative pronoun is not distinctly known, ambiguity results, as: “No one as yet had exhibited the structure of the human kidneys, Vesalius having only examined them in dogs” *هیچ کس تا بحال ترکیب گرده انسانی را مکشوف نکرده بود حتی وسیلیوس* *hīch kas tā bi-hāl tarkīb-i gurda-yi insānī rā makshūf na-karda būd; hattā Vaseleyūs ham. ān rā faqat dar saghā taftīsh karda.* Read ‘kidneys’ *gurda-yi saghā rā* for ‘them’ *ān rā*: as the sentence stands the seeming antecedent is ‘human kidneys.’ *باید ریش تو خیلی* *bāyad rīsh-i tu khaylī safīd-tar va az īn-hā darāz-tār bāshad va chashm-at khaylī dunyā-dīda-tar ki mā rā rūdast<sup>1</sup> bi-zanī* (Haji Baba) “your beard must be much whiter and longer than it is, and your eyes more wide-awake, before you can deceive me”; here the antecedent of *īn-hā* is the singular *rīsh*, which the speaker, thinking of the hairs of the beard, incorrectly treats as a plural.

(2) Though the affixed pronouns may sometimes be the source of ambiguity as already shown [*vide* § 31 (a), (3)], the position of the accusative and dative *rā* will often determine the antecedent, thus:—

*آقا مگر وقتیکه دوخته اشرا بخشیدی زیبا خانم دیگر مثل آنرا نخواهد خواست<sup>2</sup>* *āqā magar vaqt-i ki dūkhta-ash rā bakhshīdī Zibā Khānum dīgar<sup>3</sup> mišl-i ān rā na-khūpāhad khūpāst<sup>2</sup>?* (m.c.) “but Sir, when you have presented the made-up garment of it, will not Ziba Khanum want another like it?”; here the *rā* shows that *dūkhta* is the object and *ash* cannot, therefore, mean “to her”: *dūkhta bakhshīdī-sh* would mean “when you have given this sewed thing to her.”

In, *نیم تنه را دیگری بپوشد نتشش را ما بشویم* *nīm-tana rā dīgar-i bi-pūshad fuḥsh-ash rā mā bi-shinavīm?* (m.c.) “shall another wear the jacket and we only get the abuse on its account?”, the *ash* might mean *her*.

<sup>1</sup> *Rūdast* is a special throw in wrestling.

<sup>2</sup> *Na-khūpāhad khūpāst* خواست stronger than *namī-khūpāhad*: = “certainly she will want one.”

<sup>3</sup> *Dīgar* here has the meaning of “again,” and does not refer to the cloth but to time.



*Remark.*—It is not necessary in Persian to repeat the possessive pronoun, as: "From his birth to his death" *az rūz-i tavallud tā rūz-i marg-ash*, or *az rūz-i tavallud-ash tā rūz-i marg-ash*. The former is the better.

(e) (1) In English, when the demonstrative pronouns 'this' and 'that' are used in the sense of 'former,' and 'latter,' 'this' and 'these' correspond with 'latter,' 'that' and 'those' with 'former':—

"The palaces and lofty domes arose:

*These* for devotion and for pleasures *those*."

Precisely the same rule holds good in Persian:—

سگ و دربان چو یافتند غریب      این گریبانش گیرد آن دامن

*Sag u darbān chu ' yāftand gharīb*

*In girībān-ash girād ān dāman* (Sa'dī).

"Dogs and porters when they see a stranger at the door,

The latter seize him by the scruff of the neck and the former by his coat-tails."

*tā ikhtiyār kardī az ān īn farīq rā* (Sa'dī)—

"that you chose the latter class in preference to the former."

Compare the use of *īnjā* "here" and *ānjā* "there" in the following:—

همچنین مجلسی و عظمی کلبه بزین است اینجا تا بقدی ندهی بضاعتی نسقانی و اینجا تا  
*hamchunīn mājlīs-i va'z kulba-yi bazzāzān ast ānjā tā naqd-i na-dihī bizā'at-i na-sitānī va īnjā tā irādat-i nayārī sa'ādat-i na-barī* (Sa'dī) "just so the house of worship is like the shop of cloth-sellers, for in the latter (*ānjā*) till you pay cash you get no goods, and in the former (*īnjā*) till you bring sincerity you get no lasting reward"; here *ānjā* and *īnjā* are reversed, not by a slip in writing, but because *ānjā* refers to an object more remote to the speaker's mind, viz. the shop.

(2) The personal pronoun *ū* "he" is used for *ān* "the former" in the following examples:—

شخصی همه شب بر سر بیمار گریست

چون روز شد او بمرد و بیمار بزیست

*Shakhṣ-i hama shab bar sar-i bīmār girīst*

*Chūn rūz shud ū bi-murd u bīmār bi-zīst*—(Sa'dī).

"One wept all night beside a sick person

When day dawned the weeper (the former) died and the sick one recovered and lived."

Here *ū* is used in contradistinction to *bīmār*, as *ān* would require to be answered by *īn*.

1 *Chū* poetical for *chūn*. Must be pronounced *girībān-ash*, to scan.

2 *mājlīs-i va'z* can refer to the place of worship of any religion.

3 In prose *bīmār-i*.



(3) *This* and *that* as demonstrative pronouns:—

Like 'it' (a) (3), the pronoun *this* may refer to a preceding or a succeeding noun or clause, as: "I tried to lift him, but *this* was impossible" *khwāstam ki ūrā bar pā dāram valīkin* این نشد خواستش من این *in na-shud* (m.c.): "this is my ambition, to live independent" *khāhish-i man in ast ki āzād zist kunam* (m.c.).

(4) *Such* is a demonstrative adjective when qualifying a noun, as, 'such people' <sup>1</sup>; but omit the noun and it becomes a demonstrative pronoun, as: "with such people I will not trade; with such I will trade."

When, however, the speaker's sentiment is intense, the specification that should follow *such* (and *so*) is often omitted, as: "it was such a lovely dress" (that it beggars description).<sup>2</sup> In Persian, the *ی* of unity and a certain intonation sometimes correspond to this use of 'such' as a demonstrative adjective, as:— *ma āb-i sard-i khurda im* (m.c.) "we've drunk such a cold water (that I can't describe it, or I hate to think of it)."

(f) Classically, and in m.c., *ānki* is "he who," and its dative and accusative is *ān rā ki*: but in modern Persian *ū ki* and *ūrā* are also used:—

آنکه خوابش بهتر از بیداریست آنچنان بد زندگانی مرده بد

*Ān ki khwāb-ash bihtar az bīdārī-yast*

*Ān chunān bad-zindagānī murda bih* (Sa'dī).

"He whose sleeping is better than his awakening

Such an ill-liver were better dead."<sup>3</sup>

*va ān rā<sup>4</sup> ki hisāb pāk ast az muhāsaba chi bāk ast* (Sa'dī) "what fear has he of the accountant whose accounts are clear and straight?"<sup>5</sup>

Even in modern Persian *ān ki* and *ān rā ki* are to be preferred to *ū ki* or *ūrā ki*.

In English also, *these* and *those* have greater emphasis than the pronoun *they*, and are better substituted for it before the relative "who." "Why should *they* practise arts of cunning who have nothing to fear" *ishān ki tars-i shān bā'is na-dārad chirā bāyad bi-tazvīr kār bi-kunand* (m.c.): for 'they' read 'those,' and for *ishān* read *ānhā-i ki*.

<sup>1</sup> In *lawar mardum* اینطور مردم, or *chunīn mardum* چنان مردم.

<sup>2</sup> *ān qadr libās-i khub-i būd ki chi 'arz kunam?* آنقدر لباس خوبی بود که چه عرض کنم?

<sup>3</sup> Note the order in Persian.

<sup>4</sup> Here though *ūrā ki* could be substituted for *ān rā ki*, it would not be considered good (*shīrīn*) Persian.

<sup>5</sup> The complicated Persian system of revenue account keeping *siyāq-i diyāq-i die'ni* can only be understood by a *mustawfī*, and he can twist the account to make it show either a debt or a credit.



(g) When the subject of a short clause or sentence is a pronoun referring to a subject already mentioned, or to something present, the pronoun unless it is emphatic is omitted, the verbal termination sufficiently indicating the person: گفت *bi-man guft* "he said to me": گفت *ū bi-man guft* "he said to me."

But in a sentence like آنچه او نوشته است *ānchi ū navishta ast* "what he has written," the insertion of *ū* is necessary, unless the subject has just been mentioned, for otherwise آنچه نوشته است *ānchi navishta ast* might signify "what is written" and not "he has written."

*Remark.*—Note the construction and signification of آنچه *ānchi* in the following: اما آنچه فرمودی از زجر و منع مناسب سیرت ارباب همت نیست یکی را بلطف *āmmā ānchi farmūdī az zajr u man'—munāsib-i sīrat-i arbāb-i himmat nīst yak-i rā bi-luṭf ummūdvar gardānīdan va bāz bi-nā-ummūdī kḥasta-kḥātīr kardan* (Gul.) "but as for what you did as regards snubbing him and turning him away,—it is not the part of a magnanimous nature to first encourage and then disappoint a person."

(h) A similar rule may hold good with regard to the object. Thus to the question: "Where is So-and-so?" the answer might be ندیدم *namī-dānam, na-dīdam* (or ندیدمش *na-dīdam-ash*) "I don't know, I haven't seen him." To say او را ندیدم *ūrā na-dīdam* instead of *na-dīdam ash* ندیدمش would be wrong, as the separate pronouns (unlike the affixed pronouns) are emphatic.

*Remark.*—Where a pronoun or a pronominal adjective does not clearly express the meaning, it is better even in Persian to repeat the noun. Thus "We see the beautiful variety of colour in the rainbow and are led to consider the cause of it" ما بختلاف رنگهای قوس قزح را که می بینیم بخيال می افزیم *mā ikhtilāf-i ranghā-yi qaws-i quzah rā ki mī-binīm bi-khiyāl mī-uftīm ki bā'is-ash chīst*. Better say "—the cause of that variety" بختلافی چيست *bā'is-ān ikhtilāf chīst*.

(i) If, however, the pronominal subject is emphatic, it must be inserted, as:—ما مخلوقیم و او خالق *mā makhlūqīm va ū khāliq* "we are the created and He the creator," من خودم بچشم خودم دیدم *man khud-am bi-chashm-i khud-am dīdam* (m.c.) "I myself with my very own eyes saw it."

(j) محمود کتابش گم شد *Mahmūd kitāb-ash gum shud* (m.c.) "Mahmud's book was lost." For this construction, *vide* (a) (3).

(k) For the position of the relative and the construction of relative clauses, *vide* (q) (6) and § 130.

(l) In English 'each other' is correctly applied to only two objects, while 'one another' is applied to more than two, but no such distinction is observed in Persian; *yak dīgar* یکدیگر and *ham dīgar* هم دیگر signify either 'each other' or 'one another.'



In English 'each' is used and not 'every' when the individuals referred to are only two or at the most few. 'Every' on the other hand singles out persons or things when the number is more than two. In Persian *har* is used for either 'each' or 'every.'

'Every' *har*, though properly singular, may qualify a plural noun that is regarded as a unity: *bi-har dah nafar-i* "to every ten men"; *dar har bīst qadam-i* "at every twenty paces"; *har chahār sā'at-i yak martaba* "once every four hours."

*Remark.*—*Har kas—na* may often be substituted for *hīch kas—na*: *hīch kas na mi-gردد* "none returns" is correct; you could not here substitute *har kas*. But in *har kas na mi-gردد* (or *har kas na mi-darad*) you could not substitute *hīch kas*, which is Indian Persian only.

(m) In English 'either' and 'neither' relate to two things only: for more than two 'any' and 'none' should be used.

In Persian there is no such distinction; *har du* with a negative verb, or *hīch az īn har du* with a negative verb, can of course apply to two only. For examples, *vide* § 39 (f) (2).

(n) The word *self*, used alone, is properly a noun, both in English and Persian, as: "the love of self is predominant" *khvīshān-dūstī dar insān musta'wī'ast* (or *ḥubb-i nafs bar insān musallat ast*, or *ādam khud rā az hama chīz dūst mī-dārad*).

(o) *Hama* "all":—"He gave them all a tuman" *ū bi-hama-yi īshān yak tūmān dād* (m.c.) properly signifies that he gave them all collectively a tuman; but *ū bi-har yak az īshān yak tūmān dād* (m.c.) "he gave each of them a tuman."

(p) "Both," *har du*, is often pleonastic in English as well as in Persian, as: "you and I both agree" *man va tu har du muttāfiq-im bar īn ki—*: "Zayd and 'Amr (both) met," *Zayd u Amr (har du) ham dīgar rā mulāqāt kardand* "these two hats are (both) alike" *īn du kulāh (har du) mīg-i ham-and* (m.c.). In "they (both) met" *īshān*

1 'None' stands for 'not one' and should, therefore, be followed by the verb in the singular. *hīch yak (az an chahār tā) na-raft*, but in m.c. *na-raftand*; also *yak ī az īshān raftand* (vulg. for *raft*).

2 Or *har yak-i*.

3 Even if the meaning be "you and I both agree with a third person," the pronoun 'both' is not wanted either in English or Persian.

4 But in *īn kulāh-hā har du mīg-i ham-and* (m.c.) the words *har du* "both" are necessary to show that there are only two.



هم رسیدند (*har du*) *bi-ham rasīdand*, the pronouns 'both' and *har du* are unnecessary.

(g) Relative Pronouns:—

(1) 'Which' in English sometimes has for its antecedent, not a noun, but a clause, as: "he lost his pass-port which cost him a lot of trouble." In Persian this sentence can be rendered almost literally by the connective *ki*, as: او تذکره خود را گم کرد که خیلی اسباب زحمت برای او شد *ū tazkara-yi khud rā gum kard ki khaylī asbāb-i zahmat barāy-i ū shud*<sup>1</sup> (m.c.). In, however, the sentence: "The man was said to be innocent, which he was not," the word 'which' cannot be rendered by *ki*; او بیگناه است<sup>2</sup> در صورتیکه نبود *guftand ki ū bī-gunāh ast<sup>2</sup> dar ōurat-i ki na-būd* (m.c.).

(2) In English, 'that' is frequently preferred to 'who,' as: "I that speak unto thee" *man ki bā tu harf mī zanam hamān-am*. Also 'that' in English is preferred after a superlative, as: "the prettiest woman that I ever saw"; in Persian this relative must be paraphrased as: من تا بحال زنی باین خوشگلی ندیده ام *man tā bi-hāl zan-i bi-īn khush-gilī na-dīda-am* (m.c.), or خوشگل ترین دنیایک دیده ام این زن است *khush gil-tarīn-i zanhā-ī ki dīda-am īn zan ast* (m.c.), or زن خوشگلی است که مثل ندارد *zan-i khush-gil-ī ast ki migl na-dārad*.

(3) 'That' is more restrictive than 'who.' "Yesterday I interviewed all the Hindus who came to the Consulate" *dīrūz ki hama-yi Hunūd bi-qunsul-khāna āmadand īshān rā mulāqāt kardam* (m.c.), signifies that all the Hindus came and were interviewed. But "yesterday I interviewed all the Hindus that came to the Consulate" signifies that all who came were interviewed,<sup>3</sup> but some stayed behind. In *dīrūz hama-yi Hunūd-i ki<sup>4</sup> bi qunsul-khāna āmadand mulāqāt kardam*, it is not clear whether only some of the Hindus came and were interviewed, or whether all came and were interviewed. From these remarks it will be seen that *ki* in Persian should primarily be rendered by 'that' in preference to 'who.' However, in *man khidmat-i janāb-i Sa'id<sup>4</sup>-s-Saltana ki hākīm-i Kirmān būd rasīdam* (m.c.) "I went to the Sa'id<sup>4</sup>-s-Sultana, who was Governor of Kerman," it is obvious that *ki* cannot be rendered by 'that': it is therefore = 'who.'

<sup>1</sup> If بود *būd* were used instead of شد *shud*, the *sk ki* would most probably be taken to refer to تذکره *tazkara*.

<sup>2</sup> Not بود *būd*; but indirect narration است بود *būda ast*.

<sup>3</sup> This sentence can be rendered clearly by *dīrūz har Hindū-i rā ki bi-qunsul khāna āmad mulāqāt kardam*, or *dīrūz hama-yi ān Hunūd-rā ki bi-qunsul-khāna āmadand mulāqāt kardam* (m.c.): *rā* could be omitted in both the previous examples, but the relative ی *ki* must be added to the second example in (3).

<sup>4</sup> Or *hama-yi Hunūd rā*.



“ There were very few passengers who escaped without serious injury.—*Times* 8th Jan., 1868. [This might be resolved into ‘ and all escaped,’ etc. That would exactly reverse the meaning: ‘ almost all the passengers were seriously injured.’] ”—Hodgson. In *kam musāfirīn būdand ki šadma-ī bi-ānhā na-rasīd*, the ambiguity is preserved in Persian; *musāfirīn-ī ki šadma bi-ānhā na-rasīd kam būdand* is also a little ambiguous, but would primarily be taken to mean *az musāfirīn khaylī kam bi-šadma rihā shudand*, or *kam-ī az musāfirīn bi-salāmat bi dar raftand*.

(4) ‘ What ’ and ‘ that which.’

In the sentence, “ The host provides *what* fare he pleases,” ‘ what ’ is both a demonstrative adjective and a relative pronoun, and must be rendered in Persian by *har* with the relative *ki*, as: *mīzbān har khurāk-ī ki mī-khwāhad hāzīr mī-kunad* میزبان هر خوراکى که میخواهد حاضر میکند.

(5) The relative ‘ what ’ with its compounds (‘ whatsoever,’ etc.), both in English and in Persian, refers only to things. The interrogative ‘ what ’ though also neuter may be applied to persons, but when so applied refers to the character or quality of the person or persons, as:—“ What are you ? ” *shumā chi hastīd* (m.c.) (= what sort of person are you ? ); but *shumā chi-kāra hastīd* (m.c.) “ what is your profession ? ” or “ what have you to do with this ? ”

‘ Whatever ’ is sometimes merely emphatic, as: “ no condition whatever ” *bi-hīch vajh min al-vujūh khabar na-dāram*, or *aṣlā khabar na-dāram*.<sup>1</sup>

(6) Relatives, whether in English or whether in Persian, should be so placed as to prevent any ambiguity.<sup>2</sup> The following sentence is, therefore, equally objectionable in both languages:—“ He is unworthy of the confidence of a fellow-mortal that disregards the laws of his Maker,” *ū lāyiq-i i’tibār-i insān nīst ki hukm-i Khāliq-ash rā bi-jā nāmī-āvarad* (m.c.). Corrected:—“ He that disregards the laws of his Maker, is unworthy of the confidence of a fellow-mortal ” *ān ki hukm-i Khāliq rā bi-jā nāmī-āvarad lāyiq-i i’tibār-i insān nīst* (m.c.).

Pronouns<sup>3</sup> should follow the nouns to which they refer, without the intervention of another noun. Avoid such sentences as: *Muḥammad pisar-i Ghulām ‘Alī ki īn kitāb rā bi-man dād*—“ Muḥammad, the son of Ghulām ‘Alī who gave me this book—,” unless Ghulām ‘Alī be the antecedent of ‘ who.’

<sup>1</sup> *Aṣlā* مالا m.c. for *aṣlān*.

<sup>2</sup> Vide also (a) (3), Remark II.

<sup>3</sup> Not ‘ it,’ vide (a) (3).



In, "David the father of Solomon, who slew Goliath," and "David, the father of Solomon who built the temple," the position of the commas in English indicates the meaning. In Persian this distinction cannot be made. In—*دَاوُد پدر سلیمان که جالوت را کشت* the *که* may refer either to *Dā'ūd* or to *Sulaymān*. Even in English the writer should not be at the mercy of commas.

For further examples of error of Concord, resulting from confusion as to the logical subject,<sup>2</sup> *vide* § 136 (c) (2).

(7) In English, the relative is sometimes in familiar language omitted. In, "he is a man I greatly respect," the relative 'whom' is omitted in English, but the connective *ki* cannot be omitted in Persian: *او شخصی است که من محترم میشمیدارم* *ū shakhs-i-'st ki muhtaram-ash mī-dāram* (m.c.).

(8) Hodgson says, "an awkward and not infrequent error consists in abrupt transition from a relative clause to one of direct affirmation, as: 'I have read of a man who was very rich, but he was very miserly.'" In Persian also, this error occurs: *مردی را شنیدم که خیلی متمول اما او خیلی بدخیل بود* *mard-i rā shunīdam ki khaylī mutamavvil ammā ū khaylī bakhīl būd* (m.c. or vulg.).

In modern Persian, the principal subject is sometimes erroneously treated as the object of the verb in the relative clause, as: *مردی را که امروز چوب زدند دزد بود* *mard-i rā ki imrūz chūb zadand dūzd būd*, *vide* § 42 (e), § 137 and § 119 (g) footnote.

The following are further instances of errors in the use of the relative:—

"All these princes are tributary to the Chinese Emperor and every second year repair to Peking, whither they carry as tribute, furs and gold-dust which their subjects collect from the sands of their rivers" *همه این امرا هر دو سال در میان به پکن میروند و برای خراج به مرز خود خز و ریزه های طلا می برند که رعایای ایشان از ریگهای رود خاکنای خود شان جمع می کنند* *hama-yi in umarā mufti-i Khāqān-i Chīn-and, va har yak sāl dar miyān bi-Pīkin mī-ravand, va barāy-i kharāj bi-hamrāh-i khud khaz va rīza-ha-yi tīlā mī-barand ki ra'āyā-yi īshān az rīghā-yi rūd-khāna-hā-yi khud-i shān jam mī-kunand* (m.c.). In this sentence 'furs' as well as 'gold dust' is the antecedent of 'which', both in the English and in the Persian: furs cannot be gathered from the sands of rivers. Correct as follows:—"*همه این امرا هر دو سال در میان به پکن میروند و برای خراج به مرز خود خز می برند که رعایای ایشان از ریگهای خود شان جمع می کنند*" *bi-hamrāh-i khud khuz mī-barand bā rīza-ha-yi tīlā-i ki—*

1 "Solomon, the son of David who slew Goliath." "Solomon, the son of David, who built the temple."

2 For confusion of logical subject, *vide* § "Errors in Rhetoric."

3 Classically the Emperor of China is styled *Faghfūr*, but in m.c. *kāsa-yi faghfūr* means "a bowl of the best china."

4 The singular *rīza* could be used collectively; the plural, however, gives the idea of different collections.



" Luckily the monks had recently given away a couple of dogs, which were returned to them, or the breed would have been lost " *حسن اتفاق رهبان چندی قبل یک جفت سگ یکی بخشیده بودند که بایشان پس داده شد ورنه این نسل از bi-husn-i ittifāq ruhbān<sup>1</sup> chand-i qabl yak juft<sup>2</sup> saq bi-kas-i bakhshīda būdand ki bi-ishān pas dāda shud varna in nasl az miyān mī-raft.* Here the principal assertion is incorrectly placed in the relative clause. Corrected:—" Luckily a couple of dogs which the monks had recently given away, were returned to them, etc." *bi-husn-i ittifāq yak juft saq ki ruhbān bi-kas-i bakhshīda būdand pas dāda shud—."*

## CHAPTER XV.

### § 121. Adjectives.

(a) Diminution of quality cannot as in English be expressed by prefixing *less* and *least* to the adjective. Resort must be made to paraphrase, as:—*او کم تر از او دولت دارد* (m.c.) " he is less rich " : *شجاعتش کمتر از دیگران است* (m.c.) " he is less brave than the others."

(b) In English the indefinite article before " few " or " little " changes the meaning from negative to positive, as: " there were few persons present," " there were a few persons present " : " he needs little aid," and " he needs a little aid." The distinction in Persian can be preserved by translating the two first sentences by *آنجا کمی بودند* *ānjā kam-i būdand*; *آنجا چند نفر بودند* *ānjā chand nafar būdand*; and the second two by *او کم تر لازم دادن* *kumak dādan bi-ū kamtar lāzim ast*, and *او کمی میخواست* *yak kam-i kumak mī-khwāhad*.

The negative use of *kam* and *kamtar* is also illustrated by the following examples:—*کام کن طمع جهان که باشی خرسند* *kam kun tama'-i jahān ki bāshī khursand* (Omar-i Khayyam) " crave not of worldly sweets to take your fill," (Whinfield Trans.): *آن به که درین زمانه کم گیری دوست* *ān bih ki dar in zamāna kam<sup>3</sup> gīrī dūst* " choose not your friends from this rude multitude," (O. K. Rub. 77 Whin.).

Compare the m.c. phrases *او به کم تر چیزی از راه می رود* *ū bi-kam-tar chīz-i az rāh mī-ravad* " he goes wrong for the least thing " ; *این کار را کمتر بکن* *in kar rā kamtār bi-kun* (m.c.) " don't act like this," and *کم تر فضولی بکن* *kamtār fazūlī bi-*

<sup>1</sup> In m.c. often incorrectly used as a singular: pl. of *رهب* *rāhib*.

<sup>2</sup> In m.c. *جفت* *juft* is often slovenly used like the English word 'couple' for 'two'; it properly signifies a pair, male and female.

<sup>3</sup> *Kam* here means "not" as may be seen from the whole context, it does not mean "less."

\* Note the use of the comparative for the superlative and *vide* (c). Vulg. this also means *او به هیچ چیز از راه نمی رود* *ū bi-hēch chīz az rāh nāmī-ravad*.



*kun* "talk less rot, don't talk rot," (more cutting than the direct *فصلی مکن* *faṣṣulī ma-kun* "don't meddle, etc."): *چندانکه طلب کرد کمتر یافت* *chandān ki talab kard kamtar yāft*<sup>1</sup> (class.) "the more he searched the less he found." *Andak* also gives the idea of negation, *vide* § 71 (j).

(c) In English, adjectives implying unity or plurality agree with their nouns in number, as: "that sort of person," "those sorts of persons."<sup>2</sup>

In Persian, these expressions are correctly rendered by *این جور آدم* *in jūr ādam* and *این جور آدمها* *in jūr ādāmha*, or better *این جور مردم* *in jūr mardum*.

(d) In comparisons, the noun in Persian should be repeated, as: — *اسپ من — اسپ من از اسپ تو بهتر است* *asp-i man az asp-i tu bihtar ast* "my horse is better than yours." Colloquially it is sometimes omitted if no ambiguity arise from the omission, as: *عمر من از شما بیشتر است* *umr-i man az shumā bishtar ast* (m.c.) "I am older than you." If the word *asp* *اسپ* were omitted in the first example the comparison might lie between "horse" and "thou."

In the m.c. phrase *این باز آن است* *in bāz-i ān ast*, the word *bāz* is merely a corruption of *بیه* *biḥ* *az*. *Bāz-i ān ast* is, however, used in speaking by even educated people.

When the comparative degree is employed, the latter term of comparison should never include the former. Thus it is correct to say: — *آهن از همه فلزات دیگر مفید تر است* *āhan az hama-yi filizzāt-i dīgar mufid-tar ast*. But it is incorrect, though not an uncommon mistake in English and in Persian, to say "—than all the metals" *آهن از همه فلزات مفید تر است* *āhan az hama-yi filizzāt mufid-tar ast* (m.c.).

It is improper to say "Solomon was wiser than any king" *سلیمان از هر پادشاهی دانایتر بود* *Sulaymān az har pādishāh-i dānā-tar būd*, because Solomon was a king and he could not be wiser than himself. The correct form is "Solomon was wiser than any other king" *سلیمان از همه پادشاهان دیگر دانا تر بود* *Sulaymān az hama-yi pādishāhān-i-dīgar*—.

(e) The opposite is the case with superlatives. When the superlative degree is employed the latter term of comparison should not exclude the former. Thus it is incorrect both in English and Persian to say: — "The elephant is the largest of all other animals" *فیل بزرگترین همه حیوانات دیگر است* *fil bāzurgtar az hama-yi hayvānāt-i dīgar*

<sup>1</sup> Modern *هر قدر بیشتر طلب کرد کمتر یافت* *har qadr bishtar talab kard kamtar yāft* (or *—gīr-ash āmad* (m.c.).

<sup>2</sup> "Those sort of persons" is a common English vulgarism.

<sup>3</sup> Or "Solomon was the wisest of the kings" *سلیمان دانا ترین پادشاهان بود* *Sulaymān dānā-tarīn-i pādishāhān būd*; *vide* (c).

<sup>4</sup> But *فیل بزرگتر از همه حیوانات دیگر است* *fil bāzurgtar az hama-yi hayvānāt-i dīgar ast* is correct: *vide* (d).



*fil buzurg-tarīn-i hama-yi hayvānat-i dīgar ast* (m.c.). The word "other," *dīgar*, should be erased.

"The vice of covetousness of all others is the worst" عیب بدترین همه عیوب دیگر است *ayb-i hirs bad-tarīn-i 'uyūb-i dīgar ast* (m.c.) [but عیب بدترین همه عیوب دیگر است *ayb-i hirs bad-tarīn-i hama-yi 'uyūb-i dīgar ast* is correct (m.c.)]. Covetousness *hirs* is not one of the other vices. Say "of all the vices covetousness is the worst" عیب بدترین همه عیوب است *ayb-i hirs bad-tarīn-i hama-yi 'uyūb-i ast*.

(f) Though grammatically speaking the superlative is followed by the plural, as: آنکه بدین درویشان *biḥīn-i darvishān ān ki*—(Sa'dī) "the best of darvishes is he who—," still it may sometimes qualify a noun in the ordinary manner, as: او مردی بهترین *ū mard-i bihtarīn* (m.c.) or او بهترین مرد است *ū bihtarīn mard ast* (m.c.).

If, however, the superlative is Arabic and precedes the noun, some Persians insert the *iẓāfat*, as:—در اسعد زمانی *dar as'ad-i zamān-i* "in the best (luckiest) of time," or در بهترین وقتی *dar bihtarīn vaqt-i* "in a time the most fortunate."

(g) "This pen is the best of all" این قلم از همه بهتر است *in qalam az hama bihtar ast* (m.c.), or این قلم از همه قلمها بهتر است *in qalam az hama-yi qalamhā bihtar ast* (m.c.); the former is the more emphatic and simpler expression: both are in common use.

Double comparatives and superlatives are occasionally used in Persian by even good writers, as: افضل تر *aẓal-tar*; انسب تر *ansab-tar*; اعلم ترین همه مردم *a'alam-tarīn-i hama-yi mardum* (m.c.) "the wisest of all."

(h) Some adjectives such as صحیح *ṣaḥīḥ* "correct"; کامل *kāmil* "perfect, complete," strictly speaking do not admit of comparison, either in English or in Persian.

Other examples are: پر *pur* or مملو *mamluv* "full"; خالی *khālī* or تهی *tuhī* "empty"; راست *rāst* "true"; دروغ *durūgh* "false"; نهایت *niḥāyat* (subs.) "extreme"; مستقیم *mustaqīm* or راست *rāst* "straight."

"More complete" is, however, in common use in English and "most complete" is not uncommon in old ballads. Sa'dī uses کاملتر *kāmil-tar* and کاملترین *kāmil-tarīn*, and the expression این خیلی صحیح تر است *in khaylī ṣaḥīḥ-tar ast* "this is much more correct," is common in modern Persian.

The words مربع *murabba'*, Ar., and چار گوشه *chār-gūsha*, Pers. "square," have no degrees of comparison.

However گرد *gird* or مدور *mudavvar* "round" has in Persian a comparative and superlative.

1 "Zayd of all others was the most culpable" زید مقصودترین همه دیگر بود *Zayd muqasṣir-tarīn-i hama-yi dīgar būd* (m.c.): say "Zayd was culpable above all others" زید بالا تر از همه مقصود بود *Zayd bālā tar az hama muqasṣir būd* (m.c.).



(i) When a numeral and a qualifying epithet both refer to the same noun, the order in Persian is (1) numeral, (2) noun, (3) adjective, as:—*du navishta-jāt-i ākhirīn-i shumā* “your two last letters”; *dar dah sāl-i avval-i saltanat-ash* “in the first ten years of his reign”; *du ism-i avvalī ra qalam bi-zan* (m.c.) “strike out the first two names.”

A similar rule holds good with superlatives, as:—“the two wisest men of Kerman” *du mard-i ālim-tarīn-i Kirmān* (or better *du a'lam-l-ulāmā-i Kirmān*).

*Remark.*—If, however, the articles specified are arranged by threes or fours and it is decided to specify the ‘first three’ or the ‘second four’ (*si tā-yi avvalī* and *chahār tā-yi duvvumī*): it is in English preferable to put the adjective first.

(j) To avoid repetition, inconsistent qualities are sometimes joined to the same noun, which is in English in the plural number,<sup>2</sup> but in Persian the singular; thus, for “things animate and inanimate,” *ālam-i hayāt va mamāt* is better than *ālam-i hayāt va ālam-i mamāt*, but the latter is more emphatic.<sup>3</sup> (This is really *Qālī-yi naw va kuhna rā biyār* signifies “bring the new (one) and the old (one) carpets”; but *qālīhā-yi naw va kuhna rā biyār* signifies bring more than one of each [*vide* also § 119 (r).])

*Remark.*—In the following, owing to the non-repetition of the adjective, it is not clear to what two objects “Between” refers:—“Between such a Scylla and Charybdis, who can steer clear?” (repeat ‘such a’ before ‘Charbydis’), *az miyān-i chunīn rūd-khāna va lajun-zār-i ki mī-tavānad bi-guzarad*. [Say *chunīn rūd-khāna va chunīn lajun-zār-i*, etc.]

(k) In “a well-dressed man and woman” *mard u zan-i khush libās*, or *mard u zan-i khush libās-i*, the adjective both in English and Persian qualifies two nouns. But in “a well-dressed man and a woman” *mard-i khush libās-i va zan-i*,

<sup>1</sup> Ar. br. plurals are often treated as singulars. It would, however, be better to say *du navishta-yi ākhirī-yi shumā*. In modern Pers. *ākhirī* preferred to *ākhirīn*.

<sup>2</sup> The Old and the New Testaments *‘ahd-i jadīd va ‘atīq*.

<sup>3</sup> The Persians have a great dislike to the close repetition of the same word; they delight in ambiguity and study sound rather than sense, therefore, an ambiguity that in English would be a fault, is in Persian often a beauty.



or خوش لباس یا زنی *mard-i khush libās bā zan-i*, the attribute is restricted to one substantive.

In English the expression "twenty men and boys" is ambiguous, for it may mean—(1) twenty men and twenty boys, or (2) men and boys, in all twenty," or (3) "twenty men with some boys."

In Persian, however, بیست نفر مرد و بچه *bīst nafar mard u bachcha* could have the signification of No. (2) only. No. (1) would be expressed by بیست نفر *bīst nafar mard* و بیست نفر پسر *va bīst nafar pīsar*, and No. (3) by بیست نفر مرد با چند پسر *bīst nafar mard bā chand pīsar*.

(l) When in English two adjectives, or sets of adjectives, connected by 'and,' qualify the same noun in the singular, it is better, if two nouns are intended, to repeat the noun after each adjective or set of adjectives, thus:—"I ate a small addle egg" *man yak tukhm-i murgh-i kūchak-i laq-i khurdam* (m.c.), or *man yak tukhm-i murgh-i kūchak<sup>1</sup> va laq khurdam*; but if two eggs were intended, one fresh and the other addle, it would be better in English to repeat the noun in order to avoid ambiguity; and in Persian the article, if not the substantives, must be repeated, as: "I ate a fresh egg and an addled egg" (i.e. two eggs) *man yak tukhm-i murgh-i tāza va yak-i laq khurdam*: اسب عربی کهر را بیاور *asp-i 'Arabī-yi kahar rā biyār* can only mean "bring the bay Arab horse"; but اسب عربی و کهر را بیاور *asp-i 'Arabī vā kahar rā biyār* would mean "bring the Arab and the bay (two) horses."

راحت پایدار و مستقل *rāhat-i pāydār-i mustaqill* "real and everlasting happiness" is preferable to راحت پایدار و مستقل *rāhat-i pāydār mustaqill*, though both are correct.

In (و کسان همیشه) *maḥabbat-i barādarāna va dūstāna* (*yaksūn namī-shavad*) "the affection of brothers and the affection of friends (is not the same)," the conjunction indicates that there is an ellipsis of *maḥabbat* after it. If two or more adjectives qualify the same noun, they should be coupled to each other by an *iẓāfat*; as in the above example, *asp-i 'Arabī-yi kahar rā biyār* "bring the bay Arab horse."

(m) Sometimes one or more substantives with a preposition take the place of an adjective, as:—یکی را از ملوک عرب کفیهی چینی آورده بودند در غایت حسن و جمال *yak-i rā az mulūk-i 'Arab kanīzak-i chīnī āvarda būdan dar ghāyat-i ḥusn u jamāl* (Sa'di) "a Chinese slave-girl, possessed of great beauty, was brought and given to an Arab king."

(n) Some adjectives are followed by the genitive, as: قابل زراعت *qābil-i zīrā'at* "capable of cultivation (of land)"; خسته تیر تقدیر *khasta-yi tīr-i taqdīr* (class.) "wounded by the arrows of fate"; متوجه شهر *mulavajjih-i*

<sup>1</sup> It is much better to connect these adjectives by the *iẓāfat* and not by the copula.



*shahr* "going towards the city"; *majrūh-i ū* "wounded by him"; *muḥāl-i 'aql*; *khwāhān-i*—"desirous of—"; *harīṣ-i*—"covetous of—"; *tālib-i*—"desirer of—."

It will be noticed that these adjectives are chiefly Persian and Arabic participles, active and passive.<sup>1</sup>

### § 122 Adverbs.

(a) Adverbs modify verbs, adjectives, or other adverbs. The following quotation from the *Gulistan*, therefore, contains a grammatical error; it is probably a misreading:—

بچشم خوش دیدم در بیابان که مرد آهسته بگذشت از شتابان

*Bi-chashm-i khwīsh dīdam dar biyābān*

*Ki-mard-i āhista<sup>2</sup> bi-guzašt az shītābān* (Sa'di).

Compare the English errors "thine often infirmities"; "the then<sup>3</sup> Prime Minister"; "the seldom use of it."

(b) In Persian, all adjectives can be used as adverbs<sup>4</sup>:—

An adverb qualifying an attribute to a noun is ordinarily placed between the noun and its attribute, as:—*ān amr-i khaylī 'ajīb-i st* (m.c.) "this is a very strange matter—" or *ān amr-i 'ajīb khaylī*. In m.c., however, the adverb is often misplaced before the noun, and this causes ambiguity, as:—*ānjā khaylī kashī-yi buzurg būd* (m.c.) "there was a very large ship there (vulg.)"; but correctly = "there were many large ships there"; *ānjā kashī-yi buzurg būd* is clear. (Phrases, etc. signifying state or condition are termed *ḥāl* حال. In *Zayd khandān āmad*, the word *khandān* is termed *ḥāl* and *Zayd*, *ḡū'l-ḥāl*).

(c) As in English, care should be taken that adverbs and adverbial adjectives are so placed that they affect what they are intended to affect. This rule is oftenest violated in the use of "only," "not only," "not more," "both" and "not."

In the sentence "these books will not merely interest children, but grown-up persons also" *inā ḥaqiqatan fī ḥāl-i baligh ra nīz*

<sup>1</sup> In Urdu also, such adjectives are often followed by the genitive, inflected or uninflected.

<sup>2</sup> Another and better reading is—*ki āhista sabāq burd az—*.

<sup>3</sup> The figure of syntax by which one part of speech is used for another is called Enallage.

<sup>4</sup> Also occasionally in English as "he flies high." In difficult cases to decide whether an adverb or an adjective is required in English, the rule is to consider whether quality or manner has to be expressed: if the former an adjective is proper, if the latter an adverb. Ex. "I sat silent"; "I sat silently musing"; "stand firm"; "maintain your cause firmly."



*na faqaṭ īn kitābhā atfāl rā masrūr mī-sāzad balki mardum-i bāligh ra nīz* (m.c.), though there is no obscurity either in the English or the Persian, the collocation is faulty in both; the words 'not merely,' do not refer to the verb 'interest' but to 'children.' Reconstructed, "these books will interest not merely children but grown-up persons" این کتابها نه فقط اطفال را مسرور می سازد بلکه *in kitābhā na faqaṭ atfāl rā masrūr mī-sāzad balki mardum-i bāligh rā nīz* <sup>1</sup> (m.c.).

In "Umar was not only the destroyer of the Persian nation, but of its language and religion" عمر نه فقط هلاک کنندو ملت ایران بود بلکه خراب کنندو زبان و مذهب ایرانیان نیز *Umar na faqaṭ halāk kunanda-yi millat-i Īrān būd balki kharāb kunanda-yi zabān va mazhab-i Īrāniyān* <sup>2</sup> nīz, the English can be corrected by merely transposing the words 'not only' and placing them after 'the destroyer'; the Persian sentence however must be recast—عمر *Umar millat-i Īrān rā faqaṭ halāk na-kard balki zabān va mazhab rā nīz az miyān burd* (m.c.).

"Because the parrot used to say this phrase only to all comers" زیرا که [بهر کس همین لفظ را می گفت و بس بهتر] *better* <sup>3</sup> *man* <sup>4</sup> *tanhā* *Husayn* *rā dīdam* would according to the intonation signify either "only I (I alone) saw Husayn" or "I saw Husayn only"; but *faqaṭ* (or *tanhā*) *man* *Husayn* *rā dīdam*, and *man* *Husayn* *rā tanhā* (not *faqaṭ*) *dīdam*, or *man* *Husayn* *rā dīdam va bas* <sup>4</sup> (m.c.) could each of them have but one meaning.

The following, in the absence of commas, is not at first sight clear:— (Trans. H.B., Chap. XX) شلوارش چنان بی معنی و بدنها که ساتر عورت نه کاشف عورت بود "the lower part of his dress was particularly improper" (H.B.). A comma should be inserted after the *na*, which has to be read in connection with the words preceding it.

*Remark.*—Another blunder in the syntax of adverbs, is the misplacement of "ever, never, scarcely ever, etc."—Hodgson. Compare, "It is true I boarded in the house of Mr. Cherry the headmaster, but I scarcely ever saw him out of school, and I never remember to have heard his voice except when in anger," من ندردتا ابرا خارج از مدرسه دیدم و هیچ وقت بخاطر نمی آورم که *man nudrat<sup>5</sup> ūrā khārij az madrasa dīdam va hīch vaqt bi-khātīr namī āvaram ki šadā-yash rā jūz vaqt-i ghazab shunīda*

<sup>1</sup> When "not only" precedes "but also," see that each is followed by the same part of speech—(Abbott).

<sup>2</sup> In slovenly modern Persian, *ishān* might be substituted for *Irāniyān*.

<sup>3</sup> The Afghans would probably say *man-i tanhā*, if *tanhā* referred to the pronoun.

<sup>4</sup> This classical idiom is common in Afghan colloquial.



*bāsham*. In the English read 'I do not remember ever,' and delete 'when' : in the Persian, insert the words *هیچ وقت* *hīch vaqt* after *که* *ki* ; vide also § 123 (b) (5) Remark.

(d) Adverbs are occasionally substituted for nouns, both in English and Persian, as :—“Till now<sup>1</sup> they have paid no taxes” *تا الآن هیچ مالیات نداده اند* *tā al-ān hīch māliyyāt<sup>2</sup> na-dāda and*.

(e) One adverb in English may serve for two or more verbs, as :—“He spake and acted wisely,” but *او عاقلانه حرف زد و کار کرد* *ū ‘āqilāna ḥarf zad va kār kard* (m.c.) is ambiguous, as the adverb may qualify both verbs or only one. In *او عاقلانه هم حرف زد و هم کار کرد* *ū ‘āqilāna ham ḥarf zad va ham kār kard*, the adverb qualifies both verbs ; and in *او عاقلانه حرف زد و بعد از آن بی‌کار کرد* *ū ‘āqilāna ḥarf zad va ba’d az ān binā kard bi-ḥarf zadan*, the adverb qualifies the first verb only ; *او عاقلانه حرف زد و کار هم کرد* *ū ‘āqilāna ḥarf zad va kār ham kard* is also ambiguous, but in *او کار کرد و عاقلانه حرف زد* *ū kār kard va ‘āqilāna ḥarf zad* there can be no ambiguity.

(f) Two negatives in the same clause are generally equivalent to an affirmative, and can be elegantly employed to express a positive assertion, as : “The captain was not unacquainted with the port” *ناخدا از بندر تا بلد نبود* *nā-khudā az bandar nā-balad na-būd* (m.c.).

(g) An adverb qualifying an Infinitive used as a verbal noun, may be joined to it by the *iẓāfat*, as : *از باختن دو دعه خیلی وقانش تلخ شد* *az bākhtan-i du daf’a khaylī awqāt-ash talkh shud* “he was put out at losing two games.”

(h) An adverb qualifying an Infinitive may sometimes be regarded as part of the verb and be preceded by a preposition, as : *در زود رسانیدن این کاغذ کوناھی* *dar zūd<sup>3</sup> rasānidan-i īn kāghaz kūtāh-i ma-kun* (m.c.) “don’t be careless in delivering this letter.”

(i) A Subjunctive following a verb of prohibition requires a negative in Persian, as :—*منع کردم که آنجا نرود* *man kardam ki ānjā nā-ravad<sup>4</sup>* “I forbade him to go there” = *او را از رفتن بانجا منع کردم* *ūrā az raftan<sup>5</sup> bi-ānjā man kardam*.

### § 123. Conjunctions.

(a) In English, conjunctions should not be unnecessarily accumulated, as : “but and if that evil servant say in his heart, etc. —Matt. xxxiv. 48.

<sup>1</sup> Also in English “till then” (Pers. *تا آنوقت* *tā ān vaqt*).

<sup>2</sup> *Māliyyāt* مالیات prop. “revenue” : *پول سری* *pūl-i sarī* is a poll tax on men, donkeys and sheep paid by wanderers ; *سر شمار* *sar-shumār* a tax on villagers.

<sup>3</sup> Or *زودتر* *zūd-tar*.

<sup>4</sup> But *گفتم آنجا برود* *guftam ānjā bi-ravad* “I commanded him to go there.”

<sup>5</sup> In m.c. of ten (but incorrectly) *رافتن بانجا* *raftan-i bi-ānjā*.



In Persian, however, *vagar* و گر, *valikan* <sup>1</sup> و لیکن, *va ammā* و اما, *va yā* و یا, *va chūn* و چون, *fa-ammā* فاما (in writing for *ammā* اما "but") are commonly used by even good writers.

(b) Some conjunctions are composed of two corresponding words. Examples of corresponding conjunctions:—

(1) *Both—and*:—"He both laughed and cried" او هم خنده کرد و هم گریه *ham khanda kard va ham girya*.

(2) *Though, although—yet, still, nevertheless*:—"Though deep yet clear" اگرچه گوداست ولی باز زلال است *agarchi gawd ast valī bāz zulāl ast*.

"Though a thousand rivers flow in the sea, still it is never full" اگرچه هزار رودخانه داخل دریا می شود باز پر نمیگردد *agarchi hazār rūd-khāna dākhil-i daryā mī-shavad bāz pur namī-gardad*.

*Remark.*—Words that prefixed to nouns or pronouns are prepositions, may, when joining sentences, become conjunctions, as:—"Before my illness" پیش از ناخوشی من *pīsh az nā-khushī-yi man* (m.c.): "before I was<sup>2</sup> born" پیش از آنکه متولد بشوم *pīsh az ān ki mutavallid bi-shavam* <sup>3</sup> (m.c.).

Many conjunctions are also adverbs.

(3) *Whether—or*:—"Whether they are killed or I, it matters naught" خواه من کشته بشوم خواه (یا) ایشان تفاوت ندارد *khayāh man kushta bi-shavam khayāh (or yā) īshān tafāvat na-dārad*: "it makes no difference whether they killed him, or I" چه من و چه ایشان او را کشته باشند فرق ندارد *chi man vā chi īshān ūrā kushta bāshand farq na-dārad*.

(4) *Either—or*:—"no fear had he of either God or man" نه ترس از خدا داشت نه از انسان *na tars az Khudā<sup>3</sup> dāsht na az insān* (m.c.): "either go or stay" یا برو یا بمان *yā bi-raw yā bi-mān*; vide (5).

(5) *Neither—nor*:—"Neither act nor promise hastily" نه بتعجیل عمل بکن نه *na bi-ta'jīl 'amal bi-kun va na va'da* (m.c.): "he feared neither God nor man" نه از خالق و نه از مخلوق *hīch tars na-dāsht na az khāliq va na az makhluq*.

*Remark.*—"Especial care must be bestowed upon 'either—or' and 'neither—nor.' These are correlatives 'either' expecting 'or,' and 'neither' 'nor,' and they must occupy corresponding positions, i.e. 'either' must not precede a verb nor 'or' a noun, 'neither' a preposition, nor 'nor' a pronoun. Though there may be no ambiguity in such sentences, as 'I have not heard either from John or Charles,'—they produce the same ill-balanced effect as would a pair of awkwardly hung pictures."—Hodgson.

<sup>1</sup> Also pronounced *lākīn*.

<sup>2</sup> Note that the Aorist and not the Preterite is used.

<sup>3</sup> It does not matter whether خدا *Khudā* or انسان *insān* be put first.



Compare:—"in these times one can neither speak of Church or State without—" *dar in zamān na kas-i az millat va na az dawlat mī-tavānad shuhbat bi-kunad* (m.c.). The English should be—"speak of neither Church nor State": the Persian should be *na az millat va na az dawlat*. Vide also Remark to § 122 (c).

"I am neither an ascetic in theory or practice" (it should be 'I am not an ascetic either in theory or in practice'). (1) *man na 'amal<sup>1</sup> murtāz-am va na 'ilm<sup>2</sup>*, and (2) *man riyāzat-kash nīstam na dar 'amal na dar 'ilm* are both correct; but (3) *man 'amal<sup>1</sup> yā 'ilm<sup>2</sup> murtāz nīstam* though correct is not good; (4) *man na 'amal<sup>1</sup> va na 'ilm<sup>2</sup> murtāz-am* though correct is faulty in collocation, vide (1).

(c) Some English conjunctions are used as connectives in correspondence with adverbs or adjectives:—

(1) *As—as, so*:—"He is as amiable as his brother" *ān qadr-i ki barādar-ash mīhrbān ast ū ham ast* (m.c.). "As he excels in virtue, so he rises in estimation" *hamān qadr-i ki dar faẓīlat taraqqī mī-kunad bar ihtirām-ash afzūda mī-shavad*.

(2) *So—as*:—"No riches make one so happy as a clean conscience" *hīch dawlat-i mīgl-i pāk-dilī insān rā masrūr namī-sāzad* (m.c.). "Speak so as to be understood" *bi-tawr-i ḥarf bi-zan ki fahmīda bī-shavī*.

(3) *So—that* (expressing consequence):—"He speaks so low that none can understand him" *ū tawr-i āhista ḥarf mī-zanad ki hīch kas namī-fahmad*.

(4) *Not only—but, but also*:—"He is not only deaf but (also) blind" *ū na faqat kar ast balki kūr ham; but better* *ū na faqat kar balki kūr ham hast*.

(5) *Such as*<sup>1</sup>:—"There never was such a famine as the present famine" *hīch vaqt mīgl-i ḥālā qaḥṭ-i na-būda*: "A man such as I am" *mīgl-i man ādam-i*. "There never was such a thief as he" *hīch vaqt chunān dazd-i kas-i na-dīda ast*.

(6) *Such that*:—"Such is the emptiness of human enjoyment that we are always impatient of the present" *لذت دنیا آنقدر بی مزه است که ما همیشه در خیال لذت*

<sup>1</sup> 'Such' when qualifying a noun is a demonstrative adjective, as 'such people': *amgāl-i shumā ashkhaṣ* (m.c.) "people such as you."

<sup>2</sup> Note omission of *ī* (modern colloquial). The *rā* should, however, be inserted.



دیگر هستیم *laẓẓat-i dunyā ān qadr bi-maza ast ki mā hamīsha dar khayāl-i laẓẓat-i dīgar hastīm* (m.c.). (Here *chunānchī* could not be substituted for *ast* because of the preceding *qadr*.)

(7) *More, sooner, etc. than*:—"They have more than heart could wish" *dar bihisht bīsh az dil-khwāh bi-insān mī-dihand* (m.c.). "The Greeks were braver than the Persians" *ahl-i Yūnān dīlīr-tar az ahl-i Īrān būdand* (m.c.).

(8) *Pas, hama chashmhā bar man dūkhla*,<sup>1</sup> *tafṣīl-i qazīyya rā chunānchī vāqī' shuda na, balki chunānchī gufta shuda būd, guftam* پس همه چشمها بر من دوخته تفصیل قضیه را چنانچه واقع شده نه بلکه چنانچه گفته شده بود گفتم (Tr. H. B., Chap. XXXII, p. 99) "then, while all fixed their eyes on me, I related the matter, not as it actually happened, but as it had been related."

(d) One conjunction may serve for two or more verbs, as: "If we go and [if] see him" *agar mā biravīm va ūrā bi-bīnīm*—"Compare: "The Shah, the Prime Minister, the Foreign Minister and the War Minister were there" *Shāh, Ṣadr-i A'azam, Vazīr-i Umūr-i Khārija va Vazīr-i Jang ānjā būdand*<sup>2</sup>. "We have ships and men and money and stores" *mā kashtī va sarbāz va pūl va ẓakhīra dārim* (m.c.), but better *mā kashtī dārim, sarbāz dārim, pūl dārim, ẓakhīra ham dārim* (m.c.).

(e) The conjunction *tā* "until, as long as, as far as" may give rise to a little ambiguity as it may either be followed by the negative *na*, or not. Thus "stay till I return" can be rendered either by *shumā sabr kunīd tā man bar gardam*, or by *tā bar na-gardam*<sup>3</sup> *shumā na-ravīd*<sup>4</sup>. If *tā* means 'until' it requires a negative; if 'as long as' it does not require a negative. *Tā vaqt-i ki* تا وقتی که is not followed by a negative. In the English sentence: "In England people do not marry till they can afford it" [vide § 133 (a)], there is but one negative: in the Persian *dar Inglisṭān hāch kas tā vajh-i kifāf na-dāshṭa bāshad zan namī-gīrad* (mod.) there are two; *tā* in this example means 'as long as (they have not got—)'

<sup>1</sup> Misrelated participle.

<sup>2</sup> Necessary to insert the conjunctions, otherwise *Vazīr-i Umūr-i Khārija* might be taken to be in apposition to *Ṣadr-i A'azam*.

<sup>3</sup> And Preposition.

<sup>4</sup> The present tense could not be used.

<sup>5</sup> *tā bar na-gardam shumā sabr kunīd* though correct would not be used.

<sup>6</sup> In Hindustani "stay in the verandah till I return" can be rendered by either *jab tak main na ā'ūn barande meñ baithē raho*, or *tum barande meñ baithē raho yahūn tak kī main ā'ūn*: vide Phillott's Hindustani Manual, Lesson 38.



The usual construction with *tā* is that both clauses should be affirmative or both negative, but that this is not a necessity, will be seen from the following examples:—

*khasta shudand tā ūrā dāna sākhtand* = *تا اورا دانا ساختند*  
*tā ūrā dānā na-sākhtand ārām na-giristand* = *تا اورا دانا نساختند آرام نگرفتند*  
*ārām na-giristand tā ūrā dānā sākhtand* "they were wearied by the time they made him wise."

*tā bi-sarkār 'arz na-kunam na-khuyāham nishast* (usual) "till I say my say, I will not sit down."

*tā in matlab rā bi-man na-gūyid in tawr 'amal khuyāham kard* "till you tell me about this I will continue to act thus"  
*az injā na-ravī<sup>1</sup> tā man bar na-gardam* (usual); *tā man bar na-gardam injā bāsh* (less usual), or *injā bāsh tā man bar-gardam* (usual) = *تا من بر نگردم اینجا باش* (usual), or *تا من نیام اینجا* = *injā bāsh tā man bar-gardam* (usual) = *تا من نیام اینجا* (usual).  
*tā man na-yāyam az injā na-ravī* (or *ma raw*).

In the following sentence from Sa'di:—

*andīshīd ki agar bar malā uftad fitna na-shavad* (Sa'di) the negative is in some editions omitted, but the sense is slightly altered; with the negative the sentence signifies: "he feared that if the matter become public, I hope there won't be trouble"; without the negative it signifies: "he thought that should the matter become public, it may cause mischief."

(f) 'Seldom if ever' and 'seldom or never.'

"He seldom if ever comes" may be rendered *agar ham bi-yāyad khaylī kam* (m.c.) and "he seldom or never comes" by *ū bi-nudrat mī-āyad yā hīch*.<sup>2</sup>

(g) The universal English blunder "I gave no more than I could help" and similar expressions can be rendered in Persian by *tā mumkin būd kam dādam*; *harchi kamtar mumkin būd bi-ū dādam*; *harchi tavānistam kamtar dādam*.

(h) "I had no sooner addressed him than he knew me" or "I had scarcely addressed him when he knew me" = *marā shinākht* (m.c.): "I had scarcely set foot outside the house when the roof fell" *hanūz bi-ū harf na-zada būdam ki marā shinākht* (m.c.): "I had scarcely set foot outside the house when the roof fell"

<sup>1</sup> *Na-ravī* more polite than the imperative *ma-raw* (or m.c. *na-raw*).

<sup>2</sup> Note that the verb must be in the affirmative after *bi-nudrat*, and in the negative after *hīch*. Therefore in *bi-nudrat yā hīch nāmī-āyad* the negative verb ought to be understood after *bi-nudrat*. In m.c., however, this latter sentence is used though incorrect.

<sup>3</sup> *Hāl-i ki man in sukhan bi-guftam* (Gulistan) "as soon as I spoke to him—." *Hāl-i ki* is almost obsolete.



بی-ماہز-ی این کی پا بیرن گزاشتام ساغف-ی اطاق پائین آمد *bi-mahz-i in ki pā birūn guzāsh tam saqf-i utāq pāyīn āmad* (or *bi-mujarrad-i inki*—or *تا پا بیرن گذاشتم tā pā birūn guzāsh tam*—).

(i) The conjunctions *پس از آنکه pas az ān-ki*, or *بعد از آنکه ba'd az ān-ki* "after that—"; *سابق برینکه sābiq bar in ki*, *قبل از اینکه qabl az inki*, or *پیش از اینکه pish az inki*, "before that," are usually in Persian followed by the Present Subjunctive, even when referring to past time. That this Present Subjunctive may give rise to ambiguity is shown by the examples in § 126 (c).

(j) As modern Persians have an objection to the repetition of the same word in a sentence, *که* is often omitted where in classical Persian it would probably be inserted. Thus in, "He was such a fool that he didn't know that the sky was (is) above his head" (*که*) *آنقدر احمق بود که نمیدانست (کی) آسمان بالای سر اوست sar-i ū'st*<sup>1</sup>, the second *ki* would be omitted in speaking though inserted in writing.

### § 124. Prepositions.

(a) A preposition in English can sometimes in Persian be expressed by the *izāfat*, vide § 121 (o), "Tempted by the Devil" *ū āzmūda-yi Shaytān būd* = *ū az Shaytān āzmūda shuda būd*.<sup>2</sup>

(b) Preposition repeated and not repeated.

In English the phrases "In such a difficulty or dilemma" and "in such a difficulty or in such a dilemma" differ: the former signifies only one thing, the latter two. So too *در چنین اشکال یا سختی dar chunīn ishkāl yā sakhtī-i*<sup>3</sup> refers to one thing only, but *در چنین اشکالی یا در چنین سختی dar chunīn ishkāl-i yā dar chunīn sakhtī-i* refers to two. It would, however, be better to express the first thought by *در چنین اشکال یعنی سختی dar chunīn ishkāl ya'ni sakhtī-i*.

Though phrases like "in joy or sorrow" and "in wealth or poverty" are quite clear as they stand, it keeps the two states more distinct to repeat the preposition, as: "in joy or in sorrow" *در شادی و در غم dar shādī va dar gham*<sup>4</sup>; "in wealth or in poverty" *در غنا یا در فقر dar ghanā yā dar faqr*. Though this repetition of the preposition is to be preferred in English, and though the repetition in Persian keeps the two states more distinct, still the Persian ear objects to repetition (even in the previous sentences), except in certain special cases for the sake of emphasis. The phrase "I see no difference between the dwellers in cities or in villages"

<sup>1</sup> It would be unidiomatic to say *būd* instead of *ast*.

<sup>2</sup> Here *بود āzmūda būd* would not be correct as it might be mistaken for a transitive verb. In the first case *آزموده āzmūda* is obviously a past participle.

<sup>3</sup> Note the *ی* of unity is added to the second noun only.

<sup>4</sup> In m.c. *در شادی و غم dār-shādī va gham* is used.





فرقی مابین اهل شهر و دهات نمی بینم *farq-i mā-bayn-i ahl-i shahr va dihāt<sup>1</sup> namī-bī-nam* (m.c.), is grammatically incorrect in English<sup>2</sup> and unidiomatic in Persian: insert *ahl-i* before *dihāt*.

Note the ambiguity in—*tā īnki bi-namakzār-i bī-āb va ābādānī-yi 'Irāq rasīdīm* تا اینکه به نمک زار بی آب و آبادانی عراق رسیدیم (Tr. H.B., Chap. V) “—till we reached the uninhabited salt desert of Iraq”: (insert بی *bī* before آبادانی *ābādānī*, otherwise the *bi* of نمکزار *namak-zār* may be understood before it).

(c) ‘Besides,’ ‘including’: “His pay including allowances is a hundred tumans a month” *mavājib-i ū bi-inzīmām-i jira va 'alīq<sup>3</sup> māh-i šad tūmān mī-bāshad* (m.c.).

‘Inclusive of’ can also be expressed by *'alāva bar īn*, as: تمام اخراجات سفر باو دادم علاوه بر این صد روپیه نقد سپردم *(Bi-juz<sup>4</sup> and بی-ghayr<sup>5</sup> az signify “exclusive of, except,”* از این *guzashta as īn* (m.c.) “leaving this aside).”

(d) The environment to which ‘among’ refers should be plural, but the environment to which ‘amidst’ refers may be singular, as: “Among his friends” مابین *mā-bayn-i* (or میان *miyān-i*) رفقای *rufaqāyash*; “amidst the snow” میان برف *miyān-i barf* (not مابین برف *mā-bayn-i barf*); “amidst the darkness” میان ظلمت *miyān-i zulmat* (or در *dar*, or تاریکی *miyān-i tārikī*). In Persian, if ‘amidst’ refers to singular environment میان *miyān* only is used though also applicable to plural; “divide between two” میان دوتا *miyān-i du tā* (or مابین دوتا *mābayn-i du tā*) *taqsīm bikun*; “distribute among thousands” میان هزارها تقسیم بکن *miyān-i hazār hā* (or مابین هزارها *mā bayn-i hazār hā*) *taqsīm bi-kun*.<sup>4</sup>

(e) ‘Betwixt,’ or ‘between’ is used with reference to two things or two parties, but ‘among’ or ‘amidst’ to a greater number.

The following are examples of a misuse of the preposition ‘between’ owing to a confusion of thought: in none of them is it clear to what two objects ‘between’ refers. The English passages are from well-known authors and the Persian translations have passed muster with educated Persians.<sup>5</sup> “Between each plane tree<sup>6</sup> are planted box trees” یکدر میان درختهای چنار *yak dar miyān-i darakhthā-yi chinār darakht-i shimshād*

<sup>1</sup> *va ahl-i dihāt*. Note that the plural termination is added to the second noun only.

<sup>2</sup> Corrected “Between the dwellers in cities and the dwellers in villages.”

<sup>3</sup> *Jira*, the bread ration or the money allowance given in its stead to a private servant in camp, nominally a kran a day: lucky the servant that gets it. ‘*Alīq*, forage consisting of barley and *kāh* (chopped straw).

<sup>4</sup> It will be noticed that though میان *miyān* can take the place of مابین *mā bayn*, the latter cannot always take the place of میان *miyān*: the former refers to singular or plural environment; the latter to plural only.

<sup>5</sup> Taken from Hodgson’s “Errors in the use of English.”

<sup>6</sup> Insert “and the next.”



*nishānda-and*.<sup>1</sup> "It was published in successive parts, with long intervals between each period of publication" این کتاب جزو جزو چاپ شد و فاصله زیادی *in kitāb juzv juzv chāp shud va fāṣila-yi ziyād-i mā bayn-i har juzv<sup>2</sup> būd*: "where between every stitch she could look up and see what was going on in the street" و اینجا میتوانست مابین هر بخیه سر بالا کند و تماشای نوی کوچه بکند *va ānjā mi-tavānist mā-bayn-i har bakhīya sar bālā kunad va tamāshā-yi tū-yi kūcha bi-kunad* (m.c.): "between the junction of the Tigris and the Euphrates a considerable space is left dry" مابین محل اتصال دجله و فرات و خشکی زیاد واقع *mā bayn-i maḥall-i ittiṣāl-i Dajla<sup>3</sup> va Furāt khushkī-yi ziyād-i vāqi, shuda ast*. Vide also last example § 121 (i).

(f) 'With,' همراه *hamrāh* or با *bā*, originally signified 'association with': *man hamrāh-i bāng-i khurūs bar-khāstam* (m.c.) "I was up at (i.e. with) cock crow." "I fought with him" با او جنگ کردم *bā ū jang kardam* may be used either in a hostile sense for 'against him,' or in a friendly sense 'on his side': *bā tufang ūrā zadam* "I shot him." <sup>4</sup>

'With' (با *bā*), sometimes signifies 'in spite of' 'notwithstanding, as: "with all his wealth he is an unhappy man" *bā hama-yi pūl-ash bāz nāshād ast* (m.c.).

(g) 'On' sometimes signifies immediately after, as: "on his saying this, I left him" *bi-guftan-i in harf az nazdash raftam* (m.c.).

*Remark.*—*Tā ū*, "as soon as," is not strictly an equivalent though practically so: in *ta in harf rā guftam az nazdash raftam* (m.c.) "as soon as I said this, I left him": *ū tā* properly signifies that the two actions were simultaneous.

(h) *Az* از 'from' signifies portion, as: *az pisar va dukhtar chi dārī?* (m.c.) "what sons and daughters have you (what have you of sons and daughters?)" *az māl-i savārī chi dārī?* (m.c.) "what riding animals (horses, mules, or donkeys, not camels) have

<sup>1</sup> The dictionaries are seldom to be relied on for accurate information on botany and zoology. Is شمشاد *shimshād* the box tree?

<sup>2</sup> Modern colloquial but incorrect: also مابین هر دو جزو *mā bayn-i har du juzv* would signify "between both the parts" and would, therefore, mean that no more than two parts were published. Write *mā-bayn-i juzvā*.

<sup>3</sup> Also *Dijla*. "Between the Tigris and Euphrates at their junction" مابین دجله و فرات قریب محل *mā bayn-i Dijla va Furāt qarīb-i maḥall-i—*.

<sup>4</sup> *Gulūla tū-yi sar-ash zadam* زدند گلوله نوی سرش "I shot him in the head," but *tufang tū-yi sar-ash zadam* تفنگ نوی سرش زددم "I struck him on the head with the butt of the rifle."



you?": کشید او چشم او کشید *baytār az ānchi dar chashm-i chār-pāyān kardī bi-chashm-i ū kashīd*, "the farrier dropped into his eyes some of the medicine he was accustomed to use for animals."

(i) 'Toward' or 'towards' may be used for both place and time, as: "We were travelling towards Tehran" ما بطرف طهران سفر میکردیم *mā bi-taraf-i Tahrān safar mī-kardīm* (m.c.): "towards morning" طرف صبح *taraf-i subh* (m.c.).

## CHAPTER XVI.

### § 125. Use of the Tenses.

#### AORIST.

The use of the tenses in classical Persian differs somewhat from that of modern Persian.

The Aorist is used both in the Indicative and Subjunctive moods and expresses indefinite time.

(a) The Aorist in *Classical* Persian is used:—

(1) With or without the prefix به as a Present Indefinite.<sup>1</sup> Examples: گفتند ملک هم در آن هفته شفا یافت *gūyand malik, ham<sup>2</sup> dar ān hafta shifā yāft* (Sa'dī) "they say<sup>1</sup> the king recovered that very week."

میاد نه هر بار شکاری به برد  
افتد که یکی روز پلنگش بدرد

*Šayyād na har bār shikār-i bi-barad*

*Uftad ki yak-i rūz palang-ash bi-darad* (Sa'dī)

"Not every day does the sportsman kill his game;

It may happen<sup>3</sup> (or it happens) that one day the leopard rends him."

وقت ضرورت چو نمائند گریز دست بگیرد سر شمشیر تیز

*Vaqt-i zarūrat chu na-mānad guriz*

*Dast bi-girad sar-i shamshīr-i tīz* (Sa'dī)

"In necessity, when flight is impossible,

The hand perforce lays hold of the sword."

گفت ترسم که بینا شود (Sa'dī) "he said, 'I fear lest he (should) recover his sight'": گفت من او را ندانم *guft man ūrā na-dānam* (Sa'dī) "he said, 'I don't know him.'"

(2) It is sometimes, with or without به, used as an Indefinite Future:—  
یعنی ترا خواهند پرسید که عملت چیست و نگویند که پدرت کیست *ya'nī turā*

<sup>1</sup> Pres. Indef. "they say": Pres. Def. "they are saying."

<sup>2</sup> As the sentence stands *ham* could refer either to *malik* or to *dar ān hafta*. In speaking, the accent would show to which it belonged. In *dar hamān hafta* there can be no ambiguity.

<sup>3</sup> The Aorists of افتادن *uftādan* and بودن *būdan* (*uftad* and *būshad* 'it may happen', 'it may be') are used as adverbs in the sense of 'perhaps.'

<sup>4</sup> In modern Persian نمی شناسم *namī-shināsam*; دانستن *dānistan* could not be used.



*khwāhand pūrsid ki 'amal-at chūst va na-gūyand ki pidar-at kīst*<sup>1</sup> (Sa'di)  
 "—that is you will be asked<sup>2</sup> (at the Judgment day) what your deeds were,  
 you will not be asked<sup>2</sup> who your father was":

گل همین پنج روز و شش باشد وین گلستان همیشه خوشی باشد

*Gul hamīn panj rūz u shash bāshad*

*Vīn gulistān hamīsha khush<sup>3</sup> bāshad*—(Sa'di)

"The rose season will last but a few days, but this Gulistan<sup>4</sup>  
 of mine will blossom always": گفت اگر فرمائی من اورا خاموش کنم - پادشاه: *guft agar fārmā'i man ūrā khāmūsh kunam. Pādīshah guft ghāyat-i lutf bāshad* (Sa'di) "he said, 'If you order me, I will silence him.'" The king said, 'It will be a great kindness on your part'" گفت اگر انجام یمن حالت بر مراد من باشد چندین درم زاهدانرا بدهم *guft agar anjām-i īn hālat bar murād-i man bāshad chandīn diram zāhidān rā bi-dīham*<sup>5</sup> (Sa'di) "he said, If the business terminates as I wish it to, I will give so many dirams to the ascetics."<sup>6</sup>

ای بس که نباشیم و جهان خواهد بود نی نام زما و نی نشان خواهد بود

از پیش نبودیم و نبود هیچ خلل ازین پس نباشیم و همان خواهد بود

*Ay bas ki na-bāshīm u jahān khwāhad būd*

*Nay nām 'z mā u nay nishān khwāhad būd*

*Az pīsh na-būdīm u na-būd hīch khalal*

*Az īn pas na-bāshīm va hamān khwāhad būd*

"The word will last long after Khayyam's fame

Has passed away, yea, and his very name:

Aforetime we were not, and none did heed:

When we are dead and gone, 'twill be the same.'"—

(O. K. 150 *Whin.*).

گویند مرا که ایزدت توبه دهد او خود نهدد و بدهد من نکم

*Gūyand marā ki, 'Īzad-at tauba dihād!'*

*Ū khud na-dihād var bi-dihād man na-kunam*

"They say, 'May Allah grant thee penitence!'

He grants it not, and did he, I'd rebel."

(O. K. 329 *Whin.*).

(3) It is used as a Pres. Subj., or Conditional:—کس نتواند که بجا آورد: *kas na-tavānad ki bi-jā āvarad* (Sa'di)<sup>7</sup> "none is able to perform it."

<sup>1</sup> In modern Persian *az tu khwāhand pūrsid*.

<sup>2</sup> Note the regular Future and the Aorist in the same sentence, apparently with precisely the same meaning.

<sup>3</sup> *Khash* old for *khush*.

<sup>4</sup> *Gulistān* of course means 'Rose Garden.'

<sup>5</sup> Mod. Pers. *khwāham dād*, or *mi-dīham*.

<sup>6</sup> *Zāhid* زاهد a religious person who has renounced the good things of the world.

<sup>7</sup> The Subjunctive after *tavānistān*, though the ordinary construction in modern Persian, is not very common in the classical language.



کند *larsīdam ki az bīm-i gazand-i khwīsh qasd-i halāk-i man kunand* (Sa'dī) "I feared lest they (the ministers) through fear of their own life might (or should) determine on my destruction": *bi-farmūd tā muṣāra'at kunand*<sup>1</sup> (Sa'dī) "he ordered them to wrestle (i.e. so that they should wrestle)": اگر خدای عزوجل مرا پیری دهد جز این خرقه که پوشیده ام هرچه ملک من است انکار درویشان کنم *agar Khudā-yi<sup>2</sup> 'azz' va jall marā pīsar-i dihad<sup>3</sup> juz īn khirqa ki pūshīda am har chī milk-i man ast īgār-i darvīshān kunam*<sup>3</sup> (Sa'dī): چندان مبالغه در وصف ایشان کردی و سخنهای پریشان گفتی و هم تصور کرد که زهر فاقه را تریاق اند و با کلید خزینة ازیق *chandān mubālagha dar vasf-i īshān kardī va sukhānhā-yi parīshān guftī vahm tazavvur kunad ki zahr-i fāqa rā taryūq and va yā kalīd-i khazīna-yi arzūq* (Sa'dī) "such amplitude have you employed in praising them (the rich) that one would suppose that they are the antidote for hunger's poison or else the key of the treasury of God's bounty": قاضی اربا *qāzī ar bā mā nishīnad bar fīshānad dast rā* (Sa'dī) "were the Qazī even to sit with us he would wave his arms in time to the music."<sup>4</sup>

گو ترا در بهشت باشد جای دیگران دوزخ اختیار کنند

*Gar turā dar bihisht bāshad jāy*

*Dīgarān dūzakh ikhtiyār kunand* (Sa'dī)

"Should your lot be to go to Paradise

All others would at once choose Hell."

گفتم چندان خفته اند که گوئی *murda-and* گوئی *gū'i<sup>5</sup> murda-and* *Guftam chunān khufta-and ki gū'i<sup>5</sup> murda-and* (Sa'dī) "I said they are in such a deep sleep that you would suppose they were dead."

نوگوئی تا قیامت زشت روئی تو ختم است و بر یوسف نگوئی

*Tu gū'i<sup>5</sup> tā qiyāmat zisht-rū'i*

*Bar ū khalīm-ast u bar Yūsuf nikū'i* (Sa'dī)

"Thou wouldst suppose that, till the world's end, ugliness

Has reached its height in him as beauty has in Joseph;"

<sup>1</sup> *Kardand* *kardand* the past tense would have been used here had the author wished to convey the idea that they wrestled then and there on the spot.

<sup>2</sup> *Izāfat* incorrect. Note Aorist: the Present could not be substituted in this condition.

<sup>3</sup> In Mod. Pers. *khwāham kard* *خواهم کرد* or *mī-kunam* *می کنم*.

<sup>4</sup> Modern Persians wave their arms or their handkerchiefs in time to music or dancing in a *majlis-i shurb*, or *majlis-i tarab*. They are also expert in making a loud snapping noise with their fingers (*taling zadan*). Contrary to the dictionaries, I think, *dast bar fīshāndan* refers to this motion of the arms, and does not mean "to dance." No Persian whom the writer has consulted can explain *dast bar fīshāndan*.

<sup>5</sup> Note this meaning of *gū'i* and compare *gū* "say, suppose, although." Elsewhere Sa'dī uses the 2nd pers. sing. of what may be the Past Habitual (identical in this person with the Preterite) or the Preterite, in the same sense as: — *گوئی که خوردی* —



(i.e. that no one will ever be as ugly as he is, just as none can be as beautiful as Joseph).

(b) (1) In modern Persian the Aorist is rarely used as a Present except in telling stories. Examples in m.c. of this rare use are :—*گفتند که زال پدر و ستارم* *gūyand ki Zāl pidar-i Rustam*—(Prof. S. T.) “it is said that Zāl the father of Rustam—” : *نصر الله خان که پسر کریم خان باشد این رسم را گذاشت* *Nasr Ullāh Khān ki pīsar-i Karīm Khān bāshad īn rasm<sup>1</sup> rā guzāsh* (m.c.) “Nasr Ullāh Khān who is the son of Karīm Khan established this custom” : *چنین گویند* *chunīn gūyand* (m.c.) “so they say.”

The Aorist is, however, used as a Pres. Subj., in place of the Present in English, as : “Is there any one of you who knows (to know) Turkish ?” *از شما* *az shumā kas-i hast ki Turkī bi-dānad ?* (m.c.) : “There is none who knows it” *kas-i nīst ki bi-dānad* (m.c.). In neither of these examples should *mī-dānad* be substituted, though it sometimes is in m.c.

(2) It is used as an Indefinite Future as :—

*گفت چه گویم* *guft chi gūyam<sup>2</sup>* (Sa'dī, also m.c.) “he said ‘what shall I say?’” : *چی کنم* *chi kunam ?* (m.c.) “what can I do, what should I do?” : *من ضامن میشوم* *in kār rā bi-kunam ?* (m.c.) “shall I do this?” : *من ضامن میشوم که او پول بدهد* *man zāmin mī-shavam ki ū pūl bi-dīhad<sup>3</sup>* (m.c.) “I’m guarantee for him to give (the money)” : *وعدۀ میکنم که بیایم* *wa'da mī-kunam ki bi-yāyam* “I promise to come.” : *but* *وعدۀ میکنم که خواهم آمد* *wa'da mī-kunam ki khwāham āmad* “I promise that I will come” : *زین و دهنت خود را همراه به بوم*

*tu gufti ki khurda-yi minā bar khāk-ash rikhta* (Sa'dī) “you would have said that bits of enamel had fallen on the ground” : (the leaves are compared to bits of enamel). In

*گفت باور نداشتم که بازگ مرئی چنین کند مدعوش*

*Guft Bāwur na-dāsham ki turū*

*Bāng-i murgh-i chunīn kunad madhūsh* (Sa'dī)

the Preterite (not the Past Habitual) is used for the supposition “I did not believe, I would not have supposed that.”

In modern Persian the Imperfect would be used instead of *گوئی* *gū'i* or *گفتی* *gufti* in the above-quoted examples, as : *همچنین می گفتی که* *ham-chunīn mī-gufti ki*. *Gū'i* *گفتی* is, however, used on occasions.

<sup>1</sup> The word *دستور* *dastūr* so common in India for “custom” is used only locally in m.c. in this sense. *Dastūr* *دستور* is a high priest of the Zardushtis, and also locally means an enema : *شما را دستور میکنیم* *shumā rā dastūr mī-kunīm* (m.c.) is a vulgar joke addressed to a Zardushti priest. The Arabs use the word for “permission.”

<sup>2</sup> Such questions indicate doubt or perplexity : and the use of the Aorist in such sentences is obvious.

<sup>3</sup> But *من ضامن میشوم که او پول خواهد داد* *man zāmin mī-shavam ki ū pūl khāhād dād* (m.c.), “I guarantee that he will certainly pay.”

<sup>4</sup> Vide (b) (4).



نایب چایار خانہ بگیرم *zīn va dahana-yi khud rā hamrāh bi-baram yā az nāyib-i chāpār-khāna bi-gīram* (m.c.) "shall I (should I) take my saddle and bridle or (can I) get them from the owner of the post-horses?"

The Present participle in آن *ān* with the Present Tense of شدن *shudan* also expresses the Future, *vide* (o).

(3) It is used as a Present Subjunctive,<sup>1</sup> principally in final clauses introduced by *که* *ki*, *تا* *tā*, *که تا* *tā-ki*, *تا که* *ki tā*; and also where a doubt is expressed in subordinate clauses, expressing an object, order, advice, hope, duty, desire, distinction, fear, permission, doubt, etc.:—*وقتیکه به بازار بروی vaqt-i ki bi-bāzār bi-ravī* (m.c.) "when you happen to go to the bazar—" (but *وقتیکه به بازار میروی vaqt-i ki bi-bāzār mī-ravī* (m.c.) "when you go to the bazar" (said to a person who is about to go or generally goes): *میدانی خواهرت را که می-دانای khīpāhar-at rā ki bi-Khān bi-dihīm* (m.c.) "you know that when (or if) we (happen to give) your sister in marriage to the Khān—" ; *حالاً می-دهیم mi-dihīm* would mean "when we give, as we are going to give—" : *حالا می-دهم hālā divān-i bi-kunam ki 'ibrat-i hama-yi 'ālam bi-shavad* (m.c.) "now I will give a judgment that will be a warning to the whole world." In writing the Definite Future could be substituted for each of the previous Aorists, and in speaking one Definite Future and one Aorist could be used. "I hope you will come" *امیدوارم شما بیایید ummīdvār-am shumā bi-yāyīd* (m.c.): "I hoped you would (might) come" *امیدوار بودم شما بیایید ummīdvār būdam shumā bi-yāyīd*.

It can frequently be used instead of the Present Tense without practically any alteration in the sense, as: "The magpie steals and hides whatever it is able to" *دزدی میکند و تا میتواند پنهان میکند duzdī mī kunad va tā mī-tavānad panhān mī-kunad* (m.c.); or *—tā bi-tavānad panhān mī-kunad* (m.c.) "whatever it may be able to."

(4) It sometimes takes the place of the Infinitive in English, as: "I had no book to read" *کتابی نداشتم که بخوانم kitāb-i na-dāsh tam ki bi-khānam* (m.c.) (I had no book to read, that I might read): "I had no tools to cut with" *اسبابی پیش من نبود که به برم asbāb-i pīsh-i man na-būd ki bi-buram* (m.c.); "I had no string (or thread) with which to strengthen the snares" *نزد من نخ نبود که دام را مضبوط بکنم nazd-i man nakh na-būd ki dām ra mazbūt bi-kunam* (m.c.).

(5) It is used optatively as: *نعمت کورم کفد اگر خلاف عرض کرده باشم*

<sup>1</sup> *Shāgird-chāpār* چایار شاگرد is the postboy with the horses, while the *چایار chāpār*, or *chāpār-chī* چایارچی is the man who carries the post, and the *نایب چایار nā'ib-chāpār* is the master of the *چایار خانہ chāpār-khāna*.

<sup>2</sup> In a subjunctive sentence the verb is subject to a conjunction: *vide* § 126 Subjunctive Mood.

<sup>3</sup> *Nazd-i man na-būd* نزد من نبود "I had not." Compare Hindustani *mere pās na-thā* "I had not (there was not near me)." Better *نخ نداشتم nakh na dāsh tam ki—*.



*namak-āt kūr-am kunad agar khilāf 'arz karda bāsham* (m.c.) "may your salt (that I have eaten) blind me, if I have misrepresented the facts."

(6) It is sometimes used for the Imperative as : بولی تا پول نگیری قطره آب : *valī tā pūl na-gīrī, qatra-ī āb bi-kas-ī na-dihī* (Tr. H.B. Chap. IX) "but till you receive payment don't give a drop of water to any one!"

It also supplies the missing Persons of the Imperative Mood, as : برویم *biravīm* "let us go."

(7) It is in certain cases used for the Preterite Indicative in English. *Vide* § 126 (c).

*Remark I.*—It will be seen that the Aorist (Present Subjunctive) is used in subordinate clauses expressing an "object, consequence, order, advice, hope, fear, duty, desire, inclination, effort, permission, necessity," and often in conditions. *Vide* also Subordinate Clauses and examples of the Tenses, Appendix.

*Remark II.*—In sentences expressing "purpose, resolution or wish, etc.," the Infinitive can usually be substituted for a subordinate clause in the Subjunctive, thus : خواستم بروم قصد رفتن داشتم *qaṣd-i raftan dāsham* or خواستم بروم *khvāstam bi-ravam*.

*Remark III.*—*Bi-juz'īyyāt sar farū āvardan kār-i 'ajū'iz<sup>2</sup> tavānad būd* (class.) "to be weighed down by trifles is to be like an old woman"; were *ast* substituted for تواند بود *tavānad būd* it would show certainty. The writer however implies that even some عجائز *'ajā'iz* would not submit to such a thing.

(c) In classical Persian the Present Tense is chiefly used for the Definite (or Continuous) Present,<sup>3</sup> as : ملک پرسید که چه میگوید *malik pursīd ki chī mī-gūyad* (Sa'di) "the king asked, 'what is he saying?'" :

دیدم که چه سختی همی رسد بکسی که از دهانش بدر می کنند دندان

*Na-dīda-ī kī chī sakhtī hamī-rasad bi-kas-ī*

*Ki az dahān-'sh<sup>4</sup> bi-dar mī-kunand dandān-ī?* (Sa'di).

"Hast thou not seen what pain a person suffers

While a single tooth is being extracted from his jaw?"<sup>5</sup>

<sup>1</sup> *Karda bāsham* کرده باشم an example of the Past Subjunctive. *Vide* § 126.

<sup>2</sup> *'Ajū'iz*, pl. of *'ajūz*.

<sup>3</sup> In the *Gulistān* this rule is generally, if not always, observed; but in the *Anṣūr-i Suhaylī*, the Present Tense is usually used for both Presents, except in the verses.

<sup>4</sup> *Dahān-sh* (poetical license).

<sup>5</sup> A Persian dentist (who has but one pattern and one pair of forceps for every kind of extraction) first lays the patient flat on the floor and then sits on his chest. Operator and operated-on then roll on the floor for a few minutes in an agonised embrace. As a Persian rarely submits to having a tooth extracted unless he is in violent pain his sufferings during an extraction are severe.

Some modern dentists have adopted "European methods," and place the patient with his back to a wall. The tooth is then secured and the patient dragged round the room. In Sa'di's time the methods were perhaps more primitive.



It is in classical Persian rarely used as a Future [*vide* (d) (2) for the modern use of the Present for the Future], an instance of such usage being: زاهد فرمود که من سه رقعہ می‌نویسم تو بدست امینی و معتمدی صاحب الاخلاص بسپار: *zāhid farmūd ki man si ruq'a mī-navīsam*<sup>1</sup>; *tu bi-dast-i amīn-i u mu'tamad-i ṣāhib*<sup>2</sup> *Likhlāṣ bi-sipār* "the pious man replied, 'I will write three letters and do thou deliver them into the hand of a select officer, and a confidential and faithful person:'" (Gul., Chap. III, St. 14).

(d) In modern Persian the Present Tense is used:—

(1) As a Present, definite or indefinite, as: او حالا می‌نویسد *ū ḥālā mī-navīsad* (m.c.) "he is now writing": او هر روز می‌نویسد *ū har rūz mī-navīsad* (m.c.) "he writes every day."

(2) In m.c. and in modern writing it is used instead of the Future, as: *Chashm; bi-shumā ḥālī mī-kunam* (m.c.) "certainly, I will show you (instruct you)": سال آینده انشاء الله به تبریز می‌روم *sāl-i āyanda inshā' Allāh<sup>3</sup> bi-Tabriz mī-ravam*<sup>4</sup> (m.c.) "next year I will go to Tabriz—D. V.": *man namī-ravam, bi-man chi? man namī-ravam* (m.c.) *من نمی‌روم اگر او بدو کرب پش شما بیاید کار*: "I won't go, I won't go": *agar ū bi-nawkarī pish-i shumā biyāyad kār-i khūb-i 'st* (or *mī-bāshad* or *khupāhad būd*) (m.c.) "it would be a good thing if he came to you as a servant": فردا شنبه است *fardā shamba ast* (m.c.) "tomorrow will be a Saturday": *hama-rūza in māya-yi dard-i sar va awqāt talkhī<sup>5</sup> 'st* (m.c.) "this will be a daily source of worry and annoyance."

It may also be used like the English Future in issuing commands, and is in such case more polite than the direct Imperative, as: تیمور را در هر جای دنیا باشد سراغ کرده پیدا نموده میگیرید دست بستم می آورید اینجا *dunyā bāshad surāgh karda paydā namūda mī-gīrid<sup>6</sup> dast basta<sup>6</sup> mī-ācarid injā* (m.c.) "track Taimur to whatever spot in the globe he may have gone, track and find him, seize him and bring him here bound." This Future is more polite than the Imperative.

*Remark.*—The Aorist of داشتن *dāshtan* in modern Persian means "I have" or "I will have [*vide* § 83, p. 287], as: اگر این کتاب را بخورم برای

<sup>1</sup> The Present here is for the Immediate Future, an idiom common also in Hindustani. Note to the repetition of the می of unity. In modern Persian this می would be added to the second word only.

<sup>2</sup> *Inshā' Allāh* "if God pleases, D.V." corresponds to the English "I hope to."

<sup>3</sup> Compare the English "I'm going now; I'm going home next year."

<sup>4</sup> The Present, to indicate certainty.

<sup>5</sup> In classical Persian the Imperative would be used.

<sup>6</sup> Here not دستش را بسته *dast-ash rā basta* "having bound his hands" but compound adj. *dast-basta* to agree with او را *ūrā* understood: in speaking, the intonation distinguishes between these two constructions.



( نخواهد داشت ) من فائدۀ ندارد *agar in kitāb rā bi-kharam barāy-i man jā'ida-ī na-dārad* (or *na-khuyāhad dāsh*t) (m.c.) "if I buy this book it will be of no use to me."

(3) The Present is also sometimes used in m.c. in a Potential sense as: *zanhā-ī dārad Kirmān, ki zarda-yi tukhm rā az miyāna-yi safida mī-zanand* (Profess. Story Teller) "Kirman has a class<sup>1</sup> of women (so tricky) that they can steal the yolk of an egg from the midst of its white."

(4) In quoting an author living or dead, either the Present or the Perfect Tense can be used, as: "Shaykh Sa'di says" (or گفته است) *va Shaykh Sa'di mī-gūyad* (or *gufta ast*) (m.c.), but the latter might mean "he has spoken" whereas the Present would refer to his writings.

(5) In dramatic narration, the narrator will sometimes transfer himself to the time of his narration, and speak of past events as present, and consequently employ the Present instead of the Past. In modern writing this Historical Present is common. Examples: *rū-yi ūrā dīdam va Khudā rā shukr kardam ki pisar-i man nīst*<sup>2</sup> (class.) "I saw his face (by the light of the lamp) and returned thanks to God that he was not my son"; *vagt-i ki mī-ravad mī bīnad ki jā'ida-ī barāy-i ū na-dārad, ān-būd ki bar gasht*<sup>3</sup> (m.c.) "when he went, he saw that there was no gain to be made in the business—that<sup>4</sup> was the reason he returned." *Raftam dīd am jahāz nīst*<sup>2</sup> (m.c.) "when I arrived I saw that the ship had gone, was no longer there"; it would be equally correct to say *jahāz na-būd* or *jahāz rafta būd*, the tense used depending on the dramatic sense of the speaker.

It is however inconsistent to change the time from present to past, or vice versa.

Note the incorrect change of tense in the following: — از یاری بخت دیدم که — *ta'vīr-i ū mī bīnand va mīn haq mīdand va ḥakīm rā bīsh mīdīdand* که کار نکرد (Tr. Hājī Baba, Chap. XI).

In, "He saw an ourang outang coming towards him," it is better to say *dīd ki nasnās-ī taraf-i ū mī-āyad* (m.c.), than *dīd nasnās-ī taraf-i ū mī-āmad* (m.c.), though the latter is also correct. Indians and Afghans write and say *chī mī-bīnad ki yak nasnās-ī taraf-i ū mī-āyad*. *Šadāyash bi-gūsham āshnā āmad; chī dīdam pidar-am Karbalā'ī Hasan*

<sup>1</sup> Note *mi* of unity with pl. and its signification.

<sup>2</sup> This however may be considered an example of direct narration.

<sup>3</sup> Better *az ān jihat bar-mī-gardad*.

<sup>4</sup> Note that this is not the direct narration.



*ast* صدایش بگوشم آشنا آمد چه دیدم پدرم کربلایی حسن است (Tr. H.B., Chap. V.)  
 "his voice seemed familiar: what do I see but that it is my father Karbalai Hasan."

(6) The Present is sometimes used in Persian for the Past in English, as:—

"I did not know thou *wast* a thief" *namī-dānistam ki dūzd-i* (m.c.). If the Past (*dūzd būd-i*) were used, it would signify "I did not know that you were the thief (of that article then)."

(7) Propositions that are at all times equally true or equally false should generally be expressed by the Present, whether in English or in Persian, as: "He was such a fool that he didn't know the sky *is* (not 'was') above his head" او چنین احمق بود که نمیدانست آسمان بالای سر اوست *ū chunīn aḥmaq būd ki namī-dānist āsmān<sup>1</sup> bālā-yi sar-i ū-st<sup>1</sup>* (m.c.) پدر من و تو: *pidar-i man u tu Ādam, va mādar-i mān Havvā ast,<sup>2</sup> pas man u tu barādar-īm* (class.) "the father of you and of me *was* Adam and our mother *was* Eve: therefore we are brothers."

(8) The Present in Persian is used for the Perfect in English, for an action that is both past and present, as: "I have been ten years (and still am) in this place" *dah sāl ast* (or *mī-shavad*) *ki dar īnjā hastam* (m.c.): *khaylī vaqt ast ki bīmār-i bistarī hastam* "I have been for a long time (and still am) confined to my bed."

The Progressive Perfect may be expressed by the Present and the Conjunctive (Past) Participle as: "I have been striving for several years to learn Persian" *chand sāl ast ki zaḥmat kashīda Fārsī mī-āmūzam* (m.c.).

*Remark I.*—Both in classical and in modern Persian, the Present is dramatically used for the Future, as: *Guft harkī yāfta bāshad bi-yārad ki az ān dah dīnar mal-i ūst* گفت هر که یافته باشد بیارد که از آن ده دینار مال اوست (class.) "he said, "whoever may happen to have found it (the purse), let him bring it to me and ten dinars of that will be his reward."

*Remark II.*—A Continuative Present can be formed by the Present Participle and the verbs, بودن *būdan* and شدن *shudan*, 'vide' (o).

(e) (1) The classical Definite Future is formed by the Aorist of خواستن *khāstan* with the apocopated Infinitive<sup>4</sup>, as:—

<sup>1</sup> Note the omission of the second *ki* (before *āsmān*) to avoid repetition.

<sup>2</sup> *Būd* would signify that 'Adam was my father once, but is not now.'

<sup>3</sup> Direct narration.

<sup>4</sup> The unapocopated Infinitive occurs in old Pers. Vide § 79 (b).



گر تو در خانه صید خواهی کرد      دست و پایت چو عنکبوت بود  
*Gar tu dar khāna šayd khwāhī<sup>1</sup> kard,*  
*Dast u pā-yat chu 'ankabūt buvad (Sa'dī).*

"If you hunt only in your house,  
 Your legs are weak and useless as those of spiders."

*Chi khwāhī kard?* (class.) چه خواهی کرد "what will you<sup>2</sup> do?" من یقین *man yaqīn dāram ki ū khwāhad āmad* (m.c.) "I am certain he will come," but *man zāmin-am ki ū pūl bi-dihad<sup>3</sup>* (m.c.) "I am security for him to pay the money"; the Future here would mean 'I am certain he will pay it': گمان می برم که او خواهد آمد *gumān mī-baram ki ū khwāhad āmad* (m.c. only) "I think or am of opinion that he will come," but *gumān mī-baram ki bi-yāyad* (m.c. and correct) "I think he may come." So too *ihtimāl mī-ravad* "there is a probability," expresses a doubt in itself and is therefore followed, not by the Future Indicative, but by the Present or Past Subjunctive, as: *ihtimāl mī-ravad ki yakh bi-bandad* (m.c.) "it will probably freeze"<sup>4</sup>; *ihtimāl mī-ravad ki yakh basta bāshad* (m.c.) "it has probably frozen."

This Definite Future (and not the Future-Present Tense) is regularly used in speaking by Indians and Afghans.

The Future sometimes indicates certainty. For instance, on hearing a rustling in the jungle one might say: *Jānvar-ī khwāhad būd* (m.c.) "this must be (certainly will be) some animal," but *in jānvar-ī bāyad bāshad* (m.c.) "this ought to be or must be (doubtful) some animal": *pas zāhir ast ki in nishān-ī insān na-khwāhad būd* (mod.) "therefore it is evident that this can't be the foot-print of a man"; while *na-tavānad būd* would mean "it is impossible for it to be."

(2) This Future is frequently used in classical Persian in conditional sentences, *vide* § 128 (*d*); but in such clauses in modern Persian its place is taken by the Aorist, i.e. the Present Subjunctive.

(f) In modern Persian the Definite Future is not much used in speaking except in certain districts: when used it has a stronger and more definite sense than the Future-Present: *agar pidar-*

<sup>1</sup> Note the Future here in a conditional sense, where the Aorist (Pres. Subj.) would be used in modern Persian, written or spoken.

<sup>2</sup> But *chi kardan mī-khwāhī* (class.) "what do you wish to do?" This construction is still used in speaking in India and in Afghanistan, *vide* § 77.

<sup>3</sup> i.e. I do not say he will pay the money, I am security for his paying it: *khwāhad dād* would be the direct narration and not idiomatic. *Vide* § 131 (*f*). Remark II.

<sup>4</sup> *Ihtimāl-ī yakh bastan dārad* "it is probably freezing."



*am ham bi-mīrad īn kār rā khwāham kard*<sup>1</sup> (m.c.) "I will do this even though my father were to die" : اگر دنیا را طوفان بگوید من از سر اینکار نخواهم گذشت : *agar dūnyā rā tūfān bi-gīrad man az sar-i īn kār na-khwāham guzasht* (m.c.) "even though the Deluge were to come I will not give up accomplishing this."

In, *sālha ast ki mī-sitānam va khwāham girift* (Tr. H. B., Chap. VII) "for many years I have collected and will continue to collect (this sum)," the Definite Future is necessary in the second verb.

(g) The Preterite or Definite Past is used in narration and usually corresponds to the same tense in English. As it is used in narrating events that closely follow each other, it will sometimes take the place of the English Perfect and sometimes of the Pluperfect; *vide* (l).

In classical Persian, a *bi* is sometimes euphonically prefixed, without however affecting the sense, as: چون رسیدم بوی گلم چنان مست گرد که دامنم از دست برفت *chūn bi-rasīdam bū-yi gul-am chunān mast kard ki dāman-am az dast bi-raft* (Sa'di) "when I reached there, the scent of the roses so intoxicated me that I lost control over myself." This pleonastic *bi* is very common in poetry.

In, *guft bākhshīdam agarchi maslahat na-dīdam*<sup>2</sup> (Sa'di) "I have forgiven him though I do not approve," the two verbs in the Preterite signify an action just past and done with, the time of which is therefore known: *bākhshīda-am* *بخشیده‌ام* would mean that 'I have pardoned him before you asked me.'

In, *gufti ki khurda-yi minā bar khāk-ash rīkhta*<sup>3</sup> (Sa'di), the verb *gufti* is the second person of the old Past Habitual tense and not of the Preterite. *Vide* p. 507, footnote 5.

In, *ma'lūm shud ki āvāz-i nā-khush dāram va khalq az nafas-am dar ranj-and, tauba kardam* (Sa'di)<sup>4</sup> "I see that I have a disagreeable voice, I repent me," *shud* is in the Preterite as it refers to a past event that closely follows another past event, viz. *muttali' gardānīdī*, and it also signifies 'I have just this moment learnt'; if the Present *ma'lūm mī-shavad* *معالم میشود* were used the signification would be 'it is now appearing to me that': while the Perfect *ma'lūm shuda ast* *معالم شده است* would signify 'it has become known to people (before this) that': also the Preterite *tauba کردم*

<sup>1</sup> Bett r than *mī-kunam* which might also be used.

<sup>2</sup> *Maslahat namī-bīnam* *مصلحت نمی بینم* would be equally correct.

<sup>3</sup> *Ast* understood.

<sup>4</sup> *Guft, chī mubārak khwāb-i 'at ki didi inki marā bar 'ayb-i khwāsh muttali, gardānīdī: ma'lūm shud ki 'avāz-i nā-khush dāram—.*



*kardam* has the dramatic force of 'I repented on the spot as soon as I heard.'<sup>1</sup>

The Preterite is used to express an action just completed, provided there is no continuance of the action, as: *Davā khwurdī* دوا خوردی 'have you taken the medicine (now)?': *al-ān khwurdam* الان خوردم 'I have just swallowed it.'

The Preterite is also sometimes used for the Present Subjunctive or Aorist in conditional sentences, to signify a foregone conclusion, as: *agar raftī burdī; agar khuftī murdī* (Sa'di)<sup>2</sup> 'if you move on, you are safe; if you sleep, you are a dead man.' Vide § 128 (e) and (f), Conditional Clauses.

It is also sometimes used as an uncertain Future instead of the Present Subjunctive, as: *har chīz ki ū guft va shumā fahmīdīd*<sup>3</sup> *bi-navisīd* 'whatever he says and you understand, write it to me'; here the Pres. Subjunctive could be substituted, *har chīz ki ū bi-gūyad va shumā bi-fahmīd*.

After verbs of ordering and the like, the Preterite in classical, not in modern, Persian shows that the order was forthwith executed, as: *malik farmūd tā ustād rā khil'at va ni'mat*<sup>4</sup> *dādand* (Sa'di) 'the king gave the order, and then and there a robe of honour and rewards<sup>5</sup> were given to the master-wrestler': *tā khil'at va ni'mat bi-dīhand*<sup>6</sup> would merely show that the order was issued. Vide § 125 (e).

In, چاره جز آن ندیدیم که رخت و سلاح و جامه رها کردیم و جان بسلامت بردیم *chāra-ī juz ān na dīdīm ki rakht u silāh va jāma rihā kardīm va jān bi-salāmat burdīm*<sup>7</sup> (Sa'di) 'we saw nothing for it but to give up our goods<sup>7</sup> and our arms and our clothes in order to save our lives.'

For an example of the Preterite supplying the place of an English Infinite, vide (m) (9), footnote (3). Vide also (k).

<sup>1</sup> When a servant is being bastinadoed, he uses the Preterite tense, as: *tauba kardam, guh khwurdam, ghalat kardam* توبه کردم که خوردم غلط کردم.

<sup>2</sup> Also m.c.

<sup>3</sup> In the absence of an adverb of time, these Preterites might refer to Past time.

<sup>4</sup> *In'ām* انعام might be a small sum but *ni'mat* نعمت means 'benefits' generally, and has a wider sense.

<sup>5</sup> The Preterite shows that the king saw the order carried out. The Aorist merely shows that the order was issued for the benefits to be bestowed then or at some future time—an order that in Persia would be but imperfectly carried out, if at all. In mod. Per. however this ambiguous Aorist is always used.

<sup>6</sup> In mod. Pers. *rihā kunīm* and *barīm*.

<sup>7</sup> *Rakht* is not clear; it means either clothes or baggage.



For the *ā* in *guftā*<sup>1</sup> vide p. 13 (8).

The Preterite always refers to a definite point of time: the Perfect to an indefinite time. Vide Examples at end of this section.

In m.c., the Preterite, like the Imperfect [vide (h)], is often used for the Present<sup>2</sup>:—  
 پس من لابد باید پیش از وقت تورا از مطلب خبردار کنم تا بازار هم که رفتی بهر کس: *pas man lābud bāyad pīsh az vaqt turā az maṭlab khabar-dār kunam tā bāzār ham ki rafti*<sup>3</sup> *bi-har kas rasīdī shuhrat bi-dihī ki vazir bi-man chunīn va chunān khidmat-i rujū<sup>4</sup> karda ast* (Vazir-i Lankaran) "then I must make you acquainted with the matter before-hand, lest when you go to the bazaar and meet somebody, you spread about that the Vazir has confided to you such and such service"  
 من دیگر مثل تو پسر برادری هم نخواستم: *man digar misl-i tu pisar-barādar-i ham na-khwāstam* (Vazir-i Lankaran) "I no longer want a nephew like you"  
 حرفی داشتم بگویم: *harf-i dāshtam bi-gūyam-at* (m.c.) "I have something to say to you"  
 حرفی دارم که بگویم: *harf-i dāram ki bi-gūyam-at* "I have something I am going to say to you."

(h) The Imperfect denotes:—

(1) The frequency or duration of an action and frequently takes the place of the Preterite in English, as: *bār bār az kūh šadā mī-āmad* (m.c.) "the hills gave back the echo again and again"  
 آن جانور: *ān jānvar bi-naẓar namī-āmad līkin az šadā-yi ū ma'lūm mī-shud ki khaylī buzurg ast* (m.c.) "that animal continued to keep out of sight, but from its cry I thought (kept on thinking) that it must be a very large beast"  
 وقتی که می آمدم دیدم که: *vaqt-i ki mī-āmadam dīdam ki chirāgh i shumā mī-sūkh<sup>5</sup>* (m.c.) "while I was returning I saw that your lamp was burning"  
 ملک را: *malik rā 'aysh az ū munaghghas shud<sup>6</sup>. chāra<sup>6</sup>* *namī-dānistand* (Sa'di) "the king's enjoyment was disturbed (by the blubbering of the slave) but no remedy could be found"; here the Imperfect *namī-dānistand* signifies that the people kept on thinking

بگفتا من گل ناچیز بودم ولیکن مدتی با گل نشستم

*Bi-guftā man gil-i nā-chīz būdam*

*Va līkin muddat-i bā gul nishastam* (Sa'di).

<sup>2</sup> Vide also Subjunctive Mood § 126 (g) and Conditional Clauses § 128 (e) Remark, for use of Preterite for the Present.

<sup>3</sup> Here *bi-ravī* would signify "if you go"; but *rafti* or *mī ravī* signify that the person is sure to go.

<sup>4</sup> Or *mī-sūzad* "is still burning."

<sup>5</sup> The Imperfect *mi būd*, or *būd* (but not *mi shud*) could have been used; but *har vaqt girya mī-kard* *'aysh az ū munaghghas mī-shud* would be correct.

<sup>6</sup> In modern Persian *chāra-i* would be preferred.



of a remedy but couldn't discover one. *tā yak sāl Fārsī mī-āmūkh̄tam* "I studied Persian on and off for a year," but *tā yak sāl Fārsī āmūkh̄tam* "I studied Persian continuously for a year."

In the sentence—*لیکن من ندانستم چه می‌گفتند* *likin man na-dānistam chi mī-guftand* (m.c.) "I didn't understand what they were saying," the Imperfect *نامیدانستم* *namī-dānistam* could be substituted and would be more dramatic, signifying that 'all the time they were speaking I failed to understand them.' The Imperfect therefore also signifies that an action is a habit, as: *هر روز دیدن او می‌رفتم* *har rūz dīdan-i ū mī-raftam* (m.c.) "it was my habit to visit him every day."

(2) Doctor Rosen says: "The Preterite is used in narrating events which follow close on one another. Whenever the narration is interrupted by a description or a simultaneous action, the Imperfect is used as in the following example: *بازار رسیدیم* *bi-shahr rasīdīm* *بازار رفتیم* *bāzār raftīm*, *شکسته‌ای صدا کرد* *shakhs-i sadā kard* 'we reached the town, we went to the market, somebody shouted.'<sup>2</sup> But in the following sentence *بازار رسیدیم* *bi-shahr rasīdīm*, *بازار رفتیم* *bāzār raftīm*, *شکسته‌ای صدا می‌کرد* *shakhs-i sadā mī-kard* 'we reached the town, we went to the market, some one was shouting,'—the third action took place either simultaneously with or before the second one."

(3) The English phrase "I began to—", in narration, can often be rendered by the Imperfect, as: "I went to the city and began to look (i.e. while I was looking) at the shops, when suddenly I heard the sound of firing *رفتیم به شهر* *raftam bi-shahr* و *tamāshā-yi dukānhā mī-kardam* <sup>3</sup> *ki nāgāh sadā-yi tūp bi-gūsh-am khīurd* (m.c.): the reason for the Imperfect in this sentence is explained at the end of (2).

A similar use of the Imperfect is illustrated by *مرغ بر شاخ می نشست* *murgh bar shākh-i mī-nishast* <sup>4</sup> *ki ghaflat kas-i tufang khālī kard* (m.c.) "the bird was going to alight when suddenly some one fired a gun;" "was sitting" would be expressed by *نشسته بود* *nishasta būd* "was seated," and the Imperfect *می نشست* *mī-nishast* has either the previous signification, or the habitual signification "used to sit"; the context gives the exact signification.

(4) The Imperfect Passive also sometimes gives a Potential sense, as: *به یک دست چرخ دادن و بیک دست اسباب بازی کردن خیلی مشکل بود بلکه هیچ کار ساخته نمیشد*

<sup>1</sup> *Dīdan* for *bī-dīdan*.

<sup>2</sup> *Sadā kard* *صدا کرد* could also mean "called us."

<sup>3</sup> *binā kardam* *بنا کردم* *bi-tamāshā kardan-i dukānhā* would mean 'just as I began to look, I heard the gun.'

<sup>4</sup> Also *من رفتم* *mī-raft bi-nishīnad* (m.c.) "wanted to settle." *من رفتم که* *man raftam kitāb rā bar dāram ki*—"I was just going to lift the book when—"; this might be said of a person sitting still who did not rise from his seat.



*bi-yak dast charkh dādan va bi-yak dast asbūb tiz kardan khaylī mushkīl būd balki hīch kār sākhta namī-shud* (m.c.) "to turn the wheel with one hand and sharpen the tools with the other was by no means easy, in fact no work could be done": *kār-i az ū sākhta mī-shavad* (m.c.) "was he capable of doing any work?"

(5) The Imperfect is in m.c. often used instead of the Present. Though this use is generally considered vulgar, it is sometimes more polite to use this construction.<sup>1</sup> Thus *bi-kudām dūkān mī-khwāstid biravīd* (m.c.) "what shop was it you were wishing to visit?" is considered a more polite (*faṣīḥ*) form than, *bi-kudām dūkān mī-khwāhīd biravīd* (m.c.) "what shop do<sup>2</sup> you want to go to?": *چه میخواستی بشود* *chi mī-khwāstī bi-shavad* (m.c.) "what did you expect to happen?" but *چه میخواستی بشود* *chi mī-khwāhī bi-shavad* (m.c.) "what do you wish to happen?" A dispensing chemist might say to a customer who had come to him before with the prescription, *ism-at chi būd?*

(6) Lastly, the Imperfect is used to denote conditions and not real actions, *vide* (i) and Conditional and Optative Clauses.

حال همچه شده است که نیم تنه پنجاه شصت تومانی برای زن تو سواقت بفرستد یعنی *hāl hamchī shuda ast ki nīm-tana-yi panjāh shast-tūmānī barāy-i zan-i tu sawqāt bi-firistad, ya'nī man ān qādr aḥmaq-am ki in rā bāvar mī-kardam.*<sup>3</sup> (Vazir-i Lankaran) "and now it comes to pass that she sends a jacket worth some 50 or 60 tumans as a present to your wife! That is to say, am I such a fool that I should believe this? (should have believed this?)."

In modern Persian, the place of the Imperfect is sometimes taken by the Continuative Perfect; the difference being that the latter tense signifies that the speaker was not present on the occasion mentioned or has no personal knowledge of the facts, whereas the Imperfect leaves these points doubtful. *Vide* (t).

(i) The Past Potential<sup>4</sup> or Habitual Tense (obsolete in m.c.) differs little from the Imperfect and was possibly merely another form of it. It is

<sup>1</sup> Even well-educated Persians frequently use this construction. The best colloquial Persian is simple and not too correct. One of the reasons that Persians do not understand Indians that speak Persian, is that the latter speak too correctly and employ compound adjectives and words that Persians do not use in ordinary writing even. An Indian will frequently use one (correct) word, where a Persian will use a short clause to express that word.

<sup>2</sup> The time might also refer to yesterday.

<sup>3</sup> Or better *bi-kunam*: also *خواهم کرد khwāham kard*. This sentence is practically conditional with the Apodosis understood. *Vide* § 127.

<sup>4</sup> This tense in its simple form without the prefixes is still used in conditional sentences by both Indians and Afghans in speaking. Modern Persians use it in writing only.



formed by adding <sup>۱</sup> *ی* to every person except the 2nd Person Sing. which remains unchanged.

Like the Imperfect, it can in classical Persian take a pleonastic *به*.

Sometimes the prefix *می* or *همی* is in classical Persian added, and in this case the prefix *به* is always omitted.

(1) In classical Persian, it can take the place of the Imperfect to signify habitual action, as: *غلامی را حکایت کنند که هیزم درویشان خریدی بحیف و توانگران را دادی بطرح* *zālim-i rā hikāyat kunand ki hīzam-i darvīshān kharīdī<sup>۲</sup> bi-ḥayf, va tavāngarān rā dādī<sup>۳</sup> bi-tarḥ<sup>۴</sup>* (Sa'di) "it is told of a certain tyrant that he used forcibly to buy wood for fuel from the poor, and sell it to the rich at a good profit": *وَقْتَهَا زَمَزَمَةُ<sup>۵</sup> كَرْدَنْدِي وَ بَيْتِي مُحَقَّقَانَه بَغْتَنْدِي<sup>۶</sup>* *vaqthā zamzama-i<sup>۵</sup> kardandī<sup>۶</sup> va bayt-i muḥaqqiqāna bi-guftandī<sup>۶</sup>* (Sa'di) "at times they were humming a little and reciting mystical verses": *يَكِي تَوْبَةً<sup>۷</sup> بَسِيَار كَرْدِي وَ بَار* *yak-i tawba-yi<sup>۷</sup> bisyār kardī<sup>۷</sup> va bār bi-shikastī<sup>۷</sup>* (Sa'di) "a certain one used to repent oft but ever fall again."

(2) It has also a potential sense, as: *جوانی به بدرقه همراه ما شد سپر باز و چوخ* *andāz u salāḥ shūr u bish-zūr ki dah mard-i tavānā kaman-i ūrā bi-zih* *charkh-andāz u silah-shūr va<sup>۱</sup> bish-zūr ki dah mard-i tavānā kaman-i ūrā bi-zih* *na-kardandī<sup>۲</sup> va zūravarān i rū-yi zamīn pusht-i ūrā bar zamīn na-yāvardandī<sup>۳</sup>* (Sa'di) "there went with us as an escort a youth, skilled in the use of the shield and bow, a fine man-at-arms and an athlete."

(3) In classical (and in Indian and Afghan) Persian this tense is also used in a certain class of conditional and optative sentences as well as in predicative sentences, *vide* Conditional and Optative clauses § 127 and § 128.

*Remark I.*—In certain conditional sentences this tense can be interchanged with the Imperfect, either the same tense being used in the protasis and apodosis, or one tense in one, and the other in the other.

*Remark II.*—In modern Persian, the Pluperfect and the Imperfect usually take the place of this tense in Predicative and Conditional sentences.

<sup>۱</sup> In old Persian (and still in India and Afghanistan) it is in pronunciation *yā-yi majhūl*. This *ی* is called by grammarians the *استمراری یā-yi istimrārī* "the *yā* of continued action."

<sup>۲</sup> In old Persian *یā-yi majhūl*: i.e. *kharīde*, *dāde*, etc.

<sup>۳</sup> *Bi-tarḥ dādan* is an idiom still used in Persia, but is rare.

<sup>۴</sup> *Zamzam* زَمَزَم is the name of a well at Mekka supposed to be Hagar's well.

<sup>۵</sup> *Tawba* تَوْبَة lit. 'turning the heart away from sin' signifies *renouncing a sin*.

<sup>۶</sup> The Imperfect tense could be substituted for the Past Habitual in this sentence, and would be correct either in classical or in modern Persian.

<sup>۷</sup> Note the last *و* only is pronounced *va*.



(j) The Future Perfect, and Past Subjunctive or Presumptive Past.

In classical Persian these two are identical in form, as : تا تریاق از عراق اوورده باشد *tā taryāq az 'Irāq āvarda shavad mār-gazīda murda bāshad* (Sa'di)<sup>1</sup> "before<sup>2</sup> the antidote can be procured from Iraq the person bitten by the snake will have died" : تا چوبان برسد گرگ گوسفند را خورده باشد *tā chūbān bi-rasad gurg gūsfand rā khurda bāshad* (class.) "by the time the shepherd arrives the wolf will have eaten the sheep" : نکيف در نظر اعيان و بزرگان حضرت خداوندی عز نصره که ..... است اگر در سیاق سخن دلیری کنم شوخی کرده باشم *ja-kayf<sup>3</sup> dar nazar-i a'yān u buzurgān-i Hazrat-i Khudāvandī 'azz<sup>4</sup> naşruh<sup>5</sup> ki...ast agar dar siyāq-i sukhān dilīrī kunam shūkhī karda bāsham* (Sa'di) "how much the more then were I to display boldness in pursuing speech in the presence of the distinguished nobles, etc., etc., shall I have been guilty of presumption."

تا مرد سخن نگفته باشد عیب و هنرش نهفته باشد

*Tā mard sukhān na-gufta bāshad<sup>6</sup>*

' *Ayb u hunar-ash nihuf<sup>7</sup>ta bāshad* (Sa'di).

"As long as a man may not have spoken  
His good and bad points are hidden."

va gūyand ki kas dar sarāy nīst va bi-ḥaqīqat rāst gufta bāshand (Sa'di) "—and they (the door-keepers) say that there is no one in the house, and they may in fact have spoken the truth"<sup>8</sup> ; صاحب دلی را گفتند بدین خوبی که آفتاب است نشاید اوم *sāhib-dil-i rā guftand bidīn khūbī ki āftāb ast na-shunīda-īm ki kas-i ūrā dūst girifta bāshad<sup>9</sup>* (Sa'di) "it was remarked to a certain wise man that 'in spite of the excellence of the sun we have never yet heard that any one has looked (should have looked) on him as a friend.'" *Vide* § 126 (k).

(2) In modern Persian this tense (کرده باشد) is usually preceded by باید *bāyad* "must" or "باید *shāyad*" "perhaps," as : تا اینکه این گاهذ بلندن برسد باید *tā īnki<sup>10</sup> in kōghaz bi-Landan bi-rasad<sup>11</sup> bāyad ū ta'āf-i khud rā tamām karda bāshad* (m.c.) "by the time this letter reaches

<sup>1</sup> In modern Persian *murda ast* "is dead, will be dead" can be used instead of the Future Perfect, to signify certainty.

<sup>2</sup> Perhaps a more accurate translation of *tā* in this kind of sentence is "by the time that." In m.c. it also means "as soon as."

<sup>3</sup> *Na gūyad* نگوید or *na gufta ast* نگفته است, could be substituted with little alteration in the meaning.

<sup>4</sup> i.e. the rich owners inside count as 'nobody.'

<sup>5</sup> In mod. Pers. گرفته است or دوست داشته باشد *dūst dāsh<sup>12</sup>ta bāshad* or *girifta ast*.

<sup>6</sup> Or simply *tā tū*, instead of *tā īnki*.

<sup>7</sup> Or *mī-rasad*.



London he will probably have completed writing his book, must have completed his book" [*vide* (5)].

(3) There is another method of expressing the Future Perfect, i.e. by the Past Participle of the verb with the Definite Future, as: *تا بن کاغذ بلندن* *tā in kāghz bi-Landan bi-rasad ū kitāb-i khud rā tamām karda khwāhad būd*<sup>1</sup> (Afghan). (In modern Persian تمام کرده است or تمام خواهد کرد *tamām karda ast* or *tamām khwāhad kard* could be used. Possibly it may be a translation of the Urdu tense *kiyā hogā* "will have done.")

*Remark.*—It will appear from the foregoing remarks that باید کرده باشد *bāyad karda bāshad* properly signifies "he must have done"<sup>2</sup>; شاید کرده باشد *shāyad karda bāshad* "he may have done"<sup>3</sup>, while *karda khwāhad būd* (Afghan) "he will have done."<sup>4</sup>

Compare (1) *فردا تا این وقت باید این کتاب را تمام بکنم* *fardā tā in vaqt bāyad in kitāb rā tamām bi-kunam* (m.c.) "I must finish this book by this time to-morrow; (2) *فردا تا اینوقت این کتاب را تمام میکنم* or *خواهم کرد* *fardā tā in vaqt in kitāb rā tamām mi-kunam* or *khwāham kard* (m.c.) "by this time to-morrow I will finish (or will have finished) this book"; (3) *فردا تا این وقت شاید این کتاب را تمام کرده باشم* *fardā tā in vaqt shāyad in kitāb rā tamām karda bāsham* (m.c.) "by this time to-morrow, I may have finished this book."

(4) The following are m.c. idioms:—

*چه کنم* *khurda ast, khurda bāshad* (or *ast*), *chi kunam?* (m.c.) "what he has eaten, he has eaten, what can I do? (I can't help it)."

*چه توان کرد* *karda ast karda bāshad* (or *ast*); *chi tavān kard?* (m.c.) "what he's done, he's done; what can one do?"

*چیتوان کشتش* *darida ast, darida bāshad* (or *ast*); *mi-tavān kusht-ash?* "what he's torn, he's torn; one can't kill him for it"; (but *دریده است دریده باشد* *darida ast darida bāshad* "if it's torn, it's torn, let it be)."

(5) The Presumptive Past Tense may, in modern Persian, be formed in two ways as illustrated by the following examples:—

*بافت* *albatta gunāh-i karda būd ki sazā-yash rā yāft* (m.c.) "he must have committed some fault to be punished

<sup>1</sup> This Transitive tense might also in some cases be Intransitive, the participle being considered an adjective.

<sup>2</sup> Presumptive Past.

<sup>3</sup> Presumptive Indefinite Past.

<sup>4</sup> Future Perfect.

<sup>5</sup> In modern Persian شاید *shāyad* could not be omitted. *Yah tamil* یا تحمل can in modern Persian be substituted for شاید *shāyad*.



for it"; vulgarly است بوده کرده *karda būda ast* might be used and *albatta* omitted, but this is incorrect: در وقتی که این واقع شد او مرده بود *dar vaqt-i ki in vāqi' shud ū murda būd* "he must have been dead when that happened."

— گناهی باید کرده باشد *gunāh-i bāyad karda bāshad ki*—This has the same meaning as the first example. *Vide* also (2).

*Remark.*— او مرده بوده است که این کار واقع شد *ū murda būda ast ki in kār vāqi' shud* = او باید مرده باشد که این کار واقع شد *ū bāyad murda bāshad ki in kār vāqi' shad*; but for, او حالا باید مرده باشد *ū hālā bāyad murda bāshad* "he must be dead by now", او حالا مرده بوده است *ū hālā murda būda ast* could not be substituted.

(1) The Continuative Past Subjunctive is in *Indian Persian*<sup>1</sup> formed by prefixing *mī* to the Perfect Subjunctive.

The following examples are from the *Iqbāl-Nāma-yi Jahāngirī*, Ed. Bibliotheca Indica, of the Bengal Asiatic Society:— و حکم شد که به کورنش می آمده باشد (۱۳۰) \* نوشتها فرستاد که غله فروشان و زمینداران را مقرر دارند که غله و سایر حبوبات و ضروریات را به اردوی گیهان پوی میفرسانیده باشند و پیشکش از نقد و جنس و میدرة و حبوبات و غیره مترادف میفرستاده باشند (۲۱۰) \*

(k) The Perfect Tense:—

(1) The remarks on the Preterite Tense [*vide* (g)] have already shown that it sometimes supplies the place of the Perfect in English.

The Perfect Tense in English expresses an action just finished and it is incorrect to apply it to an action finished in a past time; therefore "I have seen him yesterday"<sup>2</sup> is incorrect.

If however no time be specified, the use of the Perfect tense is correct, because "though the action is passed, the doer credits himself with its accomplishment down to the present: it is therefore correct to say 'I have seen him'<sup>3</sup> whether the meeting occurred to-day or a year ago."

'Since' when a temporal Conjunction refers to a time distinctly past and should therefore in English be followed by the Preterite: it is incorrect to say "I have not seen him since I have been here (or since I have come here)"<sup>4</sup>; say "since I came here."

The following examples illustrate the use of the Persian Preterite for the English Perfect: "—and I have cited<sup>5</sup> this apologue that it may be understood, that in travel the most complete exaltation is attained and

<sup>1</sup> This tense is not used in Persia.

<sup>2</sup> Say "I saw him yesterday." In Persian also the Preterite.

<sup>3</sup> In Pers. also the Perfect Tense *āra دیدی* *ārū dida-i* "have you seen him?"

<sup>4</sup> *Az vaqt-i ki injū āmadam āra na-dīdam* *ārū na-dīdam* 'Since' (seeing that) indicating a sequel or consequence can rightly be followed by the Perfect.

<sup>5</sup> The Preterite in Persian (for the English Perfect) is here used in accordance with the rule quoted in (g), para. 3.



that—(East. Trans.) "و این مثل بجهت آن ایوان کردم تا معلوم شود که در سفر—*va īn magal bi-jihat ān īrād<sup>1</sup> kardam tā ma'lūm shavad ki dar safar taraqqiyāt-i tamām ast* (Anwār-i Suhaylī). "And when the discourse of Dābishlim was ended the other Vazir advanced—and said, 'That which His Imperial Majesty, the Shadow of God, has been pleased to say in explanation of travel and its advantages—' (East. Trans.) و چون سخن داشلیم باتمام رسید و وزیر دیگر پیش آمد.... و گفت آنچه حضرت شاهنشاه ظل الله در بیان فرمودند *va chūn sukhan-i Dābishlīm bi-ilmām rasīd Vazīr-i dīgar pīsh āmad.... va guft 'ānchi Hazrat-i Shāhānshāhī ẓill<sup>1</sup> 'llāh dar bayān-i safar va favā'id-i ān farmūdand—* (Anwār-i Suhaylī). *Kujā būdī.* (m.c.) "where were you (when I called)?" ; *kujā būda-ī* "where have you been all this time?"

As one of the uses of the Perfect in Persian is to indicate that an act is past, but that its effect still continues, the Perfect often takes the place of the English Preterite, thus: *khāk bar sar mī-rīzad ki chirā 'arūsī kardā am* (m.c.) "he is scattering dust on his head (and saying) alas why did I ever marry"; here the Perfect is used because the effect of the action continues. Similarly *az rūz-i ki īnjā āmada am ūrā na-dīda am* (m.c.) "I have not seen him, since I came here": (آمده ام or از روزیکه اینجا هستم) *az rūz-i ki īnjā hastam* (or *āmada am*) *salāmat am* "I enjoy good health since I came here": *hālā ūrā dīdām* (m.c.) "I have just seen him": *hālā murd* (m.c.) "he has just died," but *yak sāl ast murda ast* (or *sawt shuda ast*) "he has been dead a year."

Another use of the Perfect is to indicate a time (indefinite) anterior to the Preterite, thus: *Bandar-i Abbās shahr-i mu'tabar-ī būda ast* (m.c.) "Bandar-i 'Abbās was once an important place"; here *būda ast* signifies that the city is one of the 'has beens,' before the speaker's time, whereas *būd* would signify that the speaker was in B. Abbas when it was an important place. Note the following miscellaneous examples: *muddat-i madīd-ī 'st ki bar tu 'āshiq shuda am* "I have been in love with you a long time"; here the Perfect shows the continuance of the state; *hastam* could be substituted and would be more forcible. *bā jān khud bāzī kardā am ki murtakib-i īn amr shuda am* "I have run risk to my life in doing this:" here the Perfect shows that the risk existed and still continues; the Preterite would indicate that the risk had been run and was over; the Present *mī-kunam* would signify "I am running a risk now," and would be followed by another Present.

In classical Persian however the Preterite is often used in such a case, thus *būd* could be classically substituted for *būda ast* in the first

<sup>1</sup> In m.c. *īrād* generally means "objection (to an arrangement)."



example. Also *Payghambar farmūd* (class.) for *farmūda ast*.<sup>1</sup> The Perfect however clearly indicates that the writer was not present.

The Perfect can indicate an action recently finished if the time is indefinite, but if the time is definite the Preterite should be used, thus: *من حالا رسیدم* *man hālā rasīdam* "I have just arrived," but *هالا رسیدم ام* *hālā rasīdam am* would signify that the arrival though recent, was perhaps an hour ago, perhaps yesterday: *هالا حاجی شدم* *hālā hājī<sup>2</sup> shudam* (m.c.) "I am now a hājī," but *هالا حاجی شده ام* *hālā hājī shuda am* "I have recently become a hājī" (perhaps two years ago).

*Remark.*—In the example above "I enjoy good health since I came here," the Present or Perfect is used in Persian to signify the continuance of the effects of the past act. If however the words *تا حالا* *tā hālā*, or *تا اکنون* *tā aknūn*, etc., be inserted, the Preterite Tense should be used, as: *از وقتی که اینجا آمدم تا اکنون خود را سلامت می بینم* *az vaqt-i ki injā āmadam tā kunūn khud rā salāmat mī-bīnam* (m.c.). This rule is however sometimes broken in speaking.

(2) The third person singular is sometimes, in old and in modern Persian, contracted, the final *s* being discarded, as: *گفتم خطی زشت است که بآب زر نوشتند* *guftam khatt-i zisht-ast ki bi-āb zar navisht-ast* (Sa'di) "I replied it (is like) a bad writing in letters of gold."

کرم بین و لطف خداوند گار گنه بنده کورست و او شرم سار

*Karm bīn u lutf-i Khudāvandagār*

*Gunāh banda kardast u ū sharmsār* (Sa'di)

"Behold the bounty and kindness of the Lord

That his creatures sin and He feels the shame."

This contraction occurs in m.c.

(3) The *ast* of the third person singular is often omitted<sup>3</sup> altogether, as: *شوشتر شهر مزبور بود* *ānchi az miḥnat va balā va mashaqqat va 'anā<sup>4</sup> bar man guzashta* "as for the travail and affliction which have passed over me."

"Shūshtar was formerly a flourishing town" *شوشتر شهر مزبور بود* *Shūshtar shahr-i mu'tabar-i būda* (m.c.); (were *būd* here used in modern Persian instead of *بوده است* *būda ast* it would signify that the writer or speaker saw what he is describing).

In the other persons, the substantive verb can be omitted only in such sentences, as: "The reason for my coming to your house was that I did, and still do, love your sister-in-law" *جهت آمدن من بخانه شما آن بود که من خواهر*

<sup>1</sup> *Payghambar ast mī-farmūyad*—"It is the Prophet himself who says—"

<sup>2</sup> *Hājī*, Pers. for Ar. *hājjiyy*, or colloq. *hājji*: in Arabic writing *al-hājji* only is used.

<sup>3</sup> In modern Persian poetry the full form is written though often for the sake of scansion the *s* is omitted.

<sup>4</sup> *محدورن* "taken away, i.e. understood."



میدارم و داشته *jihat-i āmadan-i man bi-khāna-yi shumā ā n būd ki man khayāhir-zan-i tu Nisā Khānum rā dust dāshta<sup>1</sup> va mī-dāram* (Vazir-i Lankaran); in this sentence *mī-dāram* indicates that *dāshta* is the 1st person."

If mentioned once, the substantive verb can, however, be understood for the remaining cases in any person, as: رفتند و دیده و شنیده ام *rafta va dīda va shunīda am*, where *am* is understood after each verb.

For the Continuative Perfect Tense *vide (t)*.

Compare the emphatic statements "I do not and will not," as: من هیچ وقت تسلیم نمی شوم و نخواهم شد *man hīch vaqt taslīm namī-shavam va na-khāham shud* (m.c.): من هرگز او را دوست نداشته و نمیدارم *man hargiz ūrā dūst na-dāshta va namī-dāram* (m.c.): ما همه مایل باین خیالیم که هرچه هست همیشه بوده و *mā hama māyil bi-īn khayāl-īm ki harchi hast hamīsha būda va khayāhad būd* (m.c.) "we are all apt to imagine that what is, always has, and always will be." [In English an ellipsis after the auxiliaries "have, do, shall, will, may, and can" is correct only if, where the ellipsis occurs, the principle verb can be inserted without change, i.e. in the same form in which it occurs in one clause of the sentence. In the last example *be* (expressed) cannot be inserted after *has*; therefore *been* should be inserted after *has*. In Persian however such an ellipsis is not incorrect.]

(l) The Pluperfect is used in nearly the same manner as in English. It indicates a time anterior to the Preterite.

In classical and in modern Persian it is used in conditional sentences instead of the old Past Habitual, or of the Imperfect: *vide Conditional Sentences*.

It is also used in modern Persian after *kāshkī*: 'vide' Optative clauses.

In, هرگز از دور زمان نه نالیده بودم و روی از کردش آسمان در هم نکشیده مگر وقتی که پیام *hargiz az dāw-i zamān na-nālīda būdam varūy az gardīsh-i āsmān dar-ham na-kashīda<sup>2</sup> magar vaqt-i-ki pāyam barahna būd va istitā'at-i pāy-pūshī na-dāshtam* (Gul. Chap. III, Story 19), *nālīda būdam* is used to express time anterior to *dāshtam*.

As stated in (g), the Preterite is used in narrating events that closely follow each other. Thus in the following sentence, the Persian Preterites takes the place of the English Pluperfects:—"When I *had* rested a little and regained my breath I got up" چون قدری آسوده شدم و نفس سر جای خود *chūn qadr-i āsūda shudam va nafas sar-i jā-yi khud āmad pā shudam*; here, if the two first Persian verbs were put in the Pluperfect, it would signify that 'I had rested, a couple of hours or so ago, or yesterday, etc.'

<sup>1</sup> *Am* is understood.

<sup>2</sup> *Būdam* is understood after *kashīda*.



The following examples illustrate a use of the Preterite, Perfect, and Pluperfect :—

Supposing a master were to order his servant to bring a شکارچی *shikār-chī* and were then to go out for an hour or two, and on his return ask his servant if the *shikār-chī* had arrived. The reply might be :—

- (i) آمد *āmad* 'he has (just) come.'
- (ii) آمده *āmada*, or است آمده *āmada ast* 'he came and is still here.'
- (iii) بود آمده *āmada būd* 'he did come (but has gone away again).'

*Vide also (m) (9).*

*Remark.*—The rarer form of the Conditional Pluperfect کرده بودی *karda būdamī* is used as a substitute for the Pluperfect, only in Conditional and Optative clauses.

(m) (1) The Past Participle<sup>2</sup> is used conjunctively and serves to throw two or more short sentences into one,<sup>3</sup> as: باری زبان نعت دراز کرده همی گفت *bār-i zabān-i ta'annut darāz karda hamī-guft* (Sa'di) 'so he began to say in derision—': خاموش کردند - درست شد: *khāmūsh kardand, durust shud* (Shah's Diary) 'the train was stopped; they got down and extinguished the fire, and all was put right': مگر تیمور آغا را زمین اش زده پیش مادرش نفرستاد: *magar Taymūr Aghā rā zamīn-ash zada pīsh-i mādar-ash nafiristāda-i* (Vazir-i Lankaran) 'but haven't you thrown Taimur Agha to the ground (in wrestling) and sent him (in a state of insensibility) to his mother?': پس رواست (که) آخر عمر

بغل شعله خانم بچه ندیده به میروم *pas ravā'st (ki) ākhīr-i 'umr (dar) baghal-i Shu'ta Khānam bachcha na-dīda bi-mīram?* (Vazir-i Lankaran) 'then is it right I should die without having seen a child in Shu'ta Khanum's arms?': گفتم میخ زده روپیه را گرفتم از سول چه یافتی *guft mīkh zada rūpiya rā giriftam, az su'āl chī yāftam?* 'he replied, I got the rupees as a reward for hitting the mark (with an arrow); but I have got nothing as yet by my begging': افتادیم زده آفتاب نازده *āftāb na-zada rāh uftādīm* (m.c.) 'we started before sunrise': عقب مرا ول نکرده به چالیکه میرفتم مانند بز پرورده همراه من می آمد *aqab marā vil na-karda bi-har jā-i ki mī-raftam mānind-i buz-i parvarda hamrāh-i man mī-āmad*<sup>5</sup> 'it (the wild goat) refused to leave me but followed me everywhere, just like a tame goat.'

Some grammarians consider the final *s* of the participle in instances like the above to be a copulative Conjunction.<sup>6</sup>

<sup>1</sup> In Urdu, the Pluperfect here would have this same signification.

<sup>2</sup> The Conjunctive Participle is also common in Hindi and Urdu.

<sup>3</sup> *Vide also (n).*

<sup>4</sup> In the original, *ki* and *dar* are omitted.

<sup>5</sup> Not *mī-raft* میرفت; but *aqab-i ā mī-raft* عقب او میرفت would be right.

<sup>6</sup> In modern Pers. writing, this participial construction is preferred to coupling finite verbs together by و 'and'



Occasionally a redundant *و* is found after the participle, as: آورده اند که *darūd-gar-i rā did ki bar chūb-i nishasta va mī-burid* (Anv. Sub. Chap. I, St. 5) "they have related that a monkey saw a carpenter sitting upon a piece of timber, which he was cutting, and—". (East. Trans.); (either elide the *va* or insert *būd* after *nishasta*). — بعوض اینکه خود را تحت حمایت امیر بخارا بدانید باید خود را تحت حمایت دوست محمد خان حکمران افغانستان دانسته و اسم امیر دوست بخارا *bi-ivaḥ-i īnki khud rā taht-i himāyat-i Amīr-i Būkhārā bi-dānīd bāyad khud rā taht-i himāyat-i Dūst Muḥammad Khān, Hukmrān-i Afghānistān dānista va ism-i Amīr Dūst Muḥammad Khān rā dar khuṭba-yi khud dākhil numā'id*.—(Mem. 'Abd'r-Rahmān Khān, Amīr of Afghanistan, *Faṣl-i avval*, p. 12).

شغال هرچه پیدا کند دزدیده و میرود *shighāl harchi paydā bi-kunad duzdīda va mī-ravad* (m.c.); in this example if *duzdīda mī-ravad* were written, the signification might be, "—goes secretly." In these examples the redundant *va* should grammatically be omitted.

This Perfect Participle "having—" is not much used in speaking.

*Remark I.*—The *va* can of course be correctly used to couple two or more participles together, as: حصار را محاصره کرده و مشقت بسیار کشیده مأیوس بازگشت کرد *hiṣār rā muhāṣara karda va mashaqqat-i bisyār kashīda, ma'yūs, bāz-gasht kard*.—(Mod.)<sup>2</sup>

*Remark II.*—It may be noticed that this participle can govern an accusative case, as: — بعد از آن بچه بزر را یاد کرده آن مکان رفتم *ba'd az ān bachcha-yi buz rā yād karda bi-ān makān raftam* "I then recollected the kid and went to the place." *Vide* also § 142 (a) (2).

*Remark III.*—"This very idiomatic use of the Past Participle will present no difficulty to the reader if he will translate all these (subordinate) Past Participles much as he would an Ablative Absolute in Latin, i.e. "having done so-and-so (and) having made this (and) having completed that deed, he acted (principal verb) thus."

"When rendering into idiomatic English, the sentences must, of course be broken up." *Introduct. 'Vazir of Lankaran' by Haggard and Le Strange.*

(2) This participle can take the place of an adverb<sup>3</sup>: — مرحمت فرموده بدان: *marḥamat farmūda bayān kunīd ki*—(m.c.) "kindly explain to me—" : بر حقیقت عقل من حائل کردند و نهفته میخندیدند: *bar khiffat-i 'aql-i man ḥaml kardand va nihusta mī-khandidand* (Sa'di) "they imputed it to the weakness of my understanding and began to laugh secretly" : گذشته از این: *guzashta az īn* (m.c.) "besides this, in addition to this."

<sup>1</sup> In modern Persian the form *būzina* is preferred.

<sup>2</sup> In classical Persian *bāz gasht* without *kard* would be used.

<sup>3</sup> 'Devotedly' and 'lovingly' are examples of adverbial participles in English.



(3) It can take the place of a substantive <sup>1</sup>:—*bi-āḡurat-i murda* (m.c.) "like a corpse"; *bāqī-mānda-yi ayyām-i dawlat-i salāḡīn-i Ṣafaviyya ast* (m.c.) "these (buildings) have been in existence since the days of the Safāvi dynasty"; *guzashta rā khwāham navisht* (m.c.) "I will write what happened, i.e. the particulars"; *kardahā-yi ū* (m.c.) "his deeds"; *īn navishta rā دیدم* (m.c.) "I saw this writing (or letter)."<sup>2</sup>

بنافس همیشه در نبودم چه کنم و زکردۀ خوشن بدردم چه کنم

*Bā nafs hamisha dar nabard-am, chi kunam ?*

*Va' z kardā-yi khwāshtan bi-dard-am, chi kunam ?*

"Against my lusts I ever war, in vain,

I think on my ill deeds with shame and pain ;"

(O. K. Whin. Trans. Rub. 322).

فرمودۀ ناکردۀ سیه رویم کرد فرواد زکردهای نافرمودۀ

*Farmūda-yi nā-karda siyah-rūy-am kard*

*Faryād zi kardā-hā-yi nā-farmūda* <sup>3</sup>

(O. K. Whin. Rub. 418).

از جام فنا چو جرعه نشیدی از بود و نبودگان بکلی رستی

*Az jā-m-i fanā chu jur'a-i nūshīdī*

*Az būd u na-būdagān<sup>4</sup> bi-kullī rastī—(O. K.)*

"And, when you drink of His entrancing cup,

You hasten your escape from quick and dead.

(Whin. Trans. Rub. 429).

(4) It can take the place of a clause:—*khādim dīda va shunīda rā 'ar z namūd* (m.c.) "the servant related what he had seen and heard"; *tukhm-i avval-kāshta* "the first-sown seed, the seed that was first sown."

(5) It can take the place of an adjective: *yak shab ta'ammul-i ayyām-i guzashta mī-kardam* (Sa'di) "one night I was pondering on ancient times"; *va bar 'umr-i talaf-karda<sup>5</sup> ta'assuf mī-khwurdam* (Sa'di) "and was regretting my wasted life"; *ārāmīda<sup>6</sup>* (Afghan) "quieted, quiet."

<sup>1</sup> Compare the Ar. Past Part. *malbūs* (dressed), pl. *malbūsat*, used in m.c. to signify "dress, dresses."

<sup>2</sup> But *īn rā navishta دیدم* (m.c.) "I saw this written."

<sup>3</sup> Sins of omission and commission. Note the unusual use of *na-farmūda* for *nahī farmūda*.

<sup>4</sup> For *būda* and *na-būdagān*.

<sup>5</sup> Or *shuda*.

<sup>6</sup> In mod. Pers. *ārmīda* from *ārmīdan* is preferred.



آسوده شبی باید و خوش مهتابی  
تا با تو حکایت کنم از هر بابی

*Āsūda shab-i bāyad u khush mahtāb-i*  
*Tā bā tu hikāyat kunam az har bāb-i*

*Couplet.*

I need the quiet night-time and the pleasant morn as well,  
That to thee I may the story of all my sorrows tell.

(*Eastwick's Trans.*).

(6) It can be used as a passive participle: این لطیفه بر طاق ابوان *in laṭīfa bar tāq-i ayvān-i Farīdūn navishta būd* (Sa'di) "this pleasantry<sup>1</sup> was written over the arch of the palace<sup>2</sup> of Faridun":  
*pā-yi man basta ast* (m.c.) "my foot is tied."

(7) Sometimes this participle supplies the place of the present participle in English, as: *manāzil-i rāh az Shīrāz girifta tā bi-Tahrān* "از شیراز گرفته تا بطهران عرض خواهیم کرد" (m.c.) "I will tell you the stages to Tehran commencing from Shiraz": *khwābida ast* "he is sleeping, asleep": *nishasta ast* "he is sitting, seated": *istāda ast* "he is standing": *du sā'at bi-ghurūb mānda* (m.c.) "two hours (remaining) to sunset." Vide (10).

(8) Sometimes this participle can be substituted for the Present Participle with but a slight shade of difference in meaning, thus:—*Dāvīda āmad* (مداو آمد) (= *bi-daw āmad* (مداو آمد)) (m.c.) "having run he came, he came running," but *dawān dawān āmad* (دوان دوان آمد) implies that the running was continuous: "he ran the whole way."

(9) The Past Participle frequently indicates a state, and in this case is often in apposition to the object. It sometimes supplies the place of the Pluperfect: *ūra dīdam az bām uftāda* (m.c.) "I saw him fallen (i.e. after he had fallen) from the roof" has the same signification as *ūra dīdam ki az bām uftāda būd* (or *ast*)<sup>3</sup> (m.c.): *kāravān rā<sup>4</sup> rafta dīd* (Sa'di) "he saw that the caravan had departed": بعد از آن دیدمش زن خوسته و فرزندان برخواستند و بیخ نشاطش: *ba'd az ān dīdam-ash zan-khwāsta va farzandān bar*

<sup>1</sup> In the dictionary one meaning of لطیفه *laṭīfa* is "mysterious meaning," which better suits the context than the modern meaning of لطیفه *laṭīfa*.

<sup>2</sup> In mod. Pers. ابوان *ayvān* is a veranda or a room with pillars and without doors.

<sup>3</sup> But *ūra dīdam ki az bām uftād* "I saw him fall from the roof": in this sentence the Preterite takes the place of an English Infinitive.

<sup>4</sup> = دید که کاروان رفته است *dīd ki kāravān rafta ast*.



*khāsta va bikh-i nashāt-ash burīda va gul-i hivās-ash pazhmurda* (Sa'di)  
 "afterwards I saw him when he had taken a wife and had grown-up children  
 and his joy had departed and his ambition declined": شبانگاه که دزدان باز آمدند  
 و غارت آوردند سلاح بکشادند *shabāngāh ki duzdān bāz āmadand*  
*safor-karda va ghārat-āvarda silāh bi-kushādand* (Sa'di) "at night when the  
 thieves returned (in a state of) having travelled and having brought plunder  
 with them, they unbuckled their arms."

(10) The Past Participle of certain transitive verbs is also used in a  
 passive sense, thus; نوشته است *navishta ast* may signify "he has written" or  
 "it is written": similarly the perfect participles رانده *rānda*, کشته *kushta*  
 آویخته *āvikhṭa*, ریخته *rīkhṭa*, کوبیده *kūbīda*, شنیده *shunīda*, گفته *gufta*, دیده *dīda*,  
 etc.—Compare No. (7).

(11) The negative of the participles is usually, in classical Pers., formed  
 with *nā*—. In modern Pers. *na* is preferred. 'Umar-i Khayyām uses  
 both.

ناکرده گناه در جهان کیست بگو

*Nā-karda gunāh dar jahān kīst? Bi-gū*

"Was ever man born that never went astray?" (O.K.).

But for the scansion, گناه نکرده *nā-karda gunāh* could be used.

ای نیک نکرده و بدبها کرده

*Ay nīk na-karda u badīhā karda*

"O thou who hast done ill, and ill alone."

(Whin. Trans. Rub. 406).

*Vide* also example in (3).

(n) Hodgson says, "Participles are often a valuable means of condensa-  
 tion, as instead of two clauses, with two finite verbs, one finite clause  
 and participle will suffice, when there is a common subject"; also, "Too  
 great care cannot be exercised to leave no doubt as to what a participle really  
 is placed in apposition to, if one would avoid the error known as the 'mis-  
 related participle.'" This author then cites as errors examples from well-  
 known English writers, where the sentences sometimes contain no word to  
 which the participle can possibly refer,<sup>1</sup> or where the participle refers to a Pos-  
 sessive Pronoun only, or where the true relation of the participle is ob-  
 scured by faulty collocation.

The error in, "Sir Charles Wetherell addressed the House (of Lords)

<sup>1</sup> In Urdu and Hindi, instances of the 'misrelated participle' are rare. A few  
 phrases similar to the above, as, *akṣar karke* (vulg. Hindu.) "generally": —*se lekar*  
 (Hindu.) "commencing from—" etc. = *az ānjū girīfta* (Pers.), are used absolutely like  
 'concerning, notwithstanding,' etc. in English.



three hours—; when being fatigued<sup>1</sup> by his exertions, their lordships adjourned to the following day," is repeated in:—*شاه تا نیم ساعت نطق کرد و پس—* *Shāh tā nīm-sa'at nuṭq kard va pas az ān khasta-shuda vuzarā-yi mamlakat az darbār bīrūn raftand* (m.c.) "the Shah made a speech lasting half an hour; then being fatigued the Vazirs left the darbar."<sup>2</sup>

In *زن در باز کرده مرد بیرون رفت* *zan dar bāz kardā mard bīrūn raft* (m.c.) "the woman having opened the door the man went out," though the participle may be 'misrelated' there is no ambiguity whatever. Further if the view of some grammarians be correct that the final *z* of the participle is equivalent to the conjunction 'and,' the sentence may also be grammatically correct according to the laws of Persian grammar.

The misrelated participle is a construction common in modern Persian. *هنوز در آنجا جاگیر نشده پیرا زنی بشدت هرچه تمام تر در بکوفت* *hanūz dar ānjā jā-gīr na-shuda, pīra-zan-ī bi-shiddat-i harchi tamāmtar dar bi-kūft* (Tr. H. B. Chap. II), 'I, scarcely having settled down there, an old woman came and knocked violently at the door.' In: *از بین سخن مردم ده انگشت بر دهان کسی* (Tr. H. B. Chap. XXXIV, p. 288), the participle (misrelated) "being" is understood. Also as there is nothing to show whether there is an *izafat* after *سخن* *sukhan* or not, it would be better, to avoid a possible misreading, to put *مردم ده* *mardum-i dih* first.

To a reader, the following is hardly intelligible; to a listener, the ambiguity might be removed by the gesture and the intonation of the speaker: *مضمون کاغذ لاله اینکه انشاءالله در تربیت فرزندنی نورچشمی دقت و بتعمیم* (H. B. Chap. XV, p. 128); here *ناموده* *namūda* refers to the *lala*, the addressee, and *ناکرده* *na-karda* ast to the son.

Though this construction is common in m.c., and considered correct by many Persians, it is better avoided.

For other kinds of participial obscurity *vide* § 142 (f).

(o) The Present Participle in *آن* *ān* is not much used. As already stated, the past participle sometimes takes its place.

Whenever the present participle is used, it makes the action continuous: *بی حکم ضرورت سخن گفتیم و تفریح کفان بیرون رفتیم* *bi ḥukm-i zarūrat sukhan guftam va tafarruj kunān bīrūn raftīm* (Sa'di) "I was forced to open my lips and we left (the garden) rejoicing as we went."

<sup>1</sup> Their Lordships or Sir Charles?

<sup>2</sup> Here it was the Shah who was fatigued and not the ministers. If the word *vuzarā* were placed before the participle *khasta shuda* it would be clear that the vazirs were tired.



مگر اندوه خویش با دشمنان که لاجول گویند شادی کنان

*Ma-gū andūh-i khwīsh bā dushmanān*

*Ki lā hawl gūyand<sup>1</sup> shādī kunān.*—(Sa'di)

"Tell not your secret grief to your enemies

For they will express their horror rejoicing all the while."

...من چرا... *Zibā<sup>2</sup> Khānum*—(*lund lund kunān rafta zīr-i lab mī gūyad*) *Man chirā*—"Ziba Khanum (going off muttering, says under her breath) 'Why should I—'" زبیدی آیدانیه! در کمال: *az pahlū-yi ābādānīhā bā kamāl-i ihtirāz murūr kunān shabhā mī-rāndīm* (Tr. H. B.) "we travelled with much precaution as long as we were in the inhabited parts of the country, lying by during the day,—" (H. B.): او بسیار خواهان آن بود: *ū bisyār khwāhān-i ān būd ki*—(m.c.) "he was very desirous to—" *magar tarsān būdī?* (m.c.) "were you in a state of fearing (when you saw him); but *magar tarsīdī* "did you fear (at the moment you saw him)?"

Continuative tenses can be formed from the Present Participle and an auxiliary verb, as: *magar tarsān hasīd* "you are fearing I think?": *mī-tarsīd* might refer to the future as well as the present. اینجا بدایم *khwāhān-i ān būdam ki injā bi-yāyam* = *mī-khwāstam ki*—: *giryān shud* "he began to weep, he became weeping": *giryān ast* "he is in a state of tears" (present only); but *giryā mī-kunad*, or *mī-giryad* might be future: *giryān mī-shavad* (future only).

ان لحظه که از اجل گردوزان گردم چون برگ ز شاخ عمر و روزان گردم

عالم نشاط دل به غزال کدم زان پیش که خاک بیدزان گردم

*Ān lahẓa ki az ajal garīzān gardam*

*Chūn barg zi shākh-i 'umr rīzān gardam*

*Ālam bi-nashāt-i dīl bi-ghīrbāl kunīm<sup>3</sup>*

*Z'ān pīsh ki khāk-i khāk-bīzān gardam.*—(O.K.)

"When Khayyam quittance at Death's hand receives,  
And sheds his outworn life, as trees their leaves,  
Full gladly will be sift this world away,  
Ere dustmen sift his ashes in their sieves."

(Whin. Trans. Rub. 309).

<sup>1</sup> *Lā hawl<sup>a</sup> wa lā quwāt<sup>a</sup> illā bi-'illāh* "there is no power nor strength except in God," i.e. there is no striving against Fate. This exclamation is used on any sudden emergency.

<sup>2</sup> Stage directions: *Vazīr-i Lankurān*.

<sup>3</sup> This change of persons is called *iltifāt*. Possibly there is a misprint for *kunam*.



*Remark.*—Nearly allied to this Continuous Participle are the Verbal Adjectives ending in *ā*, as: *bāzuwān-i tavānā* (Sa'di) "powerful arms"; *tūtī-yi gūyā* (m.c.) "a talking parrot"; *kūr-i nā-bīnā*<sup>1</sup> (m.c.) "a blind man"; *khatt-i khwānā* (m.c.) "legible writing"; *mard-i dānā* (m.c.) "a hearing ear."

(p) In classical Persian, the Noun of Agency in *anda*<sup>2</sup> is occasionally used as an adjective as well as a noun of agency, as: *nākhūn-i daranda* (Sa'di and m.c.) "claws that rend; rending claws".

اول اردی بهشت ماه جلالی      بلبل گویند بر عذار قضا بان

*Avval-i Urdī-Bihisht-māh-i Jalālī*

*Bulbul gūyanda bar manābir-i quzbān.*—(Sa'di.)

"In the beginning of the month of Urdibihisht of the Jalali year,  
When the bulbuls were singing on the pulpits of the branches—"

(2) *navīsanda dānad ki dar nāma chīst* (Sa'di and m.c.) "the writer knows what is in the letter he wrote": *ravanda-ī az kinār-i majlis guzar kard* (Sa'di) "a wayfarer passed by the assembly": *khwāhanda-ī maghrībī dar saff-i bazzāzān-i Halab mī-guft*—(Sa'di) "an African<sup>4</sup> beggar was saying in the company of some cloth merchants in Aleppo—"

بگشای درم که در گشایند توئی      نمای وهم که نه نمایند توئی  
من دست بهیم دست گیری ندهم      کیشان همه فانی اند و پاینده توئی

"Open the door! O Entrance who procurest,  
And guide the way, O Thou of guides the surest:  
Directors, born of men, shall not direct me,  
Their counsel comes to naught, but thou endurest!"

—(Whin. Trans. Rub. 449).

(q) In modern Persian the Noun of Agency is rarely used. It is sometimes used as a mere adjective, as: *mard-i bakhshanda* (m.c.) "a generous man," and *khaylī bakhshanda* (m.c.) "very generous": *ān jānavār-i daranda-ī-st* (m.c.) "that is a beast of prey."

<sup>1</sup> An example of Persian *ta'kid* or *mubālagha*, not tautology or *hashv-i qabīh*.

<sup>2</sup> An Abstract noun can often be formed from the noun of agency by adding *gī*, as: *bakhshā'idan*, *bakhshūya-da*, *bakhshūyandagī* (class.) "liberality"; *bakhshandagī* (m.c.): *jumbandagī* from *jumbidan*: *darmūndagī*.

<sup>3</sup> *Urdibihisht-māh* "month of Urdibihisht"; but *Urdibihisht* alone would stand for 3rd day of the month. The Zardushtis always add the word *māh* to the old names of the month.

<sup>4</sup> *Maghrīb* Barbary or Morocco: Mauritania.



Even in modern Persian it is occasionally used as a noun of agency, as: در کیست کوبنده *kīst kūbanda-yi dar?* (Prof. S. T.) "who is it that knocks at the door?"; آن شخص نویسنده خوب است *ān shakhs navīsanda-yi khūb-i 'ast* (m.c.) "he is a good writer"; آن جانور گزنده است *ān jānavar gazanda ast* (m.c.); اوست کشته *kushanda-yi ūst* (m.c.) = اوست قاتل *qātil-i ūst* (m.c.); سازنده *sāzanda* (m.c.) "singer"; نوازنده *navāzanda* "player"; رقصنده *raqsanda* (m.c.) "dancer": — خواننده می‌داند که *khwānanda mī-dānad ki* — (H.B.) "the reader can easily guess that—".

(2) The following is an Afghan idiom: برجه‌ایکه بدانطرف روند بود سوار شدم *bar jahāz-i ki bi-dān tarāf ravanda<sup>1</sup> būd savār shudam* "I embarked in a ship that was on the point of sailing for that country." In modern Persian که بدانطرف روان بود *ki bi-dān tarāf ravān būd*, or در شرف رفتن بدانطرف بود *dar sharaf-i raftan bi-dān tarāf būd*, or در صدد رفتن بدانطرف بود *dar sadad-i raftan-i bi-dān tarāf būd*, or رفتنی بود *raftanī būd* would be used.

(r) The Future Participle or Noun of Possibility, formed by adding the *yā-yi liyāqat* to the Infinitive, is illustrated by the following examples:—

حضرت مسیح در عالم آمدنی بود *Ḥazrat-i Masīh dar 'ālam āmadanī būd* (m.c.) "Christ had to (or was to) come into the world"; از کار شدنی نمیتوان گریخت: *az kār-i shudanī namī-tavān gurikht* (m.c.) "it is impossible to escape what is destined, what has to happen"; mahz-i tark-i vaṭan dar īn jazīra māndanī shudam (m.c.) "by leaving my home I have had to remain in this island"; سوختنی *sūkhtanī* (m.c.) "fit to be burned," or "for burning"; خوردنی *khwurdanī* "what has to be eaten"; خوردنی‌ها *man raftanī am* (m.c.) "eatables"; من رفتنی‌ام *man raftanī am* (m.c.) "I have to go now"; گل مردنی نیست *na khayr īn gul murdanī<sup>2</sup> nīst* (m.c.) "not at all, this flower will not die (said of a pot that doesn't look healthy)"; هرچه شدنی می‌شود *har chi shudanī'st mī-shavad<sup>3</sup>* (m.c.) "what has to happen, will happen."

(s) The Infinitive is used as a noun, as: رفتنی *raftan-i man khūb nīst* از رفتنهای شما به حمام *az raftanhā-yi shumā bi-ḥammām 'ājiz shudam* "I'm tired of these everlasting goings to the bath"; دروغ گفتن *darūgh-guftanhā* "tellings of lies"; اطاعت نکردن *itā'at nā-kardan* (in m.c. gen. *nā-kardan*) "disobedience." As a verbal noun it may govern the genitive, as: برای کشتن او *barāy-i kushtan-i ū* "for the killing him." It can also govern the accusative in such constructions, as: ملاقات کردن معذون:

<sup>1</sup> Corresponds to the Hindustani idiom *jāne-wālā*.

<sup>2</sup> Note that the Future Participle can be used in the plural. In *davā khurdanīst yā mālidanī* این دوا خوردنیست یا مالیدن *ān dāva khurdanīst yā mālidanī* (m.c.)?

<sup>3</sup> An unusual expression, if correct: خشک شدن *khushk shudan* or پژمرده شدن *pazmurda shudan* is used for plants, but مردن *murdan* of trees.

<sup>4</sup> But *harchi būdā būd* (m.c.) "happen what may."



را *mulāqāt kardan-i Majnūn Laylī rā* (Heading of a Chapter) "Majnun's meeting Laili" (*vide* Verbal Nouns): *fulān rā kushtan gunāh nīst* = *kushtan-i fulān gunāh nīst*.

(2) In classical Persian, the negative of the Infinitive is usually formed with *nā* but in modern Persian *na* is preferred.

(3) The Infinitive of a Transitive Verb is often used in an intransitive sense, as: *ū rā bi-kushtan dādand* "he was handed over to be killed (lit. they handed him over for their killing him)."

(4) Just as the Perfect Tense signifies that the speaker was not present [*vide* (k)], so the Continuative Perfect gives the same notion, but with the idea of continuance. This Continuative Perfect is rarely if ever used in classical Persian, its place being supplied by the Imperfect. The Continuative Perfect is rare even in modern Persian. Examples: *tā hāl mī-karda* *fulān shahr dah sāl ast tarāqqī mī-karda* and "they have been doing this up till now": *fulān shahr dah sāl ast tarāqqī mī-karda* *ast valī chand-i 'st bi-kharābī uftāda*; here *tarāqqī mī-karda ast* "has been rising, was rising"; *mī-kard* could be substituted but would not be so forcible.

In the sentence *tu ū rā dīda-ī ki dar masjid īstāda Qur'ān mī-khānda va sar-i khud rā pāyīn mī-āvarda va buland mī-karda ast*<sup>1</sup> "have you seen him standing in the mosque while he was reading the Qoran, etc., etc.?"

*Remark.*—The Continuative Perfect of the Subjunctive is used in a similar manner as the same tense in the Indicative, but expresses a doubt, as: *shunīda am ki Musalmānān rā mī-kushta ast valī ihtimāl dārad ki ānhā rā ki wājib 'l-qatl būdā-and mī-kushta bāshad* "I have heard that he has been killing Muslims but it is probable that he has been killing those that are worthy of death." This tense is not used in modern Persian, but is common in *Abū'l Faḡl* and in the *Humāyūn-Nāma*.

(u) The Continuative Pluperfect is not used in Persian.

(v) The Imperative is in m.c. sometimes used in a precative sense, as: *Khudā 'umr-at bi-dih* (vulg. for *dihad*) "God grant thee a long life"; in classical Persian, the Optative form *dihād* would probably be used in this instance.

<sup>1</sup> Note omission of *rā*, the verb being a compound *Qur'ān khwāndan* but *Qur'ān rā khwānda id?* "Have you read the Qoran?" (i.e. he whole of it).

<sup>2</sup> Example from St. Claire Tisdall's Grammar, p. 87.



However, the 2nd Pers. Impera. is even in classical Persian used precatively as:—

یا رب تو مرا توبه ده و عذر پذیر  
 Yā Rabb! tū marā tawba dih u ‘uzr pazīr

*Yā Rabb! tū marā tawba dih u ‘uzr pazīr*

*Ay tawba-dih u ‘uzr-pazīr-i hama kas*

“Grant me repentance, and accept my plea,

O! Thou who dost accept the pleas of all!”

(O. K. 278 *Whin.*)

The Continuative Imperative formed by prefixing *mī* or *hamī* is not used in m.c.<sup>1</sup> In classical Persian it is common only in poetry:—

گرو راحت جاودان طمع میداری میرنج همیشه و مرنجان کس را  
 Gar rāhat-i jāvidān tama’ mī-dārī

*Gar rāhat-i jāvidān tama’ mī-dārī*

*Mī-ranj hamīsha u ma-ranjān kas rā*

Also negatively : می مخور کافور اگر داری عنن (Qa.ānī).

The negative of the Imperative is classically formed by prefixing *ne*, but in m.c. the less forcible and consequently more polite *ne* is preferred.<sup>2</sup>

*In rā guftā bāsh* این را گفته باش “continue saying this,” *in rā karda bāsh*, نشسته باش, *nishasta bāsh*, etc., is an Indian and perhaps an Afghan idiom: it is not good Persian.

<sup>1</sup> Instead, the m.c. Continuative Particle *hay* is prefixed, as *hay bi-kan*.

<sup>2</sup> For the same reason the Pres. Fut. is often used in transmitting orders, instead of the Imperative : *mī-ravid* بروید “you will go” for *bi-ravid* بروید “go.”



## CHAPTER XVII.

## § 126. Subjunctive Mood.

(a) The Persians use the Subjunctive more frequently than the English use it.

The verb in the subjunctive sentence is under the subjection of a Conjunction, which in m.c. is frequently understood. Uncertainty is generally supposed.

Conjunctions introducing the Subjunctive are : گیرم که *gīram-ki*, سلمانا که *sallamnā ki* "granted" : مشروط بر اینکه *mashrūt bar in-ki*, بشرطیکه *bi-sharṭi-ki* "provided" : فرضا *farṣa*, فرض کن *farṣ kun* "supposing" : اگر *agar* "if" : خواه *khūyah* "whether" ; جز اینکه *juz inki*, مگر اینکه *magar inki* "unless", and بدون اینکه *bidūn-i inki*, etc., "except" ; اگرچه *agarchi*, هرچه *harchand*, etc., "though", and باوجودیکه *bā-vujūd-i ki*, etc., "although" ; هر قدر *har qadr*, etc., "however much ; notwithstanding" : تا *tā*, and که *ki* "so that" ; پیش از آنکه *pīsh az ān ki* "ere" ; قبل از اینکه *qabl az inki* before ; وقتیکه *vagt-i ki* "when" ; مبادا که *mabādā ki* "lest", etc. Subjunctive clauses are also introduced by the relatives 'whoever' : هر که *har-ki*, هر آنکه *har-ān ki*, etc. and هر چه *har-chi* or آنچه *har-ān chi* "whatever" ; and هر وقت که *har vaqt ki* (mod.) "whenever."

From the above remarks it will be seen that the Subjunctive Mood is generally employed to express a condition, desire, intention, doubt, or end, *bāshad ki* طوئی از مال ما دست بدارند که دروغ باشد که چندین نعمت ضائع گردد *taraf-i az māl-i mā dast bi-dārand ki darīgh bāshad ki chandīn ni'mat zāsi' gardad* (Sa'di) "perhaps (it may be that) they will give back a portion of our property to us, for it would be a pity that so much wealth should be lost"; [in m.e. شاید که از بعضی مال ما دست بردارند زیرا که جای افسوس است که *shāyad ki az ba'z-i māl-i mā dast bar dārand zirā ki jā-yi afsūs ast ki īn hama chīz pāy-māl shavad*].

<sup>1</sup> In m.c. also *hargūh*, *chunānchī*, *har āngūh*, and *agar chunānchī* "if."

\* *Khṣūh hayvān būshad yā insān, kushta khṣūhad shud* (m.c.) "whether it be man or beast, it shall be killed."

har ki dūz ast chūb-i ū bi-qadr-i yak angusht dar-āz *khwāhad shūd* (class.) " (He said) the stick of whoever is the thief, will grow one finger's breadth in length " : here *ast* is used because one of those present was the thief : *bāshad* would throw a doubt on the matter.

\* هرچه بگویم بکن *karchi bi-gūyam bi-kun* (m.c.) "do whatever I tell you at any time to do"; but هرچه میگویم بکن *karchi mī-gūyam bi-kun* "do what I am now telling you to do."



*Remark.*—It should be observed that *که* in all its significations, except when introducing direct and indirect narration, is usually followed by the Subjunctive: میگوید که نمی آید *mī-gūyad ki namī-āyad* (indirect), or میگوید که نمی آیم *mī-gūyad ki namī-āyam* (direct) "he says he won't come."

(b) When the second of two verbs is in English in the Infinitive,<sup>1</sup> in modern Persian it is usually in the Present Subjunctive, even when the principal verb is in a past tense, as: "I wish to go" میخوام (که) بروم *mī-khūwām (ki) bi-ravam*: "I seized him to bring him before you" اورا گرفتم تا پیش شما بیآورم *ūrā giriftam tā pīsh-i shumā biyāvaram*: "who gave you leave to enter my harem" ترا که اجازت داد که به حرم من در آئی *turā ki ijāzat dād ki bi-haram-i man dar ā'i*; (here می آئی *mī-ā'i* might be used, but with the signification 'since you are coming'): نمیدانم *namī-dānam* *chi tawr bi-raqṣam* "I don't know how to dance," but میرقصم *namī-dānam chi tawr mī-raqṣam* "I don't know in what manner I am dancing"; vide § 123 (b) (4): هر کسیکه میخواست بزدی حرکت کند بغیر از نان و ماست و تخم مرغ چیزی دیگر نمیشورد که (m.c.) "whoever wishes to—".

In classical Persian the Infinitive was also used, as: مصلحت ندیدم *maṣlahat na-dīdam* *az īn bīsh rīsh-i darūn-ash kharāshīdan*<sup>2</sup> *va namak pāshīdan* (Sa'di) "I did not consider it advisable to probe his wound further or rub salt on it": انمان گفت که *Luqmān guft ki darīgh hāshad kalima-yi hikmat bā īshān guftan* (Sa'di) "Luqman replied that it would be a pity to waste the words of wisdom on them": گفت اندیشه کردن که چه گویم به از پشیمانی *guft andīsha kardan ki chi gūyam bih az pashimānī khurdan ki chirā guftam* (Sa'di) "he<sup>4</sup> replied it is better to think before-hand what to say than to regret afterwards for having spoken."<sup>5</sup>

*Remark.*—In, سخن برین مقرر شد که یکی را به نجس ایشان بر گماشتند *sukhan bar īn muqarrar shud ki yak-i rā bi-tajassus-i īshān bar gumāshand* (Sa'di) "it was decided to despatch some one to spy on them (the robbers)", the Preterite is used instead of the Present Subjunctive to show that the order was carried into effect. Vide page 514.

(c) The following are instances of the *Present* Subjunctive used instead of the *Past* Indicative in English: "I did this before I arrived in Kerman"

<sup>1</sup> Expressing command, desire, object, consequence, etc.

<sup>2</sup> In m.c., these Conjunctions would probably be omitted.

<sup>3</sup> In modern Persian *ki—bi-kharāsham*.

<sup>4</sup> In modern Pers. گفت بیدانم که چه گویم بهتر از آن است که پشیمان بشوم که *guft biyandīsham ki chi bi-gūyam bihtar az ān ast ki pashimān bi-shavam ki chirā guftam*.

<sup>5</sup> Note the direct narration in Persian.



پیش از آنکه به کرمان برسم این کار را کردم *pīsh az ān ki bi-Kirmān bi-rasam<sup>1</sup> in kar rā kardam*; "this happened before I was born" پیش از آنکه تولد شرم *pīsh az ān ki tavallud shavam in vāqi<sup>2</sup> shud*: "I feared lest he might curse me" میترسیدم که مرا نفرین کند *mi-tarsīdam ki marā najrīn<sup>3</sup> kunad* (m.c.); و پیش از آنکه آن بیچاره بر سد نص صریح الحریص محروم لطیفه<sup>4</sup> بر انگیزد بود (m.c.); *va pīsh az ānki ān bi-chāra bi-rasad naṣṣ-i ṣarīḥ-i al-ḥarīṣ<sup>5</sup> mahrūm latīfa-i bar angīkhta būd va za'f-i tālī<sup>6</sup> āb-i hirmān bar ātash-i sawdā-yi khām-i ū rikhta va sabab-ash ānki—* (Anv. Sub. Chap. I. Introd. St. 3) "—and before that helpless one could arrive<sup>5</sup> there, ill fortunes had poured the water of disappointment on the fire of its crude wish and the reason was as follows"—(East. Trans.): دو سه ساعت (Tr. H. B. Chap. XXXVIII, p. 311) "two or three hours before I saw you the Sardār ordered me to go to the bath—" : "there were few who did not or would not throw money (to the Story-teller)" : "there was scarcely a man who would not give me money" but "there was scarcely a man that did not give me money" کم بودند که پول نیندازند (or نیامدند) کم ماندند که نیابند (or نیامدند) کم آمدی بود که بمن پول نداد (or نیامد) کم آمدی بود که بمن پول نداد.

After such expressions as 'before that,' 'after that,' etc., the modern Persians prefer to use the Present Subjunctive. This tense may, and does, give rise to ambiguity. In the sentence, "This happened before I was born" the Present Subjunctive causes no ambiguity as it is evident that the speaker has been born; but in *pīsh az ānki vārid-i Kirman shavam mānī<sup>7</sup>-i pīsh āmada bi-Yazd raftam*, the Present Subjunctive leaves it doubtful whether the speaker reached Kirman or not; he may have reached Kirman or he may not. But in, *pīsh az ānki ānjā rasīdam ūrā dīdam* it is clear from the Preterite that I did reach 'there.'

(d) After *tavānistān* "to be able" or its equivalent<sup>4</sup> *shudan*, and the verbs *bāyistan* and *shāyistan*, either the Subjunctive introduced by *ki* [vide Remark to (a)], or the shortened Infinitive can be used, as: *na-bāyad in kār rā bi-kunī*, or *in kār rā na-bāyad kard<sup>5</sup>*; *namī-tavān in kār rā bi-kunī*, or *in kār rā namī-tavān kard<sup>6</sup>*; *namī-shavad in kār rā khārīd*, or *in kār rā namī-shavad ki in kār rā bi-kharam<sup>7</sup>*?

<sup>1</sup> From the Subjunctive here, it is not known whether the speaker did or did not reach Kerman: with *rasīdam* there would be no doubt.

<sup>2</sup> Or *du'ā-yi bad*.

<sup>3</sup> Or "arrived."

<sup>4</sup> *mī-shavad*, and *mī-shud*, and *shud*.

<sup>5</sup> This latter might also mean "we (or one) must not do this."

<sup>6</sup> This might mean "we, they, or you can't do this."



باید راه *bāyad rāh bi-yuštīm* or *bāyad rāh uštād* "we ought to start, we must start": شاید بیاید *shāyad bi-yāyad* "perhaps he may<sup>1</sup> come"; شاید آید *shāyad mī-āyad* (m.c.) "perhaps he will come": این کار را نباید کرد *in kār rā na-shāyad kard*, or تو نباید که این کار را بکنی *turā na-shāyad ki in kār rā bi-kunī* "it is not suitable for you to do this."

(c) The Future<sup>2</sup> Indicative sometimes takes the place of the Future Subjunctive: "I would<sup>3</sup> go through fire and water for you" برای تو خود را *barāy-i tu khud rā dar āb u ātash khwāham andākht* (or *mī-andāzam*); but in, "Did you think I would not come to see you to-day?", the Persian subordinate clause is introduced by *ki* and must be in the Present Subjunctive or Aorist; بخشاید تو میروی *bi-khayāl-i tu mī-rasīd* (*ki*) *man bi-dīdan-i tu imrūz nayāyam?* (m.c.): *man gumān kardam ki shumā dirūz mī-āyīd* که من گمان کردم که شما دیروز می آیید *biyāyīd* "I felt certain you would come yesterday," or باید *biyāyīd* "I thought possibly you might come yesterday": این زهر چنان *in zahr chunān sakht ast ki shumā rā mī-kushad* (or *khwāhad kusht*) "this poison is strong enough<sup>4</sup> to kill you and will kill you", but — *bi-kushad* "is so strong that it might kill you": رفتم دیدم آنها چه میکنند *raftam bi-bīnam ānhā chi mī-kunand* "I went to see what they are doing" (Present only); *guft ay khudāwand bīdār hastam chigūna dazdān khwāhand āmad* (class. and m.c.) "he said 'O master, I'm awake; how can the thieves come?'" *hīch bi-khayālam na-rasīd* هیچ بخشایالم نرسید که او میرویز *bi-yāyad*, or *khwāhad āmad* (m.c.) "I never thought he would come to-day"; here the Pres. Subj. leaves it doubtful whether he did or did not come; the Future gives the idea that he did come.

<sup>1</sup> Note the Pres. Subj. after شاید *shāyad*, which expresses a doubt. The Definite Future in modern Persian would be contrary to idiom. In colloquial, *shāyista* "suitable" and شاید *shāyad* "perhaps" are the only parts of this verb used.

<sup>2</sup> In classical Persian the Future Indicative is frequently used in conditional sentences where in modern Persian the Present Subjunctive is used. Vide § 128.

<sup>3</sup> In English, would is often a past tense, as: "he would not regard their enchantments"; but it is often hypothetical without any regular respect to time. After verbs of wishing it denotes a future event as "I wish it would rain—" *kūsh bi-bārad* (not Future). In conditional clauses, it denotes hypothetical desire, as: "if he would hearken to reason"; "if his wife would have permitted him." It also expresses conditional and ardent desire, as: "Would to God I had died for thee, oh Absalom, my son, my son." It has numerous other significations.

<sup>4</sup> But *chunān sakht būd ki shumā rā mī-kusht* or *mī-tavānist bi-kushad* "was so strong that it might have, could have killed you."

<sup>5</sup> Or *mī-āyand* (m.c.), or *mī-tavānand bi-yāyand* (m.c.).



In classical Persian, the Future Indicative is frequently used where modern Persian requires the Present Subjunctive, as: *گفتند که هرگاه ما هر دو خواهیم آمد* *guftand ki hargāh<sup>1</sup> mā har du khwāhīm āmad ān rā khwāhīm girift* (class.) "whenever we both of us return we will take it (the deposit) back"; here *آمد* *khwāhīm āmad* gives the force 'when we return as we shall do'; in modern Persian *بیائیم* *bi-yāyīm* would be preferred: *کرد* *hargāh yādgar-i turā khwāham dīd turā yād khwāham kard* (class.) "whenever I shall see your keepsake (the ring on my finger) I will recollect you"; in mod. Pers. *بینم* *bi-bīnam*: *کرد* *hargāh bi-chashm-i khud khwāham dīd bāvar khwāham kard* (class.) "whenever (if) I see it with my own eyes I will believe it"; here there is no apparent necessity for the Future and *بینم* *bi-bīnam* would probably be better in classical as it is in modern Persian.

(f) The Perfect Subjunctive is used to express doubt where the Present would obviously not be correct: *پیش ازین ایفته هر معذات که کشیده باشد* *pīsh az īn īn qadr miḥnat ki kashīda bāshad?* (class.), (but in m.c. *کشیده است* *kashīda ast* would be used): *قبول نمیکنم که شعله خانم صاحب این امر بوده باشد* *qabūl namī-kunam ki Shu'la Khānum ṣāhib-i īn amr būda bāshad* (m.c.) "I will not believe that Shu'la Khanum can have done this"; *بوده است* *būda ast* "has done this": *باشد و زو شده باشد* *vaṣla va rufū na-shuda bāshad?* (m.c.) "it has not, I hope, been patched and darned?"; *نمک تو کورم کند اگر خلاف عرض* *namak-i tu kūr-am kunad agar khilāf 'arz kardā bāsham?* (m.c.) "may<sup>2</sup> your salt blind me, if I have misrepresented the facts?"; *گلوله بمن* *gulūla bi-man na-khurda bāshad?* (m.c.) "I hope that I may not have been hit, I haven't been hit, have I?"; *و گویند که کس در سرای نیست* *va gūyand ki kas dar sarāy nīst va bi-ḥaqīqāt rāst gufta bāshand?* (Sa'di) "and they (the coarse ruffians at the door) say 'there is no one at home' and in fact they may have spoken the truth in so saying"; *باشند* *hargiz bi-'umr-i khud chunīn ḥamla na-dīda bāshand* (class.) "I don't suppose<sup>3</sup> they had ever in their lives seen such a furious onslaught."

(g) (1) As already stated, the Past Indicative is in m.c. often used for the Present Indicative: vide § 125 (g) last example.

<sup>1</sup> In m.c. *hargāh* means "if"; and *har vaqt* is used for "whenever."

<sup>2</sup> *Agar khilāf 'arz kunam* *اگر خلاف عرض کنم* "should I misrepresent matters" (immediate future).

<sup>3</sup> Pres. Subj. expressing wish, desire.

<sup>4</sup> In mod Pers. either *باشند* *shāyad gufta bāshand*, or *ند* *bi-ḥaqīqāt gufta and*.

<sup>5</sup> If *دیدند* *dīda and* (without *شاید* *shāyad*) were used it would do away with the doubt and the sentence would then mean "they never saw."



This is also in m.c. the case with the Subjunctive, as: عرض میکنم که اگر قالی *arṣ mi-kunam ki agar qālī-yi khūb-i khupāsta bāshid*<sup>1</sup> *chīz-i nishān-i tān mi-diham*<sup>2</sup> *ki miḡl-ash rā hargiz na-dāda bāshid*<sup>3</sup> (m.c.) "let me say that if you want (wanted, were wanting) a really good carpet, I will show you something the like of which I don't suppose you have ever seen": بمن نوشت که بمشار الیه حکم شده است به: *bi-man navisht ki bi-mushār<sup>4</sup> ilayh hukm shuda ast bi-Kābul rafta hisāb-i khud rā pardākhta ma'zūl būda bāshad* (Memoirs Amir Abd'r-Rahmān, Vol. I, p. 123); in mod. Pers. *bi-shavad*: *umīdvār-am ki vujūd-i mubārak-at bi-salāmat būda bāshad* (mod. letter), "I hope you may<sup>4</sup> have been well"; here *bāshad* alone, or *ast*, would also be correct.

(2) In the following, the Preterite Indicative is used for the Aorist:— *harchi kam āmad* (for *bi-āyad*<sup>5</sup>) *dar murāja'at bi-īnjā kār-sāzī mī-shavad* (Vazir-i Lankaran) "whatever is (may be) short in the money I now give you, will be settled when you return here"; this sentence is practically equivalent to a conditional sentence. Vide § 128 (e) and (f).

(h) As the Aorist or Pres. Subj. of داشتن *dāshtan* signifies "to have," the Past. Subj. of this verb is usually used instead of the Present; *har chīz-i ki mayl dāshta bāshid* (or دارید *dārīd* do want) *mawjūd ast* (m.c.) "whatever you may happen to want is ready there."

(i) The Past Habitual, the Imperfect Indicative, and the Pluperfect Indicative, take the place of certain tenses in the Subjunctive Mood: *va āvāz-i bar āvard ki murg azhavā dar āvardī* (Sa'di) "and he sang with a voice that might have brought<sup>6</sup> down the very birds to listen to him": in modern Persian می آورد *mī-avard* would be used here for the Past Habitual.<sup>7</sup> Vide also § 127 (c) (1), Remark.

(j) In the following Afghan m.c. sentences, the Imperfects should be Present Subjunctives:— *va dīgar libās-i khushk na-būd ki ān rā badal mī-kardam* (Afghan; in modern Pers. اگر چه از هم غرق نمی شد چیزی نبود که می آوردم: *ivaṣ bi-kunam*) *agar*

<sup>1</sup> Or بخوید *bi-khūyid* "if you want."

<sup>2</sup> Note Future Indicative.

<sup>3</sup> The Past Subj. here indicates doubt, "I don't suppose": *hargiz na-dāda id* could be used, but the doubt would vanish, "— the like of which I'm sure you have never seen."

<sup>4</sup> i.e. have been all along and still are.

<sup>5</sup> *harchi kam ast* would mean that the money is not sufficient.

<sup>6</sup> The protasis or if-clause is understood.

<sup>7</sup> The Past Habitual is not used in m.c.



*jahāz ham gharq namī-shud chīz-i na-būd ki mī-āvardam* (Afghan; modern Persian *bi-yāvaram*).

(k) Note the following examples:—*صاحب دلی را پرسیدند بدین خوبی که آفتاب باشد* *ṣāhib-dil-i rā pursīdand bi-dīn khūbī ki āftāb ast na-shunīda īm ki kas-i ūrā dūst girīfta bāshad*<sup>1</sup>; the Subj. here expresses the doubt. Compare *آیا شنیده اید که شخصی آن خانم را دوست گرفته باشد* *āyā shunīda īd ki shakhs-i ān khānum rā dūst girīfta bāshad* "have you ever heard that any one has ever made love to that lady? (I think no one has ever has)," but *گرفته است* *girīfta ast* would mean "have you heard that So-and-so has taken her as a mistress": i.e. the latter tense would refer to the present time rather than to the past. *اینقدر تراست در او کجا* *īn qadr firāsat dar ū kujā būd ki īn imārā bi-fahmad* "it was beyond his sagacity to understand this"; if *می-فهمید* *mī-fahmīd* were used, it would signify surprise that he was understanding or did understand it.

(l) For the Continuative Perfect of the Subjunctive, vide § 125 (t), Remark.

(m) Note the signification of the Subjunctive in the second example of the following:—*بخور به قدری که می توانی بخوری* *īn qadr bi-paz ki mī-tavānī bi-khūrī* "cook only such a quantity as you are able to consume (now)," but *بخور به قدری که بتوانی بخوری* *īn qadar bi-paz ki bi-tavānī bi-khūrī* "cook only such a quantity as you may be able to consume at any time."

<sup>1</sup> In modern Persian *dūst dāshta bāshad*.



## CHAPTER XVIII.

### COMPLEX AND COMPOUND SENTENCES.

#### § 127. Conditional, Coordinate, and Optative Clauses.

When a sentence is expanded by explanatory clauses it is called a Complex sentence, and the explanatory clauses are called subordinate clauses.

Adverbial clauses include Conditional, Optative, Concessional, Temporal, Local, and Modal clauses. In other words adverbial clauses place conditions on the action of the principal clause, and limit it as to time, place, manner object or cause.<sup>1</sup>

Other Subordinate clauses are, Relative and Predicative clauses, *vide* § 130 and § 131.

Adverbial clauses will be treated first—

(a) A Conditional (Adverbial) clause limits the action or state of the principal clause, and is introduced by *گر* *agar* 'if', or some particle of kindred meaning.<sup>2</sup> The conditional or subordinate clause generally stands first, and is therefore called the protasis (شرط), and is followed by the principal clause or consequent proposition called the apodosis (جواب or جزء).

*Remark.*—The Apodosis of a command as *بیَا بگویم* *bi-gūyam* in *بیَا بگویم ترا* *biyā bi-gūyam turā* "come here and I'll tell you," is called جواب امر, while the Apodosis of an oath as in *بی-کُھدَا من نمی آیم* *bi-Khudā man namī-āyam* "by God I won't come," is called جواب قسم.

(b) There are three classes of conditions, viz. (1) impossible, or those that might have been and were not realized or that cannot be realized or that are mere suppositions; and (2) possible, or those which may be (or may have been) realized; (3) conditions in which the apodosis or if-clause is understood; these latter belong partly to (1) and partly to (2).

(c) In classical Persian, as also in the Afghan and Indian spoken language, the tense most in use for the first class of conditions is the Past Habitual, obsolete in the m.c. of Persia. This tense is interchangeable with the

<sup>1</sup> *Vide* "The Syntax and Idiom of Hindustani" by Kempton.

<sup>2</sup> Expressed or understood. In m.c. the Conjunctions are frequently omitted.

<sup>3</sup> The Conditional particles (حروف شرط) are, *اگر* *agar*, *گر* *gar*, *از* *ar*, *چون* *chūn*, *چو* *chu*, and according to Indian grammarians the temporal conjunctions *چون* *chūn*, *وقتیکه* *vaqtī ki*, etc., etc., as well as the concessional *اگرچه* *agarchi*, *هرچند* *har chand*, etc., and *هرکه* *harkī*, *هرچه* *harchi*, *هرکس* *har kas*, *هرجا* *harjā* and *هرکجا* *har kujā*: *وقتیکه* *vaqtī ki* *می آیم ترا خواهم طلبید* *vaqt-i ki mi āyam turā khvāham talabid*, and *وقتیکه* *vaqt-i ki* *بایرون مرو* *bāgh-i khūb-i dāri birūn ma-raue*, are according to them Conditional sentences.



Imperfect Indicative,<sup>1</sup> the same tense being used in the protasis and apodosis, or one in one, and the other in the other. Examples: عین حقیقت است که اگر در سلک صحبت آن بدن تربیت یافتی یکی از ایشان شدی *'ayn-i haqiqat ast ki agar dar silk-i suhbat-i ān badān tarbiyat yafti yak-i az īnshān shudī* (Sa'di) "it is quite true that had he remained in the constant society of those evil men, he would have become one of them": پسر چون پیل *pīsar chūn pīl-i mast* در آمد به صدمتیکه اگر کوه افزین بودی از جای بر کندهی *dar āmad bi-ṣadmat-i ki agar kūh-i āhanīn būdī az jāy bar kandī*—(Sa'di) "the boy entered (the arena) like a *mast* elephant, with a shock sufficient to tear up from its roots, a mountain of iron" (*lit.* "if it had been a mountain of iron, he would have torn it up from its place)."

گر نبودی امید راحت و رنج      پای درویش بر فلک بودی  
در وزیر از خدا بفرسیدی      همچنان کز ملک ملک بودی

*Gar na-būdī ummīd-i rāhat u ranj*  
*Pā-yi darvīsh bar jalak būdī*  
*Var Vazīr az Khudā bi-tarsīdī*  
*Ham-chunān k'az malik, malak būdī*—(Sa'di).

"Were there no daily anxiety (for food and clothing),  
The darvish's rank would be \* high as the sky.  
If the Vazir were to fear \* God  
As he fears the king, he would \* be an angel.

اگر شما را انصاف بودی و مواظعت رسم سوال از جهان بر خاستی *agar shumā rā īnṣāf būdī va marā qanā'at, rasm-i su'āl az jahān bar khāstī*—(Sa'di) "had you justice and I content, the custom of begging would disappear from the world".

اے اگر مرده باز گردیدی      میان قبیله و پیوند  
*Ah! agar murda bāz gardīdī*  
*Bi-miyān-i qabīla u payvand*—(Sa'di).

"Ah! if the dead were to return,  
To his friends and connections."

لائی قدر من آنست که بازغی بردویر باغی خرمیان همی رفتی *lā'iq-i qadr-i man ānastī ki bā zāgh bar dīvār-i bāgh-i khirāmān hamī-raftamī*—(Sa'di)

<sup>1</sup> Vide example in § 126 (i) where the protasis is understood, and also § 125 (h) (6).

<sup>2</sup> In classical Persian, and in India and Afghanistan, this final ی is *majhūl* (e).

<sup>3</sup> Example of تجزیسی خطی *tajzīsi-khattī*.

<sup>4</sup> Note the time. Though future, the first condition is one impossible of fulfilment; while later, the same tense is used to express past time, for conditions that might have been, but were not or could not be, fulfilled.

<sup>5</sup> From an obsolete verb, "to be": *ast* = *ast* in ancient Pers. Later *ast* is used only for the Past Habitual. In mod. Pers., *na-būd*, or *na-mī-būd*, or *na-bāshad* would be used in prose.



"rather were it fitting my dignity that I should be strutting proudly on a garden wall in company with a fellow magpie" (said by a magpie<sup>1</sup> imprisoned with a parrot).

سود دریا نیک بودی گر نبودی بیم موج صحبت گل خوش بدی گر نیستی نشویش خار

*Sūd-i daryā nīk būdī gar na-būdī bīm-i mawj*

*Šuhbat-i gul khush būdī<sup>2</sup> gar nīstī tashvīsh-i khār—(Sa'dī).*

"The profit from a sea voyage would<sup>3</sup> be great were there not the terror of the deep.

Pleasant would be companionship with the rose were it not<sup>4</sup> for the thorn."

اگر لیلی و مجنون زنده گشتی حدیث عشق ازین دفتر نوشتی

*Agar Laylā va Majnūn zinda gashtī<sup>5</sup>*

*Hadīḡ-i 'ishq az īn daftar navishtī<sup>6</sup>—(Sa'dī).*

"Were Laila and Majnun to come to life

They would learn love's methods from this book of mine."

agar گر جور شکم نبودی هیچ مرغی در دام نیفتادی بلکه صیاد خود دام نه نهادی  
*jawr-i shikam na-būdī hīch murgh-i dar dām na-yuftādī balki ṣayyād khud dām na-nihādī (Sa'dī)* "were it not for the pressure of hunger, no bird would fall into the snare, what's more no bird-catcher would ever set a snare."

گر تو عهد خوردیست یاد آمدی که بیچاره بودی در آغوش من

نگردی درین روز بر من چغا که شیر مردی و من پیر زن

*Gar az 'ahd-i khurdīt<sup>7</sup> yād āmadī*

*Ki bi-chāra būdī dar āghūsh-i man*

*Na-kardī dar īn rūz bar man jafā*

*Ki tu shūr-mard-i u man pīra<sup>8</sup> zan*

"If thou hadst remembered thy childhood's days

When thou wert a helpless babe in these arms,

Thou wouldst not have been rough with me now

When thou art a strapping fellow and I an old woman."

<sup>1</sup> *Zāgh* is the English magpie, but Persians are not very exact in the names they give to birds or flowers. Elsewhere in the same story the *zāgh* is called a *ghurūb* which is properly a "raven." *Zāgh* is sometimes used instead of *zāghcha* "the chough."

<sup>2</sup> *Būdī*, poetical for *būdī*.

<sup>3</sup> Note the Past Habit. for mere supposition referring to no special time.

<sup>4</sup> Note that this impossible supposition though future, is expressed by the Past Habitual. Also note the singular verbs, Laila and Majnun being by a poetical license treated as one idea; vide also § 125 (h) (6). Also *va* for *u*. In speaking, *Laylā* is generally *Laylī*.

<sup>5</sup> Properly *khurdiyyat*; read *khurdīt* for scansion.

<sup>6</sup> Note this feminine *pīra*, or does the *z* stand for the *īzafat*? Persians always say *pīr-i mard*, *pīr-i zan*, etc.



*Remark.*—Sometimes the Protasis is understood, as:—

و یکی از ایشان را که کرشمهٔ جمالش عروسان بهشت را جلوه گری آموختنی و از قاب  
*va yak-i az ishān rā ki kirishma-yi jamāl-ash 'arūsān-i bihisht rā jalva-garī āmūkhī va az tāb-i 'izār*  
*ash āftāb-i jahān-tāb bar ātash-i ghayrat bi-sūkhī, chashm-i mast-ash*—(Anv.  
 Suh. Chap. 1, St. 8) “—and one of them (the damsels)—the winning glance of  
 whose beauty might have taught blandishment to the brides of Paradise (if  
 —) and at the glow of whose cheeks, the sun, which warms the world, was  
 consumed<sup>1</sup> with the fire of jealousy; whose languishing eye—” (East. Trans.).  
*Vide* also example in § 126 (i).

(2) In the following examples, an Imperfect Indicative is substituted for the Past Habitual without any change in meaning:—

اگر مرچعت کردمی بهتر بودی چرا که پدر مرا قبل میکرد  
*agar murāja'at kardamī bihtar būdī<sup>2</sup> chirāki pidar marā qabūl mī-kard* “if I had returned it would  
 have been better for me, because my father would have received me back;”  
 در کشتی هیچ بادبان نبود و اگر هم می بود در آنوقت چه میکردم  
*dar kashī hīch bādbān na-būd va agar ham mī-būd<sup>2</sup> dar ān vaqt chī mī-kardam?* “there was no  
 sail in the boat, and even if there had been what could I have done with  
 it?”  
 اگر من جای تو بودم این کار را نمیکردم: *agar man jā-yi tu būdam in kār rā*  
*namī-kardam* (m.c.) “if I were you I would<sup>3</sup> not do this”  
 اگر با ایشان هلاک می: *agar bā ishān halāk mī-shudam bihtar<sup>2</sup> mī-būd* (m.c.) “had I  
 perished with them, it would have been better for me”  
 اگر آن وقت زمین دهن: *agar ān vaqt zamīn dahan bāz mī-kard bi-khushī-yi*  
*tamām jarū mī-raftam* (Prof. S. T.) “had the earth only opened I would  
 gladly have been swallowed up in it”  
 اگر درین باغ سه چیز دیگر بود (or می بود) بی: *agar darīn bāgh si chīz-i dīgar būd (or mī-būd) bi-naẓīr būd* (m.c.)  
 “if this garden had only contained three things more, it would have been  
 unrivalled”  
 اگر بشود عاید خود زندگی نمیکردم این تهنی دستی هرگز دست نمیداد: *agar bi-qadr-i māya-yi khud zīndagī mī-kardīm in tuhī-dastī hargiz dast namī-dād*  
 (Prof. S. T.).

*Remark I.*—From the previous examples it will be seen that the Imperfect Indicative (or the obsolete Past Habit.) can in conditions or supposi-

<sup>1</sup> Or ‘might be consumed’?

<sup>2</sup> In classical Persian, the Past Habit. *būdami*, and the Imperfect *می بودم* *mī-būdam* are in common use. In modern Persian however the Past Indicative *بودم* *būdam* usually takes the place of both these tenses. Sometimes however *می بودم* *mī-būdam* is still used for euphony, in conditional sentences.

<sup>3</sup> Note that a supposition, almost with a future signification, can be expressed in Persian by the Imperfect Indicative. This might also mean “If I had been you, I would not have done this”; the context (*qarīna* or *mallab*) gives the time; either Past or Future time is indicated.







our part taken any action, the conspiracy would have been public"; اگر آنها *agar inhā bā-ham āshtī kardā būdand khushnūd mī-shudam* (mod.) "if they had been reconciled (to each other) I should have been glad"; اگر آن روز عاقبت این بدیده بودی و از خون ریختن اجتناب *agar ān rūz 'āqibat-i in bi-dīda<sup>1</sup> būdī va az khūn rikhtan ijtināb kardā būdī dar in vaqt in vāqi'a rūy na-namūdī* (Anv. Suh., Chap. X, Story 2) "if on that day thou hadst seen the conclusion of this affair, and had'st shunned to spill blood, this event would not now have occurred, and such an adventure would never have taken place"—(East. Tr.).

(e) Similar constructions in Optative Clauses (which are but a form of Conditional Clauses) occur after the optative word کاش *kāsh*, کاشکی *kāshkī* or کاشکه *kāshakī*, and چه بودی *chi būdī*, etc., "I wish that, would to Heaven!", i.e. it is followed in classical and modern written Persian by the Past Habitual, and in modern colloquial by the Imperfect and Aorist:—

کاش کان روز که در پای تو شد خار اجل دست گیتی نزدی<sup>2</sup> تیغ هلاکم بر سر

*Kāsh k'ān rūz ki dar pā-yi tu shud khār-i ajal*

*Dast-i gītī bi-zadī tīgh-i halāk-am bar sar!* (Sa'dī).

"Oh, would that, the day death's thorn pierced<sup>3</sup> thy foot

Fortune's hand had<sup>4</sup> struck me with the sword of destruction."

با رفیقان آمده میگفت چه بودی که من آن درخت را بدانستمی که کجا است *bā rafīqān āhista mī-guft, chi būdī ki man ān darakht rā bi-dānistamī ki kujā ast tā du'ā kardamī ki pidar-am bi-mīrad* (Sa'dī), "(The son said) Oh, would that I knew<sup>5</sup> where that tree is, so that I might offer up a prayer for my father to die": کاشکی دانستمی *kāshkī dānistamī* "would that I knew": کاش دیروز می آمد *kāsh dīrūz mī-āmad* (mod.) "would that he had come yesterday"; کاش فردا می آمد *kāsh fardā mī-āmad* "would that he had come to-morrow (instead of to-day)," but کاش فردا بیاید *kāsh fardā bi-yāyad* "would that it would happen that he should arrive to-morrow": کاش این جوان برادرش *kāsh in javān barādar-i shumā būd<sup>6</sup>* کاش این تمیزی که خدا بقا عطا کرده است در همه: (m.c.): کاش این جوان برادرش *kāsh in tamīz-i<sup>7</sup> ki Khudā bi-tu 'atā kardā ast dar hama kas*

<sup>1</sup> This prefix *bi-* would not be used in modern Persian.

<sup>2</sup> m.c. *بود زده* *zoda būd*.

<sup>3</sup> Note that the time is past. The meaning is 'would that I had died when thou didst die!'

<sup>4</sup> Note that the meaning is 'would that I were knowing now': *tā du'ā bi-kunam ki pidar-am bi-mīrad* would be the ordinary construction. *Murdī* (Past Habitual) could be substituted for *bi-mīrad* in the sentence above: whether the two last verbs are both put in the Past Habitual or both in the Pres. Subj., makes no difference in the meaning.

<sup>5</sup> *Kāsh būd* *کاش بود* (m.c.) "would that he were (but he is not)": *kāsh būd* *کاش بود* (m.c.) "would that he might turn out to be (as he may)."

<sup>6</sup> For *tamīz*.



*būd* (m.c.) "would that all possessed that discretion which God has given to you."

*Kāshki pārsāl īn rā guftamī ki ūrā kushtandī* (old) کاشکی پارسال این را گفتی که او را کشتندی "would that I had said this last year so that they might have killed him (by now)": if the Pres. Subj. *bi-kushand* were here substituted for the Past Cond. *kushtandī*, the time would be indefinite and might refer either to past, present, or future killing.

*Remark.*—From the above-mentioned remarks, it will be seen that both the Optative and Past Optative can in Persian be represented by the same tense.

(f) In modern Persian, however, the Optative and Past Optative can both be represented by the Aorist<sup>1</sup> or the Imperfect, and the Past Optative by the Pluperfect also, as: ( *می شد* or *شد* ) *kāsh murakhkhasī dāda bi-shavad* (or *mī-shud*<sup>2</sup>) m.c., "would that leave were granted": کاش او حکم داد می شد (or *mī-fahmīd* but not *bi-fahmad*) m.c. "would that he had understood the order": کاش پیش از دعوت تو من *kāsh ū hukm rā famīda būd* (or *mī-fahmīd* but not *bi-fahmad*) m.c. "would that you had asked me before issuing the invitation": کاش پیش از من *kāsh pīsh az da'vat az man pursīda būdī* "would that I had never been born." *kāshki mutavallid na-shuda būdam* (or *namī-shudam*) m.c., "would that I had never been born."

This Aorist construction is also admissible in classical Persian as:—

کاشکی قیمت انقاس بدانندی خالق تا رمی چنبد که مانند غنیمت شمرند

*Kāshki qīmat-i anfās bi-dānandī khalq,*

*Tā dam-i chand ki mīnand, ghanīmat shimurand.*

(*Tayyibāt-i Sa'dī*)

"Would that people knew the value of life

That these few moments they have to live, they might not waste."

تا بگویم کاشکی بزبان مرا در عوض قربان کزد بهر فتنی

"Until I say 'would that God would

Sacrifice me in place of that youth!"—(*Masnavī*).

(g) By inverting the order and substituting *ki* for *agar*, Conditional clauses may occasionally be changed into predicative clauses,<sup>3</sup> as:—

"How nice it would have been, if leave had been allowed" *چه خوب می*

<sup>1</sup> In Urdu *kāsh* is followed by any one of the three Optative tenses as *kāsh mūre* "would that he would strike him": *kāsh mūrī* "would that he had struck him": *kāsh mūrī hotū* "would that he had been striking him": *kāsh mūrī hotū* "would that he had struck him" (remote time).

<sup>2</sup> Imperfect for either past or future time. *Mī-shud* می شد may refer to Past or Future time, but *bi-shavad* به شود to Future time only. Vide (g).

<sup>3</sup> Vide § 131 Predicative Clauses.



چند مرخصی داده میشد (بود or بود *chi khūb mī-būd (or būd) ki<sup>1</sup> murakhkhasi dāda mī-shud (m.c.)*, or *chi khūb ast agar (or ki) murakhkhasi dāda bi-shavad [Fut. vide (f)]*: چه خوب بودی (بود or بود *chi khūb būdi agar (or ki) murakhkhasi dāda shudi<sup>2</sup> (Future or Past)*: است اگر بهار الان شروع شده است *chi khūb ast agar bahāralān shurū<sup>3</sup> shuda ast (better shuda bāshad)* "how nice if spring have commenced": *bi-shavad* would signify "were to commence just now."

(h) The apodosis is occasionally placed first: این باغ می نظیر می بود اگر *in bāgh bi-nagīr mī-būd agar dar ān si chīz-i digar būd [vide (c) (2)]*. این تهی دستی مرغ دست نمیداد اگر بقدر مایه خود زندگی می کردیم *in tuhi-dasti hargiz dast namī-dād agar bi-qadr-i māya-yi khud zindagi mī-kardim; [vide (c) (2)]*.

### § 128. Conditional Clauses (continued).

(a) We now come to the second class of conditions, viz. those that may be (or may have been) realized.

The tense most commonly used in the conditional clause of conditions of this nature, is the Present Subjunctive <sup>1</sup> (Aorist) introduced by *agar*; but the Indicative Mood can usually take the place of the Subjunctive Mood <sup>2</sup> if there is little or no doubt in the supposition.

Examples:—

مثلاً اگر درویش جرئت نماید حمل بر تهر کند و اگر سخاوت ورزد اسراف نام نهد و اگر در *magal<sup>3</sup> agar darvish jur'at numāyad haml bar tahavvur kunand<sup>4</sup> va agar sakhāvat varzad i-rāf nām nihand<sup>4</sup> va agar dar hilm kūshad ān rā 'ajz va bi-'izzati shumārاند<sup>4</sup> (Anvār-i Subayli, Chap. III, Story V)* "thus for example, if a poor man show boldness, they ascribe it to rashness; and if he choose to be liberal, they call it extravagance; and if he try to be mild, they account it weakness and want of spirit"—(East Trans.): *qāzi ar bā mā nishīnad bar fishānad dast rā (Sa'di)* "were the Qāzi even to join our party he would wave his arms in time

<sup>1</sup> Or *agar*. Classically *būdi* and *shūdi* would probably have been used. This sentence has the same meaning as *kūsh murakhkhasi dāda shuda būd (m.c.)*.

<sup>2</sup> *Mī-shud* could be substituted for *shūdi*; but *bi-shavad* could not be used after the previous tense *būdi*.

<sup>3</sup> If the Aorist is used in a conditional sentence it generally supposes that the condition may possibly be fulfilled, whereas if the Imperfect Indicative is used in a future condition it generally supposes a condition that will not be fulfilled: vide Remark I (c) (2) § 127 and footnote 2, p. 548.

<sup>4</sup> The 'Aorists' in the apodosis appear to be the old Present Tense.



to the dancing" <sup>1</sup>: *agar bar šūrat-i ḥāl-i tu muttallī<sup>2</sup> gardad pās-i khātir-i 'azīzān<sup>3</sup> minnat dārad<sup>4</sup>* (Sa'di)  
 "should he become informed of your condition he would gladly assist you": *agar in rā bi-jihat-i man bi-kunī khaylī mamnūn khwāham shud<sup>5</sup>* (m.c.) "if you do this for me I shall be much obliged to you": *Aristū in maḡal<sup>6</sup> rā navishta ast ki agar faqat yak abābīl dida shavad dalīl-i āmadan-i bahār nist* (m.c.) "Aristotle made the proverb that one swallow does not make a Summer": *agar kitāb rā paydā bi-kunam nazd-i shumā khwāham firistād* (m.c.) "should I find the book, I will send it to you": *agar shumā awqāt-i shabāna-rūz-i marā bi-bīnīd mutahayyir khwāhīd shud ki in shakhs chigūna bi-sar mī-barad<sup>7</sup>* (m.c.) "if you were to see the manner I pass my daily life, you would be astonished how I live": *agar az dast-am bar-āyad rishva-sitānī rā az miyān-i mardum<sup>8</sup> mauqūf khwāham kard* (m.c.) "the prevention of bribery shall be contrived if I can help it."

(b) As already stated, the Indicative Mood can take the place of the Subjunctive when there is little or no doubt, as: *agar jān-at 'azīz ast bi-naṣīhat-i man 'amal bi-kun* (m.c.) "if thy life<sup>9</sup> is dear to thee take my advice": *agar haqiqat rā az man mī-pursīd<sup>9</sup> khwāham guft ki ū aḥmaq ast* (m.c.) "if you are asking me for the truth I should say he is a fool": *agar ghaṣab-nāk nistīd<sup>10</sup> chirā bi-in taghayyur harf mī-zanīd* "if you are not angry, why speak so angrily?"

<sup>1</sup> Music and dancing are generally held to be forbidden. The writer says that the music at his parties was so delightful that even the Qāzī, the judge and administrator of the law, would fall a victim to its temptation.

<sup>2</sup> 'Azīzān عزیزان, pl. used for respect, "you and other dear ones like you."

<sup>3</sup> Dārad دارد appears to be the Aorist used for the Future: old.

<sup>4</sup> Or mī-shavam می شوم (m.c.).

<sup>5</sup> Or mī-gāl می گاه (class.).

<sup>6</sup> Direct narration. The indirect *man chigūna bi-sar mī-barām* (m.c.) would also be correct.

<sup>7</sup> If the words *az miyān-i mardum* were omitted, the sentence might be taken to mean "I will try to give up my habit of taking bribes."

<sup>8</sup> Ast as every one's life is dear to him.

<sup>9</sup> Or *hipursīd* پرسید "were you to ask."

<sup>10</sup> "And you evidently are angry."



The Present and not the Aorist tense of خواستن *khvāstān* is usual after *agar*, when a dependent verb follows, as: و اگر ملک بخواهد که مرا خدمت کند و طوق منی در گردن من افکند توقع چنان دارم — *khidmat kunad va tauq-i minnat-i dar gardan-i man askanad taraqqū' chunān dāram*—(Anvār-i Suhayli, Chap. 14, Conclusion of Book) "and if the king wishes to do me service, and to put the chain of obligation round my neck, my wish is that—" : *agar mī-khvāhīd zūd bi-ravīd bāyad chāpārī<sup>1</sup> bi-ravīd* (m.c.) "if you want to travel quickly you must travel post"; here it is quite correct, grammatically and idiomatically, to say *zūd bi-ravīd* (که) *agar bi-khvāhīd (ki)<sup>2</sup> zūd bi-ravīd*, but there is properly a slight shade of difference in meaning.

*Remark.*—In conditional sentences the past is, in m.c., often used for the present, as: *agar chīz-i dīgar khvāsta bāshīd<sup>3</sup> az dih mī-ārand* (m.c.) "should you want any thing besides these, it will be brought from the village (near)."

(c) The alternative construction mentioned in § 127 (g) can also be used in this class of unrealized conditions, as: چه خوب است که بروخصی داده بشود : *chī khūb ast<sup>4</sup> ki murakkhkhasī dāda bi-shavad* (m.c.) "how nice if leave be granted."

(d) In Classical and in Indian Persian, the Future Indicative is often used instead of the Present Subjunctive (Aorist), as: *āhan-gar rā farmūd ki agar bāz chunīn jawshan<sup>5</sup> khvāhī sākhī<sup>7</sup> sar-i tu du nīm khvāham kard* (Indian) "the king said to the smith, 'if you make again (for any one else) such a good coat of mail I'll split your head in two'" : vide also § 125 (e) (1) and (2).

Similarly in a temporal clause: هرگاه که شوقی غالب خواهد شد بخوار سعادت : *hargāh ki shawq-i ghālib khvāhad shud akhbār-i sa'adat-agar-i malik az nasīm<sup>6</sup>-s-sahar khvāham pursīd va jamāl-i bā kamāl-i Shāh dar ā'ina-yi khayāl khvāham dīd* (Anvār-i Suhayli, Chap. 8, Story) "and hereafter whenever desire prevails, I will inquire of the morning-breeze happy tidings of the king, and will behold in the mirror of imagination, the perfect beauty of his majesty—"

<sup>1</sup> Adv. from *chāpār*: generally written چاپار

<sup>2</sup> Or incorrectly *agar khvāsta bāshīd zūd bi-ravīd*.

<sup>3</sup> The *ki* is omitted colloquially.

<sup>4</sup> *Bi-khvāhīd* *bi-khvāhīd* though really correct would not in m.c. be considered quite so polite.

<sup>5</sup> Or *khvāhad būd* with *agar* instead of *ki*. *Kūsh murakkhkhasī dāda bi-shavad* (or *mī-shud*), m.c., has the same meaning.

<sup>6</sup> In mod. Pers. چنان زردی سازی *chunān zirah-i bi-sāzi*, and *rā* after *tu*.

<sup>7</sup> Also *bi-sāzi* (class. and mod.).



(East. Trans.): رسید *chūn ū bi-vaṭan-i khud khūshāhad rasīd* (Indian) "when he reaches his home (as he will do); " but in m.c. برسد *bi-rasad*.

(e) Sometimes the speaker assumes that the condition is realized and puts the verbs in the protasis and apodosis in the Preterite; or the first in the Preterite, and the second in the Future or even Present. In m.c., however, this refinement of meaning is generally neglected. The example *اگر رفتی اگر رفتی اگر رفتی* *agar rafti burdi; agar khufti murdi* (Sa'di and m.c.) has already been cited in § 125 (g): *اگر در جنگ نرسیدی باختی* *agar dar jang tarsīdī bākhtī* (m.c.) "if you fear in battle, you'll lose": *اگر زدی خوردی و* *agar zadī khūurdī va agar mahabbat kardī mahabbat khūpāhī dīd* (m.c. saying) "if you do ill, you'll receive ill; if you are kind to people, you'll receive kindness" (i.e. kindness wins kindness): *اگر پول بیاورد* *agar pūl bi-shumā dād pīsh-i man bi-yāvarīd* (m.c.) "if he gives you the money (which I think he will do), bring it to me": *اگر امر شود (or بشود) بروم* *agar hukm shud (or bi-shavad) mī-ravam* (m.c.) "if I'm ordered to go, I'll go": *اگر ایامال برای او بگذشت بعدا* *agar imsal barāy-i ū bi-khatar guzasht ba'dahā 'umr-ash tūlānī' ast* (m.c.) "if he escapes danger this year, he will<sup>1</sup> have a long life" (astronomer's prediction): *اگر غریبا را گزید اگر سختی می نماید و گاهی منجر به هلاک می شود* *agar ghurabā<sup>2</sup> rā gazīd agar-i sakht-i mī-numāyad va gāh-i munjarr bi-halāk mī-shavad* (m.c.): *اگر گاو بز هر پانصد شیر خلاص یافت ممکن نیست که بتلف و تعلق او* *agar gāv az sar-panja-yi shīr khalās yāft mumkin nīst ki bi-talattuf va tamalluq-i ū az rāh ravad* (Anv. Suh., Chap. 1, Story 26) "and hereafter if the ox should escape from the claws of the lion, it is not possible that he should be moved by his courtesies or kind speeches": *اگر فرمودید و اطاعت* *agar farmūdīd va itā'at na-kardam muqassir-am<sup>3</sup>* (m.c.) "if you order me and I disobey, then I shall be guilty": *اگر این دفعه* *yaqīn dānistam ki agar īn daf'a tūfān<sup>4</sup> āmad jahāz rā khūpāhad shikast* (m.c.) "I felt sure that if a storm came now, it would break up the ship": *اگر فریاد زدی ترا می کشم (or کشتم)* *agar faryād zadī turā mī-kusham (or kushtam)* (m.c.).

(f) A similar construction is admissible in temporal clauses, which are often identical with conditional clauses; but the Future (or Imperative)

<sup>1</sup> Or *خواهد بود* *khūpāhad būd*. *Ast* assumes that he has escaped the danger, and is therefore luckier and more polite.

<sup>2</sup> Ar. pl. of *غریب* *gharīb* "stranger" here used as a singular: vulgar. The *مَلَّة* *malla* or *گند* *gana* is said to be a sort of poisonous bug that bites strangers only, and hence is nicknamed *غریب گز* *gharīb-gaz*.

<sup>3</sup> Here the Present tense is more forcible than the Future *خواهم بود* *khūpāham būd*.

<sup>4</sup> Or *طوفانی* *tūfān-i*.



must be used in the apodosis.<sup>1</sup> Thus the example in (e) "If he gives you the money, bring it to me" can be rendered "when he gives you the money bring it to me" *vaqt-i ki* <sup>2</sup> *pūl rā bi-shumā dād pīsh-i man biyāvarid* <sup>3</sup> (m.c.): "I cannot talk Persian when (or if) there is a third person present" *vaqt-i ki* (or *agar*) *shakhṣ-i ṡālīṡ-i ḥāẓir bāshad* <sup>4</sup> *namī-tavānam Fārsī ḥarf bi-zanam* (m.c.): *vaqt-i ki man shunīdam itā'at mī-kunam* (m.c.) "when I get the order from you, I'll carry it out": *hargāh yādgar-i turā دیدم* <sup>5</sup> *turā yād khīpāham kard*.

(g) A conditional clause may be converted into a relative clause, *vide* § 130 (d).

*Remark.*—Possibly the fact that temporal clauses have often the signification of conditional clauses, is the reason that *hargāh* (class.) "whenever" is in m.c. restricted to the meaning "if."

### § 129. Concessional Clauses.

(a) The Concessional Clause is a form of the conditional illustrated in § 127 and § 128. The difference is that the protasis, instead of being introduced by "if" *agar*, etc., is introduced by *agarchi* "although" or one of its synonyms *agarchand* <sup>6</sup> (class. and obs.) *harchand* or *harchand ki* (mod.), *harchi* (however much), *gū* or *gū-ki*, *va-law* <sup>7</sup> (m.c.); *bā vujūd-i ki*, *bā ānki*, *bā īnki*, *ma'hāẓā*, *bā vaṡf-i īn* or *bā vaṡf-i ki* "notwithstanding"; *va ḥālānki* "whereas, albeit," and *gīram* (or *gī'im*) <sup>8</sup> "admitted, granted."

(b) The Apodosis or principal clause can be introduced by the Correlative Conjunctions *bāz*, *ammā*, *likan* and *valī*.<sup>9</sup> These correlatives can be omitted.

*Nīz* is sometimes incorrectly used for *bāz* after *bā vujūd-i ki*, but this is modern and vulgar.

<sup>1</sup> If the Future is not used in the apodosis, the whole sentence will refer to past time, as: *chūn faryād zadī turā zadam* (m.c.) "since (or when) you screamed, I beat you."

<sup>2</sup> *Chūn* in writing.

<sup>3</sup> Or *vaqt i ki pūl rā bi-shumā bi-dīhad nard-i man bi-yāvarid* (m.c.).

<sup>4</sup> *Shud* would be incorrect.

<sup>5</sup> Or *hargāh دیدم* *khīpāham dīd* (class.); *dīdam* or *bi-bīnam* (class. and m.c.).

<sup>6</sup> *agarchand* occurs frequently in the *Shūh Nāma*.

<sup>7</sup> *Ar.* "and if."

<sup>8</sup> Also in m.c. *gīrftam*.

<sup>9</sup> Also by *tā ham* in India, and Afghanistan; apparently a translation of *tau bhī*.



*Remark.*—It is not necessary for the apodosis to be introduced by one of these correlatives:—موش با وجود آنکه با مردم هم خانه است بواسطه اید او *mūsh bā-vujūd-i ānki bā mardum ham-khāna ast*<sup>1</sup> *bi-vāsita-yi ā u āzār-i ki az ū mī-rasad*—(Anv. Suh., Chap. I, St. 6) “though<sup>2</sup> a rat be a partner in the same abode with men, yet by reason of the annoyance and injury which result from it—.”

(c) The English phrase “no matter how—” or “however—”, is rendered by هر قدر *har qadr*, هر حالت *har hālat*, etc. with the Aorist, followed or not by اگرچه *agarchi*:—

“No matter in what circumstances a man is placed, he will derive benefit from knowledge” انسان در هر حالت باشد از علم فائده حاصل خواهد کرد *insān<sup>3</sup> dar har hālat bāshād az ‘ilm fā‘ida hāsil khwāhad kard* (or *mī-tavānad kard*): “no matter how many cases are on the file, it is impossible that they should not be decided on the appointed date” هر قدر مقدمات *har qadr muqaddamāt dar<sup>4</sup> pīsh bāshād mumkin nīst ki dar tārikh-i muqarrara fayṣal na-yābad<sup>5</sup>*: “though it may be four *farsakh* distant, an object will be visible to you by means of the telescope, as though it were close at hand” بتوسط دوربین هر چیز چنان نظر خواهد آمد *bi-tavassut-i dūr-bīn<sup>6</sup> har chiz chunān bi-nazar khwāhad āmad ki gūyā dar pahlū-yi shumā ast agarchi bi-fāṣila-yi chahār farsakh ham dūr bāshād*: “where a man’s condition remains the same for years, no matter how good and pleasant that condition may be, he cannot help becoming tired of it at last” چنانکه سالهای سال یک حالت بماند ولو آن حالت هرچه خوب و پسندیده باشد انسان خواهی نخواهی از آن ملول میشود *jā-i ki sāl-hā-yi sāl yak hālat bi-mānad va-law<sup>7</sup> ān hālat harchi khūb va pasandida bāshād insān khwāhī na-khwāhī az ān malūl mī-shavad*, or better اگر یک حالت سالهای سال با انسان بماند هر چند حالت خوبی باشد باز لابد از آن ملول میشود *agar yak hālat sāl-hā-yi sāl bā insān bi-mānad har chand hālat-i khūb-i bāshād bāz lā-bud az ān malūl mī-shavad*: “however easy a thing is, it always seems difficult to a beginner” کاری هر قدر آسان باشد باز بنظر مبتدی مشکل *kār-i har qadr āsān bāshād bāz bi-nazar-i muhtadī mushkil mī-āyad*: “I shall not sell it now, no matter how much you offer” حالا نمی فروشم هر قدر *hālā namī-farūsham har qadr bi-dihī*.

<sup>1</sup> *ast* because the rat does dwell with man. *bāshād* could be wrong.

<sup>2</sup> Note collocation in Persian. The subject for emphasis precedes the Concessional Conjunction.

<sup>3</sup> Note the collocation.

<sup>4</sup> *Dar pīsh* در پیش does not mean “under trial.”

<sup>5</sup> Or *fayṣal na-shavad* فیصل نشود.

<sup>6</sup> In m.e. *bā dūr-bīn* با دوربین.

<sup>7</sup> Or *agarchi* اگرچه.



(b) The following are further examples of concessional clauses:—

“Though monkeys may not have the gift of speech, yet they must have some means of communicating their thoughts<sup>1</sup> to each other”  
*agarchi dar maymūnhā quvva-yi takallum nīst līkin bāyad zabūn-i hāl-i<sup>1</sup> dar miyān-i khud dāshta bāshand*: “you have no affection for me left, albeit I am so devoted to you”  
*turā bā man hīch mahabbat bāqī nemande ast va hāl ānke man fidā-yat mī-shavam*: “though the debtor kept excusing himself on the ground that the bond was forged, yet when pressed he could not deny his own signature”  
*shakhs-e mufīd*  
 هرچند بتکرار عذر می آورد که این نمک جعلی است ولی آخرنا چار شده نتوانست امضایش را  
*shakhs-i maghrūz<sup>2</sup> har chand bi-takrār<sup>3</sup> ‘uzr mī-āvard ki in tamassuk ja’lī-st valī ākhīr nā-chār shuda na-tavānist imzā-yash, rā inkār bi-kunad*:  
 “though you do not know me, I know you well”  
*agarchi<sup>4</sup> tu marā namī-shinās-i līkin<sup>5</sup> man turā khūb mī-shināsam*: “notwithstanding that you have disguised yourself in a man’s clothes, I know from your voice that you are a woman”  
*bā vujūd-i ki khud rā dar libās-i mardāna<sup>6</sup> ārāsta-i ammā az sadā-yat ma’lūm mī-shavad ki zan-i*:  
 “granted that men’s natures are different, yet this is no reason why there should not be concord in a family”  
*gīram ki tabāyī-i insān mukhtaliḡ ast līkin<sup>7</sup> in chī sabab ast ki dar khāndān-i muvāfaqat na-bāshad?* “though the story is long, it is interesting”  
*agarchi ān hikāyat tavīl ast ma’hāzā<sup>8</sup> (or bāz or valī, or vulgarly nīz) dīl-chasp<sup>9</sup> ast*: “you are addicted to drinking, albeit the practice is contrary to Islam”  
*barāy-i sharāb khupurdan mī-mīrīd va hāl ān ki ān amr khilāf-i sharī‘at ast*.

### § 130. Relative Clauses.

(a) (1) Another form of subordinate clause is the Relative Clause.

Relative clauses are introduced by the pronouns “who, which, what, that, whoever, whatever,” etc., and by the pronominal adjectives of quality and quantity.

<sup>1</sup> *zabūn-i hāl* is opposed to *zabūn-i qūl*. It is difficult to translate the former. It is the mute language expressed by one’s appearance and condition.

<sup>2</sup> Or *shakhs-i madyūn*.

<sup>3</sup> In m.e. *tikrār*.

<sup>4</sup> Or *harchand*, or *harchand ki*.

<sup>5</sup> Or *ammā* or *bāz*.

<sup>6</sup> Or instead of the adjective *mardāna*, the plural noun *mardān*.

<sup>7</sup> Or *shīrin*; but *mufīd* (m.e.) of books only, not stories.



A compound relative sentence can generally be stated in more than one way.

Something regarding the collocation of relative clauses has already been said in the Syntax of Pronouns § 120 (q) (6).

(2) The position of the relative clause in Persian often nearly corresponds to its position in English. Sometimes, the subject of the principal clause is introduced first for the sake of clearness, closely followed by its relative clause; the principal subject is then left to stand alone without a verb, while a secondary subject to a final finite verb is introduced to close the sentence. Kempson<sup>1</sup> points out that this construction is analogous to the old English "Mr. Pepy's, his diary."<sup>2</sup> *Vide* also §138 Order of Words (n) (18) to (21).

(3) In modern frequently, and in classical Persian less seldom, two verbs (that of the subordinate and that of the principal clause) frequently come together at the end of a sentence; this construction is not considered bad, even by good writers.<sup>3</sup> اگر مرا این گردانی و ناکیدی که موجب اطمینان گردد "if thou wilt set my mind at ease, and give me a solemn promise sufficient to tranquillize my heart—." (*Anvār. Suh.*, East Trans., Chap. VII, St. 1) : *chūn hama rā rukhsat kard shakhṣ-i ki duzdida būd, tarsid* (class.) "when he had dismissed them all, the person who had committed the theft, began to feel afraid." *Vide* also (b).

(4) The antecedent to *ke* may be a demonstrative pronoun, an indefinite pronoun, a common noun,<sup>4</sup> a proper noun, or a personal pronoun. If the antecedent is a proper noun or a personal pronoun, it is by Indian grammarians termed موصوف *mawṣūf* 'that which is qualified,' or مفسر *mufassar* 'that which is commented on'; or simply بیان *bayān* 'the explanation.' In this case the connective *ke* is termed کاف بیان *kāf-i bayān*, and the relative clause مفسر *mufassir* "commenting on" or مبین *mubayyin* "explaining (the antecedent)," or صفت *ṣifat* "the qualification."

In other cases, the antecedent is called موصول *mawṣūl*; the connective, کاف موصول *kāf-i mawṣūl* or کاف صله *kāf-i ṣila*; and the relative clause itself صله *ṣila*. A sentence containing a relative clause referring to such an antecedent is termed جملة موصولیه *jumla mawṣūliyya*.

The pronoun of the relative clause is called راجع *rāji* or عائده *ā'id* 'that which refers to (the antecedent).'

<sup>1</sup> "Syntax and Idioms of Hindustani."

<sup>2</sup> Compare also "Christ his sake" and in modern Persian محمد کتابش گم شد *Muḥammad kitāb-ash gum shud* "Muhammad, his book was lost."

<sup>3</sup> In mod. Per. write *dūd* for *kard* and *shakhṣ-i duzd*.

<sup>4</sup> Such a common noun may of restrictive relative clauses be preceded by a demonstrative pronoun or else followed by the demonstrative *ی*.



A general term for antecedent is *muqaddam* "placed before." *Har kujā* and *jā-i ki*, جائیکه and هر کجا, are included in the term *ism-i mauṣūl*.

(5) Examples:—

"How miserably passes the time of women that do not know how to read and write" *chi qadr sakht mi-guzarad awoqāt-i zanān-i ki savād na-dārand*; <sup>1</sup> or چقدر برای زنانیکه خواندن و نوشتن نمی‌دانند *chi qadr barāy-i zanān-i ki khwāndan va navishtan namī-dānand sakht mi-guzarad*; or زنهاییکه خواندن نمی‌دانند چقدر سخت می‌گذراند *zanhā-i ki khwāndan namī-dānand chi qadr sakht mi-guzārānd*. "It is very unkind to forget the past claims of aged servants that can no longer work" *khaylī bi-vaṣṭ-i-st huquq-i naukarān-i sāl-khwurda rā jarāmūsh kardan ki az kār uftāda and*; or نوکران سال خورده که از کار افتاده‌اند حقوق نوکران سالخورده را فراموش کردن که از کار افتاده‌اند *naukarān-i sāl-khwurda i<sup>2</sup> ki az kār uftāda-and huquq-i ishān rā jarāmūsh kardan khaylī bi-vaṣṭ-i-st*. "Let that one of you precede who is qualified to take precedence" *az miyān-i shumā-hā har shakhs-i ki liyāqat-i pīsh raftan dāshta bāshad pīsh bi-ravad*. <sup>3</sup> "Instantly report to me any unusual proceeding on his part that you may observe" *har amr-i ki khilāf-i ma'mūl az ū bi-binid faqr<sup>4</sup> marā az ān muṭṭali<sup>5</sup> gardānīd*. "What anyone is in want of, shall be given him" *bi-har kas harchi hājat-ash bāshad dāda khwāhad shud*. "Whatever people thought they thought wrong" *mardum<sup>6</sup> harchi khayāl karda bāshand ghalat khayāl karda-and* (m.c.). "What kind of a man is he who eats no flesh?" *ān chi jūr insān-i-st ki gūsh-t namī-khurad<sup>7</sup>* (نمی‌خورد); *namī-khurad* = does not eat; certain); the Present Tense here indicates a reference to some one that does not eat meat; the Aorist would indicate a doubt, as: *ān chi jūr insān-i-st ki gūsh-t namī-khurad* "what sort of man is he (may he be) that eats no meat," (i.e. "is there such a man?"). "Are your mother and sisters in the same house as yourself?"

<sup>1</sup> In this sentence, the position of the relative clause corresponds to its position in the English sentence.

<sup>2</sup> Note the demonstrative *ی* (preceding *ک*) affixed to the qualifying adjective. Also note that *naukarān* the logical subject has no verb, vide (a)(2).

<sup>3</sup> Note the two verbs together at the end, vide (a) (3).

<sup>4</sup> Note the collocation, subject first and then the relative *هرچه* *harchi*. Also the two verbs could either be both in the Preterite, or both in the Perfect, with but slight change in signification.

<sup>5</sup> Collocation close to the English: or *ān chi jūr insān-i bāshad ki gūsh-t na-khurad*.



پیشہ روزنی کہ نسل بعد نسل بمن *mādar<sup>1</sup> u khwāhirhā-yat dar hamīn khāna-i ki tu hastī hastand<sup>2</sup>?* "I practise the profession of marauding, which has come down to me from my father" *pīsha-yi rāhzanī ki nasl<sup>3</sup> ba'd<sup>4</sup> nasl<sup>5</sup> bi-man rasīda ast dar ān bāqī-am* (m.c.). "What you tell me of the weight of air, is inconceivable" *vazn-i havā bi-mīzān-i ki shumā mī-farmāyīd khilā-i qiyās ast.* "The women of poor folk, amongst whom *parda* is not maintained, work in the fields like men" *mardum-i faqīr ki dar ānhā qānūn-i rū giriftan nīst zan u khwāhirhā-yi shān miḡl-i mardān dar kishtzār kār mi-kunand.*<sup>3</sup> "The wages which are due to any one will be given" *ānchi mavājib-i har kas ast dāda khwāhad shud.* "The price you named was absurd" *ān qīmat-i ki tu guftī bi-hūda ast.* "The girl was some six years old—in short just the age of our Fātima" *ān dukhtar qarīb-i shash sāl dāsht khulāṣa<sup>4</sup> bi-'ainih ham-sinn-i Fātima-yi mā.*

(b) In (a) (3) it was stated that the subordinate and principal verbs sometimes come together at the end of the sentence. In a long sentence, however, with more than one relative or subordinate clause, as many as three verbs are found at the end of a sentence, even in good modern authors.<sup>5</sup> The following example, far simpler than many, will suffice:—

"In order to get rid, for a while, of the importunities and jealousy of his first wife, and also to acquire the good opinion of his father-in-law (who, although noted for clipping money, and passing it for lawful, affected to be a saint), he undertook a pilgrimage to the tomb of Husain at Kerbelah" — *Hājī Bābā of Isfahan* *پس بدان خیال که اقبال چند سبحانی از درد سرزن اول فارغ شود*

<sup>1</sup> Note that *mādar* here remains singular in signification, though according to the general rule the plural termination added to the last of two nouns makes the first noun plural as well.

<sup>2</sup> Two verbs at the end of a sentence, *vide* (a) (3). Note that the repetition of the locative case *dar ān* is avoided after *ki*. In Urdu it would be inserted.

<sup>3</sup> Note the collocation — 'Mr. Popy's, his diary'; no verb to *mardum-i faqīr*. Note that in *zān u khwāhirhā*, the plural termination is added to the second noun only, though both are plural; *zanhā* would also be correct. In India *riwāq-i parda* would be used, instead of *qānūn-i rū giriftan*.

It would also be correct to turn this: *zan u khwāhirhā-yi mardum-i faqīr ki dar ānhā qānūn-i rū giriftan nīst, miḡl-i mardān dar kishtzār kār mi-kunand.*

<sup>4</sup> An Indian would probably here say *bas* instead of *khulāṣa*.

<sup>5</sup> The 'suspense' is of course excessive. The sentence that follows has puzzled even Persians at the first reading.



و در نزد پدر زن نازد که با اینکه در بریدن کفا و درهم و دینار و روایی نقد نا سرع بجای سره مضایقه نمی کرد در سنن شریع و آداب دین دعوی پایداری داشت - تقدسی بفروشد عازم کرد pas, bi-dān khayāl ki aqall<sup>1</sup> chand sabāḥ-i az dard-i sar-i zan-i avval jāriḡh shavad, va dar nazd-i pidar-zan-i tāza-i<sup>2</sup> ki bā inki dar burīdan-i kinār-i dirham u dīnār va ravāḥi-yi naqd-i nā-sara bi-jā-yi sara muṣāyāqa namī-kard, dar sunan-i shar' va ādāb-i dīn da'vā-i pāyadārī dāsh-t, taqaddus-i bi-farūshad, 'āzim-i Karbalā shud.

In the above quoted example the principal verb عازم کرد شد 'āzim-i Karbalā shud might be inserted between پس pas and بدان خیال bi-dān khayāl; the subordinate verb taqaddus-i bi-farūshad تقدسی بفروشد might then be construed with dar nazd-i pidar-zan-i tāza-i نازد پدر زن, while the first relative ki following these words would have for its verb پایداری داشت pāyadārī dāsh-t and the concessional clause مضایقه نمیکرد... با اینکه bā inki... muṣāyāqa namī-kard might be inserted between the first relative and its verb.

(c) A statement can sometimes be more simply translated into a simple sentence, the relative clause being omitted, thus: "He suffered a retribution which was in accordance with his deserts," can be more simply expressed by: بمکافات اعمال خود رسید a'māl-i khud rasīd,<sup>3</sup> than by جوریکه مناسب بود بمکافات اعمال خود رسید lawr-i ki munāsib būd bi-mukāfāt-i a'māl-i khud rasīd.

(d) A relative clause may often be converted into a conditional clause; thus, shakhs-i ki in jūr khayālāt dārad kāfir ast "a person who holds these opinions is an infidel," may be rendered agar shakhs-i in jūr—"if a person holds—."

In long sentences this conditional equivalent is sometimes useful.

### § 131. Predicative (Subordinate) Clauses.

(a) Predicative Clauses are those which form part of the predicate and without which it would not be complete. These clauses are generally linked to the principal verb by the connective ki که.

In classical Persian, the statement, or question, or order, etc., that completes the predicate, is generally in the form of direct narration.<sup>4</sup>

(b) In modern Persian the indirect narration is frequently used where the direct narration would be used in the classical language. The use of the indirect narration appears to be increasing in modern Persian.

<sup>1</sup> Note demonstrative ی (before که) affixed to the qualifying adjective.

<sup>2</sup> Or پاداش عمل خود را دید pādāsh-i 'amal-i khud rā dīd.

<sup>3</sup> Oriental languages prefer the direct narration. In Hindustani, which is more dramatic than Persian, the direct narration is used much more than it is in classical Persian even.



"He is not the man he says he is" can in modern Persian be either in direct or indirect narration, as:—

(1) او که میگوید من فلان شخصم نیست *ū ki mi-gūyad man fulān shakhs-am nīst*, or (2) او که میگوید فلان شخص است نیست *ū ki mi-gūyad falān shakhs ast, nīst*.

In modern Persian اینجا باش *bi-ū gufti tā bar-gashtan-it man injā bāsh?* would at once be taken to mean "did you tell him to wait till my return?" but if باشد *bāshad* were used instead of *bāsh*, the meaning would be "—your return."

Even in classical Persian the indirect narration is preferred in cases like the following:—

گریه همایه را دل بوناله و زاری او بسوخت و مقّرّر کرد که این نوبت بی او بر سر دعوت *gurba-yi hamsūya rā dil bar nāla u zārī-yi ū bi-sūkht va muqarrar kard ki in naubat bi ū bar sar-i da'vat hāẓir na-shavad*<sup>1</sup> (Anv. Sub., Chap. I, Intro., St. 3). "the heart of the neighbour-cat melted at his lamentations, and he resolved that he would not attend the feast without him."

*Remark.*—In English, the indirect narration is preferred<sup>2</sup>; or the addition of a clause is avoided either by using the infinitive as "tell him to go home," or by using a participle as, "I thought of going to Yezd."

Native grammarians term the reported speech, whether in the 1st or in the 3rd person, مقولہ *maqūla*; even in the sentence *bi-gū asp biyārad* "tell him to bring a horse" the second clause is a مقولہ *maqūla*.

(c) After verbs of commanding and forbidding<sup>3</sup> etc., the indirect narration is preferred, though the direct, as well as the indirect, narrations are employed, both in the classical and in the modern language:—

پادشاه جلاله را فرمود که روبروی من او را بکش *pādishāh jallād rā farmūd ki rū bi-rū-yi man ūrā bi-kush* (class., direct) "the king ordered the executioner to put him to death in his presence"<sup>4</sup>; *bi-farmūd tā musāra'at kunand*—(Sa'dī) (indirect) "he (the king) ordered them to wrestle"; *va ham nīk sifārish namūd ki dar vaqt-i bīrūn raftan az dar-i khāna rūy bi-vāpas bīrūn raw tā*—(Trans. *Hāfi Bābā*) (direct) "she (my mother) further directed me to leave the house with my face towards the door, by way of propitiating a happy return from a journey undertaken under such inauspicious circum-

<sup>1</sup> The direct narration would also be right, in which case تو *tu* would be substituted for او *ū*, and نشوم *na-shavam* for نشود *na-shavad*.

<sup>2</sup> The employment of the dramatic instead of the narrative style will frequently, of necessity, alter the tenses as well as the persons.

<sup>3</sup> For negative after verb of prohibition, vide § 122 (i).

<sup>4</sup> If بکشد *bi-kushad* were used instead of بکش *bi-kush*, the meaning would be "the king ordered him to be beheaded in my (the speaker's) presence."



stances<sup>1</sup> : *bi-mihtar bi-gū asp hāzīr kunad*<sup>1</sup> (m.c., indirect) "tell the groom to bring the horse."

(d) The following examples illustrate the *Direct Narration* :—

(1) سیاهی گیسوان بر نات گفت من علوم و با قافلہ حجاز شهر در آمد که از حج می (1) *sayyāh-i gīsuvān bar tāft ki 'Man 'Alavī-am,' va bā qāfila-yi Hijāz<sup>2</sup> bi-shahr dar āmad ki 'Az Hajj mī-āyam,' va qasīda-i pīsh-i malik burd ki, 'Man gufta-am'*—(Sa'di) "a traveller twisted his ringlets (saying) 'I am a descendant of 'Ali'; and entered the city with the caravan of Hijāz (saying), 'I am on the return journey from the Pilgrimage'; and carried a *qasīda* to the king (saying) that 'I composed it.' "

(2) "He sent word that he would come to-morrow" او پیغام داد که فردا *ū payghām dād ki fardā khvāham āmad*<sup>3</sup>; 'vide' (e) (1). *Khvāhad āmad* خواهد آمد, indirect, would also be right, but might refer to some third person.

*Remark.*—The direct narration often occurs in subordinate clauses expressing purpose or resolution. *Vide* also (c).

(3) "I am glad that you have come" خوشحالم که شما آمده اید *khush-hāl-am ki shumā āmada id* (or *āmadīd*). (or آمده اید)

(4) "I regret that I came" من میخورم که چرا آمدم *afsūs mī-khūram ki chirā āmadam* (or *āmada am*)?<sup>4</sup>

(5) "I fear that he will come to day" من میترسم که بجاء او امروز بیاید *man mī-tarsam ki mabādā<sup>5</sup> ū imrūz bi-yāyad*. (For example of a negatively final clause *vide* also §133 (b) (2).

(6) "He asked me who I was" از من پرسید که تو کیستی *az man pursīd ki tu kīst-i* (also = "who are you?"); or پرسید که کیستم—*pursīd ki kīstam* (or coll. *ki am*)?

(7) "Ask if any one is there" کسی آنجا هست *bi-purs ki<sup>6</sup> kas-i ānjā hast?*

(8) "Tell him to go home" برو که بخانه برو *bi-ū bi-gū ki bi-khāna bi-raw<sup>7</sup>*, or better *bi-ravad*. *Vide* (e) (2).

<sup>1</sup> Or less common حاضر کن *hāzīr kun*.

<sup>2</sup> *Hijāz* حجاز the province of which *Makkah* is the capital.

<sup>3</sup> Or می *mī-āyam*.

<sup>4</sup> This could also be expressed by (or) *pashimān am* (or *pashimān am*). *man az āmadan-i khud afsūs mī-khūram* (or *pashimān am*).

<sup>5</sup> Or omit *mabādā*; *vide* §133 (a).

<sup>6</sup> *Āyū* آيا (but not *āgar*) could be substituted for *ki*.

<sup>7</sup> The indirect narration would nearly always be used in such a sentence, though the direct narration is correct.



(9) "My custom is to read the<sup>1</sup> paper daily." *روز نامہ بخوانم* *ādāt-i man ān ast ki har rūz rūz-nāma<sup>2</sup> bi-khūnām.*

(10) "I thought of going to Tehran to-morrow" *خیالم آمد کہ فردا بروم* *khayāl-am āmad ki fardā bi-ravam bi-Tahrān*; or *خیال من گفت کہ برو بطهران* *khayāl bi-man guft ki bi-raw bi-Tahrān.*

(11) "I saw a gorilla advancing from the opposite direction" *من دیدم* *man دیدم کہ یک نژاسی طرف من می آید* *man دیدam ki yak nazās-i taraf-i man mī-āyad.<sup>3</sup>*

(12) "Husain tells you to speak in his language" *حسین میگوید کہ بزبان ما* *Husayn mī-gūyad ki bi-zabān-i mā harf bi-zan*; or *بزبان او حرف بزنی* *bi-zabān-i ū harf bi-zanī.*

*Remark.*—A person soliloquizing may, in *direct* narration, address himself in the 1st or 2nd pers. according to the attitude he assumes towards himself (*vide* 4 & 10). Further examples: *باین فکر افتادم کہ چه خواہی کرد* *bi-īn fikr uftādam ki chi khūpāhī kard* lit. "I fell into this thought (that) "what wilt thou (i.e. I) do?""; or *باین فکر افتادم کہ چکنم* *bi-īn fikr uftādam ki chi kunam*! (*direct*). "He wondered what he would do" *باین خیال افتاد کہ چکنم* *bi-īn khīyāl uftād ki chi kunam*, or *چه خواہی کرد* *chi khūpāhī kard*? (*direct*). These two sentences might have different interpretations, if treated as *indirect* narration.

(e) The following are modern colloquial examples of the *Indirect* Narration:—

(1) "He sent word that he would come to-morrow" *پیغام داد کہ فردا بیاید* *payghām dād ki fardā bi-yāyad* [or *می آیم* *mī-āyam*]; *vide* (d) (2).

(2) "Tell him to go home" *بگو کہ بخانہ برود* *bi-ū bi-gū ki bi-khāna bi-ravad*. The *direct* narration though correct would not be used in m.c. in such a sentence, *vide* (d) (8).

(3) "He said that he was expecting you" *جنابعالی را بد کرده گفت کہ منتظر* *janāb-i 'ālī rā yād kardā guft ki muntazir-i shumā 'st*; [or "—*منتظر ایشان ہستم* *muntazir-i īshān hastam*"].

<sup>1</sup> The *indirect* narration would nearly always be used in such a sentence, though the *direct* narration is also correct.

<sup>2</sup> If a *rū* were inserted after *روز نامہ* *rūz-nāma*, it would mean the particular newspaper taken in daily. *Mī-khūnām* *میخوانم* could be used, but with a slightly increased force.

<sup>3</sup> *Mī-āmad* *می آمد* might be substituted. This sentence in India would be dramatically rendered by, *آید* *چی می بینم کہ نژاسی طرف من می آید* *chi mī-binam ki nazās-i i-taraf-i man mī-āyad* "what do I see, but that a gorilla is advancing towards me."



(4) "Ask the 'farrāsh' if<sup>1</sup> his master is awake yet *از فراش به پرس که az farrāsh bi-purs ki āghāyash bi-dār ast?*"

(5) "Ask the witness if he speaks<sup>1</sup> English" *از شاهد به پرس که انگریزی az shāhid bi-purs ki angrīzi harf mī-zanad.*<sup>2</sup>

(6) "The four agreed among themselves to hunt in company" *باهم عهد کردند که بیایند و هر چهار تن با اتفاق یکدیگر شکار کنند bāham 'ahd kardand ki biyāyand va har chahār tan bi-ittifāq-i yak dīgar shikār kunand.*<sup>4</sup>

(7) "He ordered me not to leave this place" *فرمود که از اینجا بیرون نروم farmūd ki az in jā bīrūn na-ravam*<sup>5</sup> (class.).

(8) "I came to ask Haydar whether you would go out riding to-day" *من آمده بودم از حیدر به پرسم شما امروز سوار می شوید man āmada būdam az Haydar bi-pursam shumā*<sup>6</sup> *imrūz savār mī-shavād.*—(Vazīr-i Lankarān).

(9) "That very moment he will go and tell the Khān that you have cast eyes on his intended" *همان ساعت میروید به خان خبر می کنید که تو بدام زد او چشم hamān s'at mī-ravad bi-Khān khabar mī-kunad ki tu bi-nāmzad-i ū chashm dūkhīdā-i.*<sup>7</sup>

(10) "I have told Nisā Khanam to sit in the hall, and should the Vazīr appear, to come and tell us at once" *به نساخانم گفته ام تو ای دالان بنشیند اگر bi-Nisā Khānum gufta-am tū-yi dālān bi-nishīnad; agar vazīr paydā shud,*<sup>8</sup> *bi-yāyad, zūd*<sup>9</sup> *mā rā khabar kunad.*

(f) From the above remarks it will be seen that the same sentence can frequently be rendered either by the direct or the indirect narration; in other words the same sentence may have two different significations. Though the following examples illustrate this ambiguity, it will be found in practice that it is apparent rather than real.

The context, and in speaking the intonation or stress, effectually prevent misunderstanding.

<sup>1</sup> *ki*, or *āyā*, or *ki āyā*; but not *agar*.

<sup>2</sup> Or direct narration, *آغای شما بیدار است āghā-yi shumā bīdār ast?*

<sup>3</sup> Or direct narration, *می زنی mī-zanī.*

<sup>4</sup> This could also be expressed in direct narration by *باهم عهد کردند که ما هر چهار تن می آئیم و با اتفاق یکدیگر شکار می کنیم bā ham 'ahd kardand ki mā har chahār tan mī-ayīm va bi-ittifāq-i yak dīgar shikār mī-kunīm*; or *باهم عهد کردند که بیایند ما هر چهار نفر bāham 'ahd kardand ki bi-yāyīd mā har chahār nafar bi-ittifāq-i yak dīgar shikār mī-kunīm.*

<sup>5</sup> Or direct *مرو mā-raw*; 'vide' (c).

<sup>6</sup> Note that this is indirect narration. The direct narration *شما امروز سوار می شوید ki vazīr imrūz savār mī-shavand* could be used but would not be so good.

<sup>7</sup> It would also be correct to say, *که تیمور بدام زد شما چشم دوخته است ki Taymūr bi-nāmzad-i shumā chashm dūkhīdā ast* (direct).

<sup>8</sup> *Paydā shud* *پیدا شد* more dramatic than *paydā bi-shavad.*

<sup>9</sup> From its position *zūd* might refer to either the verb preceding it or following it.



Examples:—

(1) "He says *my* father is dead" *ū mī-gūyad pidar-am murda ast* (indirect: if direct = he says *his* father is dead.) *Vide* (2) (ii) below.

(2) "He says his father is dead" (i) *ū mī-gūyad pidar-ash murda<sup>1</sup> ast* (indirect): (ii) *ū mī-gūyad pidar-i man murda ast* (direct).

(3) "He says your father is dead," *ū mī-gūyad ki pidar-i shumā murda ast* (indirect).

The indirect narration would ordinarily be used as in the above mentioned examples.

The Persian of No. (3) would never be interpreted by the direct narration. Were it to be so interpreted, it would signify in English, "He says *my* father is dead" (lit. He says thus 'your father is dead'). The direct narration for No. 3 would be, *ū mī-gūyad pidar-i Zayd murda ast*.

(4) "He asked me who I was" *ū az man pursīd ki kīstam* (indirect).

"He asked me who he (the speaker) was", i.e. "he said to me 'who am I?'" *ū az man pursīd ki kīstam* (direct); *vide* also (d) (6).

*Remark I.*—More than one grammarian has stated that the oblique narration does not exist in Persian. It is however often used.

A Persian servant delivering a message from his master usually says: *āghā salām mī-rasānand va mī-gūyand mumkin ast imrūz bi-khīdmat-i shumā bi-rasand?* (m.c.). In Kerman, the writer has never heard the direct narration used in such a message.

*Remark II.*—Possibly the two constructions account for the difference in tense in certain subordinate clauses, thus: *va'da mī-kunam ki<sup>2</sup> bi-yāyam* may be indirect narration "I promise to come," while *va'da mī-kunam ki khwāham āmad* may be direct narration "I promise this that 'I will certainly come'"; *bi-khayāl na-rasīd ki ū biyāyad<sup>2</sup>* "I did not think he would come" (indirect), but *bi-khayāl-am na-rasīd ki ū khwāhad āmad* (direct): *bi-khayāl-at mī-rasīd man imrūz bi-dīdan-i tu na-yōyam?* (indirect); (or) *bi-khayāl-at namī-āyam (or khawham āmad?)* (direct).

<sup>1</sup> This might also refer to some third person.

<sup>2</sup> The construction with the Present Subjunctive (the Aorist) is preferable in modern Persian. When the Future Indicative is used instead of the Present Subjunctive it is more forcible than the latter.



(g) The following examples illustrate other Predicative Clauses:—

(1) "I am fortunate in your arrival" این از سعادت من است که شما آمدید *in az sa'adat-i man ast ki<sup>1</sup> shumā āmadid.*

(2) "It is impossible he escaped by this road" ممکن نیست که او ازین راه فرار کرده باشد *mumkin nīst ki ū az in rāh firār kardā bāshad.<sup>2</sup>*

(3) "How did you know without counting that they were sixty?" (or مستند) نا-شمرده چه طور دانستید که ایشان شصت نفر بودند *na-shimurda chi tawr dānistid ki īshān shast nafar būdand (or hastand, according to idea).*

(4) "What did I see on reaching there but that the straw was on fire?" آنجا رسیدم چه می دیدم که کاه آتش گرفته است *anjā rasīda chi mī-bīnam ki kāh ātash girifta ast? (Afghan):* (as this construction is uncommon in modern Persian and not always intelligible, it is better to say آنجا رسیدم چه دیدم که کاه آتش گرفته *anjā rasīda chi دیدam ki kāh ātash girifta (m.c.).*

(5) "He put a mirror into his hand and said 'now look at yourself and me, and see if there is any difference at all between us'" بدست او آینه داده گفت *bi-dast-i ū āina dāda guft hālā sūrat-i khud-at rā bi-bīn va taraf-i man nigāh kun<sup>3</sup> va bi-bīn āyā farq-i miyān-i mā hast?*

(6) "An idea came into my head to go to Yezd" بخیالم رسید که به یزد بروم *bi-khayāl-am rasīd ki bi-Yazd bi-ravam.*

(7) "I do not know what answer to give to the manager's letter" من نمی دانم چه جواب بفرستم *hayrān-am ki kāghaz-i nāzir rā chi javāb i-navīsam.<sup>4</sup>*

(8) "I saw it stated in a newspaper that there would be an eclipse of the sun on the 3rd of this month" در روزنامه نوشته دیدم که در تاریخ سیم این ماه *dar rūznāma-i navishta<sup>5</sup> دیدam ki dar tārikh-i siyyum-i in māh āstāb khwāhad girift (or kusūf<sup>6</sup> vāqi<sup>6</sup> khwāhad shud).*

(9) "It is to be regretted that I gave him permission" جای تاسف است *jā-yi-afsūs ast ki chirā bi-ū ijāzat dādam (direct nar.)*

(10) "People began to be afraid that the police would hear the noise and burst into the house" مردم بنا کردند ترسیدن که مبادا گزیده عوفا را شنیده بزر *mardum binā kardand bi-tarsidan ki mabādā gazma ghāwghā rā shunīda bi-zūr dākhil-i khāna shavand.*

<sup>1</sup> *Ki* "in that."

<sup>2</sup> Subjunctive to express doubt: *kardā ast* کرده است would be incorrect after *mumkin nīst*.

<sup>3</sup> — *sūrat-i khud-at vamarū bi-bīn* مرا به بین *bi-bīn* would mean "look at your own reflection and at mine."

<sup>4</sup> Or better *ki chi javāb-i kāghaz-i nāzir rā bi-navīsam* که چه جواب کاغذ ناظر را *bi-navīsam* بنویسم

<sup>5</sup> *Navishta* نوشته for a printed as well as a lithographed newspaper.

<sup>6</sup> But *khushūf* خسوف "eclipse of moon."



(11) "I saw it stated in the *Adab*<sup>1</sup> that a meeting of the *Anjuman*<sup>2</sup> would be held at two o'clock on Saturday" در روز نامهٔ آداب نوشته دیدم که در روز شنبه ساعت دو اعتقاد انجمن در پیش است (or اعتقاد انجمن خواهد بود, خواهد شد) *dar rūz-nāma-yi 'Adab' navishta dīdam kt dar rūz-i shamba sâ'at-i du in-'iqād-i Anjuman darpīsh ast* (or *in-'iqād-i Anjuman khvāhād būd*, or *khvāhād shud*).

(12) "He boasted that he would checkmate him without his queen" او لاف زد که من فرزند خود را برداشته مات میکنم *ū lāf zad ki man Farzīn-i khud rā bar dāshta māt mī-kunam*.

(13) "I have a strong suspicion that he too was concerned with you in this highway robbery" گمان غالب است که او درین راه زنی با شما دست یار بوده *gumān-i ghālib ast ki ū dar īn rāh-zanī bā shumā dast-yār būda ast*.

(14) "You did a very imprudent thing in setting him free without security" شما خیلی جرأت کردید که بی ضمانت او را خلاص کردید *shumā khaylī jur'at kardīd ki bi-ẓamānat ūrā khalās kardīd*.

(15) "You did a great service to the Government in putting down the rebels at the very first" شما خیلی خدمت بحکومت ظاهر کردید که از همان ابتدا، *shumā khaylī khidmat<sup>4</sup> bi-hukūmat ẓāhir kardīd ki az hamān ibtidā muṣṣidān rā sākit namudīd*.

(16) "He told my son he was coming to my house to-morrow" او به فرزندم گفت که فردا خدمت پدرت میرسم *ū bi-farzand-am<sup>5</sup> gufta<sup>6</sup> ki fārdā khidmat-i pidar-at mī-rasam*.

(17) "I entreat you to overlook this my first offence" منمستعینم *multamīs hastam ki az īn taqṣīr-i avval-am<sup>7</sup> dar guzarīd*.

(18) Compare the following:—

(i) "I could not guess from his countenance that he would deceive me" (یا خواهد زد یا میزند) *az qiyāfa-yi ū ihtimāl namī-raft ki gūl bi-zanad<sup>8</sup> (or khvāhād zad, or mī-zanad)<sup>9</sup>*. Here the

<sup>1</sup> Published in Meshed (*Mash-had*).

<sup>2</sup> *Anjuman* انجمن lit. "committee." The Zardushtis ordinarily have a weekly meeting called the *Anjuman* at which religious and commercial business is transacted, and culprits are sentenced to bastinado or fine for small offences. There is an *Anjuman* in Bombay.

<sup>3</sup> With or without *iqāfat*. In m.c. generally *gimūn*.

<sup>4</sup> "Service to the Government" could also be well rendered by دولتخواهی *dawlat-khāhī*, which corresponds to the Indian expression *khayr-khāhī*.

<sup>5</sup> *Farzand* فرزند means child, male or female, young or old.

<sup>6</sup> For گفتند *guft ast*.

<sup>7</sup> Or اولین *avvalīn-am*.

<sup>8</sup> — *namī tavānistam qiyās bi-kunam ki marū gūl khvāhād zad* میتوانستم قیاس بکنم که مرا گول خواهد زد shows that he did afterwards deceive.

<sup>9</sup> In Hindustani either *detū hogū* or *devegū*.



Aorist leaves it doubtful whether he has or has not cheated; but the Future signifies that he *has* cheated.

(ii) *از قیافه او احتمال نمیرفت که مرا گول زده باشد* *az qiyāfa-yi ū ihtimāl namī-raft ki marā gūl zada bāshad* (m.c.) "from his countenance it did not appear probable that he would have deceived me (as he has done)."

(iii) *از قیافه او احتمال نمیرفت که مرا گول میزد* *az qiyāfa-yi ū ihtimāl namī-raft ki marā gūl mī-zad* (m.c.) "from his countenance it did not appear probable that he was deceiving me."

### § 132. Subordinate Clauses (*continued*).

#### Adverbial (Temporal, Local, and Modal) Clauses.

(a) Those adverbial clauses dealing with time, place and manner will now be dealt with.

Their construction nearly resembles that of relative clauses, *vide* § 130, i.e. the adverbial clause with *وقتی که* *vaqt-i ki* "when"; *هر وقتی که* *har vaqt-i ki* "whenever"; *جائی که* *jā-i ki* "where"; *هر جائی که* *har jā-i ki*, or *هر کجا* *har kujā* "wherever"; *بطوریکه* *bi-tawr-i ki* "as, in the manner that"; *از طرفی که* *az tarāf-i ki* "from the direction that," etc., usually stands first, being followed by the principal clause with or without the correlatives mentioned in (d).<sup>1</sup>

*Remark.*—A *جمله ظرفیه* ("adverbial clause") does not in Persian mean a subordinate adverbial clause as in English, but merely a clause that contains an adverb of place.

(b) The particle *که* *ki* may take the place of *وقتی که* *vaqt-i ki* "when," or *از وقتی که* *az vaqt-i ki* "since," usually when the adverbial clause is not initial; *من که شما را دیدم باو گفتم* *man ki shumā ra dīdam bi-ū guftam* = *وقتی که شما را دیدم باو گفتم* *man vaqt-i ki shumā rā dīdam bi-ū guftam* "When he went, another came" *او که رفت بعد دیگری آمد* *ū ki raft ba'd dīgar-i āmad* (m.c. only) = *ba'd az ānki raft dīgar-i āmad*.

(c) *Tā ū*, with the verb preferably in the affirmative,<sup>2</sup> means 'until'; *vide* § 123 (e).

(d) The correlatives are *همان وقت* *hamān vaqt*, *همان جا* *hamān jā*, *همان طور* *hamān tawr*, *همان طرف* *hamān tarāf*, etc.

(e) "Somehow or other" is rendered by *که بود* (یا بهر قسمی) *bi-har tawr-i* (or *bi-har qism-i*) *ki būd*, etc. "As before" by *همان* *hamān*, or *همان قبلی* *hamān qabli*.

<sup>1</sup> Or *چون* *chūn*, *در هنگامیکه* *dar hangām-i ki*, *حینیکه* *hīn-i ki* "when."

<sup>2</sup> The normal shape and order of the clauses are those of the line: "Where the bee sucks, there suck I."

<sup>3</sup> In Hindustani, when *jābtak* signifies "until" or *yahānt ak ki*, it is correctly followed by the verb in the negative, but when it means "whilst" by the affirmative verb; *vide* "Hindustani Manual," L. 38 (b).



or *مئل پیشتر*, or *kamā-fi*, 's-sābiq, or *miḡl-i pīsh*, or *miḡl-i pīsh-tar*. "Still (as before)," by *همچنان* *hamchunān*.<sup>1</sup>

(f) "Before that" and "after that" are rendered by *پیش از آنکه* *pīsh az ān-ki*, *از آنکه* *az ān-ki*; and by *پس از آنکه* *ba'd az ān ki*, *پس از آن که* *pas az ān ki*.

(g) Examples:—

(1) "I cannot help laughing when I recollect the matter" *هر وقتیکه آن* *har vaqt-i ki ān amr yād-am mī-āyad marā khanda mī-gīrad* (or *bī-ikhtiyār mī-khandam*).

(2) "I enjoy good health since I came here" *از وقتیکه اینجا آمده ام خود* *az vaqt-i ki injā āmada-am khud rā salāmat mī-bīnam*.

(3) "Sit in the verandah till I return" *dar ayvān bi-nishīn tā man bi-yāyam*; or *تا من نیایم در ایوان بنشین* *tā man na-yāyam dar ayvān bi-nishīn* (rare). Vide § 123 (e).

(4) "It is a long time since (that) my father died" *والدم مدتیست که* *vālid-am muddat-i st ki marhūm shuda*.

(5) "Every one will have leave to go wherever he pleases" *هرکس هر جا* *har kas har-jā bi-khwāhad bi-ravad murakkhas ast*.

(6) "He went off" in the direction he came from" *از طرفیکه آمد بهمان* *az taraf-i ki āmad bi-hamān taraf raft ki raft*.<sup>4</sup>

(7) "Sweep out all these carriages before the train starts" *پیش از آنکه* *pīsh az ānki gārī haraka bi-kunad hama-yi in kāliskahā* (or *dabbahā rā*) *jārūb kun*.

(8) "The only plan I could think of was to go myself" *بجز اینکه خودم بروم* *bi-juz inki khud-am bi-ravam hich bi-'aql-am na-rasid*.

(9) "Both of us are all but caught" *ما هر دو قریب است که گرفتار بشویم* *mā har du, qarīb ast, ki giriftār bi-shavīm*.

(10) "When you yourself see them eating you will admit that I am right" *وقتیکه خود شما ایشانرا دیدید (or نه بینید) که چه طور میخورند قبول می کنید* *vaqt-i ki khud-i shumā ishān rā دیدید (or bi-bīnīd) ki chī tawr mī-khurand, qabūl mī-kunīd ki qawl-i man sahīh ast*.<sup>7</sup>

جوهری اگر در خلاب فتد همچنان نفیس است و غبار گر فلک رود همچنان خفیس *jawhar-i agar dar khilāb uftad hamchunān nafīs ast va ghubār gar bi-falak rasad ham chunān khasīs* (Gul., Bk. 8, 55). In mod. Pers. همان طور *hamān tawr* or باز هم *bāz ham*, for *همچنان* *ham chunān*. *Miḡl-i pīsh* *پیش* could not be used here.

<sup>1</sup> Or *هر گاه* *hargāh ki*.

<sup>2</sup> Not *آمدم* *āmadam*.

<sup>4</sup> *raft ki raft* (m.c.) "he went right off," i.e. without hesitating or looking back.

<sup>5</sup> From the Hindi *گاری* *gārī* any "carriage or cart."

<sup>6</sup> Note the Persian Pres. Subj., for the English Past Pot.

<sup>7</sup> Note dramatic *ast*. *Rāst gufta am* *راست گفته ام* could also be used; and also *اگر* *agar* "if" could be substituted for *وقتیکه* *vaqt-i ki*.



(11) "You have no resource left but to take service" سواى اينكه نوکري *sivā-yi īnki nāwkarī kunīd chāra-ī<sup>1</sup> dīgar nist.*

(12) "Sit where my voice may be heard" چائى بنشين كه صدايم را بشنوي *jā-ī bi-nishīn<sup>2</sup> ki šadā-yam rā bi-shīnavi.*

(13) "Wherever you find any curiosity bring it to me just as it is" هر كجا كه چيزى بتيكند ديدي آنرا به چنده برآي من بياور *har kujā ki chīz-i antika-ī<sup>3</sup> didi ān rā bi-ḡinsih barū-yi man bi-yāvar.*

(14) "I saw what was in his mind before he could make any complaint" پيش از اينكه شكايت كند ما فى ضميرش را دربانتم *pīsh az ānki shikāyat kunad mā fi zamīr-ash<sup>4</sup> rā daryūftam.*

(15) "His eyes were no sooner closed than he was in another world" چشم بستن همان و بعوالم ديگر رفتن همان *chashm bastan hamān va bi-'avālim-i dīgar<sup>5</sup> raftan hamān.*

(16) "He could not have gone five or six steps when he heard a man's voice close by" پنج شش قدم بيشتر نرفته بود كه دفته صدای مردی نزديك خود شنيد *panj shash qadam bīshṭar na-rafta būd ki daf'at<sup>6</sup> šadā-yi mard-ī nazdīk-i khud shunīd.*

(h) As in conditional and causal clauses [*vide* § 128(d) and § 133(e)], the Future Indicative can in classical Persian often take the place of the Aorist or the Present, as:—

چون آفریدگار حق سبحانه و تعالی حکمی بنقاد خواهد رسانید به میل غفلت دیدی *chūn Āfarīdagār Haqq Subḥānuh<sup>6</sup> va ta'ālā hukm-ī bi-nafāz kh wāhad rasānīd<sup>6</sup> bi mīl-i ḡhaṣlat dīda-yi baṣīrat-i bīnāyān rā tīra va khīra gardānad tā rūh-ī khalāṣī az ān hukm bīr īshān pūshīda shavad* (Anv. Suh., Chap. I, S. 18) "and when the Creator, the Most High God—may He be sanctified—causes His decree to issue, He clouds and darkens the eye of the vision of the clear-sighted with the anointing needle of negligence, so that the way of escape from that mandate becomes hidden to them, for—."

<sup>1</sup> Or چاره ديگري *chāra-yi dīgar-ī nist* (vulg.).

<sup>2</sup> Note that چائى *jā-ī* and كه *ki* are separated.

<sup>3</sup> Antique (Eur.), used in Persian for any good thing or rare thing, however new. A newly woven good carpet would be called *antika*. *Tuhfa* is any choice article that has not yet become common.

<sup>4</sup> *Mā fi zamīr* ضمير ما فى, Ar., "that which (is) in mind."

<sup>5</sup> If the singular عالم *ālam* were used, it would imply death or departure from this world.

<sup>6</sup> In modern Persian *mī-rasānad* میرساند, Present Tense " (when) he does," or *bi-rasānad* برساند (when) he may do."



### § 133. Subordinate Clauses (*continued*).

#### Adverbial (Final and Causal) Clauses.

(a) Those adverbial clauses dealing with the end or reason, i.e., Final and Causal clauses, will now be dealt with.

Final clauses are constructed like Predicative Clauses [*vide* § 131 (a)], being linked to the principal clause by a final conjunction *که* *ki*, *تا* *tā*, or *که* *و* *tā ki*, or *تا* *که* *ki tā*.

Clauses negatively final and introduced in English by the conjunction 'lest,' are introduced in Persian by the phrases *مبادا* *mabādā*, or *خدا نکند* *Khudā na-karda*; or else by *که* *ki* 'that' with the verb in the negative. Examples of these conjunctions have been given.

Under *Hurūf-i 'Illat* and *Kalimāt-i 'Illat*, native grammarians include both the final and the causal conjunctions; they are:—*چرا که* - *زیرا که* - *چون که* - *بسیب اینکه* - *از این صوب* - *بنابران* - *از رفتن اینکه* - *از این سبب* - *از این رفتن*.

(b) Examples of Final Clauses:—

(1) "My companions held out inducements to the end that I might journey in their company" *رفقایم مرا ترغیب کردند تا من نیز به همراه ایشان سفر کنم* *rufaḳā-yam marā targhīb kardand<sup>1</sup> tā<sup>2</sup> man nīz bi-hamrāh-i īshān saḡar kunam.<sup>3</sup>*

(2) "Keep your hand here lest the child should awake and feel frightened" *دست را همین جا بگذار مبادا بچه بیدار شده بترسد* *dast-at rā hamīn jā bi-guḡār mabādā bachcha bīdār shuda bi-tarsad.*

Here *خدا نکند* *Khudā na-karda* could be substituted for *مبادا* *mabādā*. If however *که* *ki* were substituted for *مبادا* *mabādā*, the sentence would have to be reconstructed: *دست را همین جا بگذار که بچه بیدار نشود و نه ترسد* - یا دست را: *dast-at rā hamīnjā bi-guḡār ki bachcha bīdār na-shavad va na-tarsad*, or *dast-at rā hamīnjā bi-guḡār tā bachcha ki<sup>4</sup> bī-dār mī-shavad na-tarsad.*

[The sentence *dast-at rā hamīnjā bi-guḡār ki bachcha bīdār shuda na-tarsad* would mean "place your hand here so that the child may wake up but may not be frightened."]

(3) "I should not wonder if he has deceived you, in order to get something for himself" *من تعجب نمی کنم که او شما را فریفته باشد تا ازین میان یک چیز برای*

<sup>1</sup> *Kardand* *کردند* here implies that 'I agreed to go with them.' *Mī-kardand* *می کردند* would leave the matter doubtful.

<sup>2</sup> Or *که* *ki tā*, or *تا* *که* *ki tā*, or *که* *ki* alone.

<sup>3</sup> This final clause can be converted into a predicative clause by substituting *که* *ki* for *تا* *tā* and employing the direct narration, as: *رفقایم مرا ترغیب کردند که* *rufaḳā-yam marā targhīb kardand ki hamrāh-i mā biyū.*

<sup>4</sup> *Ki* *که* "when."



شود *man ta'ajjub namī kunam ki ū shumā rā farīfta bāshad* چه عجب که توافرغته *tā az īn miyān yak chīz-i 'ā'id-i khud-ash bi-shavad*; or—باشد تا *chi 'ajab ki turā farīfta bāshad tā—*; or—اگر *'ajab nīsi agar—*.

(4) "Write me word of his departure, in order that I may set on foot preparations for his reception" از آنجا تاریخ حرکتش را بنویسید تا من درندارک *az ānjā tārikh-i harakat-ash rā bi-navīsīd tā man dar tadāruk-i pīshvāz-i<sup>1</sup> ū bāsham* (m.c.).

(5) "Grease his palm a little lest he put a spoke in our wheel" پیش از وقت او را به بین تا در معاملۀ ما مغل نشود *pīsh az vaqt ūrā bi-bīn<sup>2</sup> tā dar mu'āmala-yi mā mukhīl na-shavad* (m.c.).

(6) "He shook the pot to find out what it was filled with" دنگ را تکان داد تا معلوم کند که دوان چیست (یا پر از چیست) *dīg rā takān dād tā ma'lūm kunad ki dar ān chīst* (or *pur az chīst<sup>3</sup>*).

(7) "Chastisement ought to be inflicted, to the intent that people may see it and take warning" ازین سبب تنبیه کردن لازم است تا مردم دیدا عبرت گیرند *az īn sabab tadbīh kardan lāzim ast tā<sup>4</sup> mardum dīda 'ibrat gīrand*.

(c) Unlike final clauses, Causal Clauses generally precede the principal clause (after the manner of temporal, local and modal clauses). They are introduced by the causal conjunctions 'since,' 'because,' چون *chūn* or چونکه *chūnki*, از آنجائیکه *az ān jā-i ki*, از بسکه *az baski<sup>5</sup>*, چه *chī*, که *ki* اینجهت *az ān jihat<sup>6</sup> ki*, etc., که *binā bar ān ki*, چرا *chirā ki*, اینکه *bi-'illat-i in ki*, etc.

The correlatives are از اینجهت *az īn jihat*, از این سبب *az īn sabab*, etc.

Causal clauses may also follow the principal clause.

(d) Examples of Causal Clauses (جمله معلله) :—

(1) "As this verb is intransitive, the sign of the agent is not used with the past tenses" چونکه این فعل لازم است ازین سبب در صیغهای ماضی علامت فاعل نمی آید *chūnki īn fi'l lāzim ast az īn sabab dar aīghahā-yi māzī alāmat-i fā'il namī-āyad*. Vide also No. (6).

(2) "You had better post a sentry here too, for this ravine is, so to speak, the postern of this place" بهتر اینست که اینجا نیز پاسبانی وادارید چونکه این رود *behtar īnist ke ānjā nīz pasbāni vādārīd chūnke ān rūd*.

<sup>1</sup> Or استقبال *istiqbāl*.

<sup>2</sup> Or اسم شب را *pīsh az vaqt dam-i ū rā bi-bīn*. Also *īsm-i shab rā bi-ū bi-gū* "tell him the countersign."

<sup>3</sup> Vulgarly *pur-i chīst*.

<sup>4</sup> Or *ki*.

<sup>5</sup> For classical and m.c. meanings of *az bas ki* 'vide' elsewhere.

<sup>6</sup> The *ki* is frequently separated from *az ān jihat*.

<sup>7</sup> The term حرف تعلیل *harf-i ta'līl* "a causal particle," includes such particles as برای and all the final particles.

<sup>8</sup> Urdu grammar. In India لازمی *lāzīmī* is generally used for "intransitive."



bihtar in ast ki injā nīz pāsbān-i vā dārīd  
chūnki in rūd-khāna gūyā madkhal-i<sup>1</sup> makhsī-yi in mahall ast.

(3) "I cross-examined him, because they say he was one of the deceased man's intimates" من از این سبب چرخ میگردم که مردم میگویند این شخص یکی از man az in sabab<sup>2</sup> jarh mī-kardam ki<sup>2</sup> mardum mī-gūyand in shakhs yak-i az rusaqā-yi mard-i mutavaffa<sup>3</sup> būd.

(4) "Do not take his part, for his criminality is unquestionable" himāyat-i ūrā na-kunīd az in jihat ki ū lā kalām muqasṣir ast.

(5) "Inasmuch as nothing was found against me in the informers' statements, I was not summoned" چونکه در اظهارات مخبرین ابوابی بوضع من یافت chūnki dar ighārāt-i mukhbirīn irād-i bar zidd-i man yāft na-shud hukūmat marā na-talabīd.

(6) "As this verb is transitive the sign of the agent is used" چون این فعل chūn in fi'l muta'addī-st<sup>4</sup> 'alāmat-i fā'il isti'māl mī-shavad. 'Vide' No. (1).

(7) "As he learned English in his childhood, he must be more or less proficient in the language" چون در ايام طفولیت زبان انگلیسی را یاد گرفته است لهذا مهارت کم chūn dar ayyām-i tufūliyyat zabān-i Inglīsī ra yād girifta ast lihāzā mahārat-i kam yā bīsh-i bāyad dāshta būshad.

(8) "As you are fond of obliging me, I feel sure you will not grudge me (help) in this matter" از بسکه خاطرم را عزیز میدارید یقین است که درین امر نیز az bas ki<sup>5</sup> khātīr-am rā 'azīz mī-dārīd yaqīn ast ki dar in amr nīz muṣāyaga na-khwāhīd kard.

(9) "You ought to confess your fault, for reconciliation is impossible without it" باید که بتقصیر خود اقرار کنی زیرا که بغیر اقرار آشتی کردن ممکن نیست bāyad ki bi-taqṣīr-i khud iqrār kunī zīrā-ki bi-ghayr-i iqrār āshī kardan mumkin nīst.

(e) As in conditional and temporal clauses, the Future Indicative sometimes in classical Persian takes the place of the Present Tense, as: چون عاقبت کار رخت زندگی بد عرقاب فنا خواهد افتاد میخواهم که هرچند زود تر chūn 'āqibat-i kār rakht-i خود را از مضیق تعلقات دنیا بقضای راحت آباد عقبی رسانم

<sup>1</sup> In m.c. مخرج makhrāj is generally used for the throat, as: از مخرج باید خوانند az makhrāj būyad khwānd "pronounce the Arabic guttural letters well out of the throat."

<sup>2</sup> Note that از این سبب az in sabab is separated from ki.

<sup>3</sup> Generally applied to a Christian or a Jew. Marhūm معروف for a Muslim.

<sup>4</sup> Note the correlative از این جهت az in jihat or لهذا lihāzā is omitted: it could of course be inserted.

<sup>5</sup> Chūnki more modern than az bas ki چونکه.

<sup>6</sup> Instead of the pronoun 'it', it would be better in English also to repeat the noun —"without confession."



*zindagi bi-gharqāb-i janā khucāhad uftād mī-khūpāham ki har-chand zūdtar khud rā az mazīq-i ta'alluqāt-i dunyā bi-fazā-yi rāhat-ābād-i 'uqbā rasānam:—* (Anv. Suh., Chap. IV, St. 11) "and since in the end the goods of life must fall in the whirlpool of annihilation, I desire with all possible speed to transport myself from the narrow strait of worldly things to the expanse of the blissful regions of Eternity."—(East. trans.).

(f) If the causal clause precedes the principal, the conjunction may be omitted, as: *havā garm ast bīrūn namī-ravam* = *bīrūn namī ravam chūnki havā garm ast* = *chūnki havā garm ast bīrūn namī ravam*.

### § 134 — Co-ordinate Clauses.

(a) "Another form of the Compound Sentence is that in which a simple sentence is extended by the annexure of co-ordinate clauses. These differ from subordinate clauses in being accessory, or even antithetic to the leading sentence, rather than explanatory of its parts. They may indeed be connected with it by conjunctions augmentatively appropriate to the meaning they convey, but are constructively independent, and this too though they may have common terms.

"Co-ordinate Clauses may be conveniently classed as (1) Appositive, (2) Adjunctive, (3) Alternative, (4) Adversative.

"The appositive or collateral relation is that in which no intermediary conjunction unites the clauses—."—*Kempson*.

(b) The following are a few m.c. examples of Appositive Clauses:—

از آثار پا میدانست که رابرو از چه قبل است و از کجا و کجا میروند - بار دار است یا بی بار  
*az āsār-i pā mī-dānist ki rāh-rāw az chi qabīl ast va az kujā bi-kujā mī-ravad; bār-dār ast yā bī-bār* (Tr. H. B. Chap. V) "from the foot-tracks he was able to discern whatever had travelled that way, and whence travelling and whither; and also whether laden or unladen." [ *Va* or *ya'nī* is understood after *میروند mī-ravad*, but the omission of the Copulative makes the sentence more dramatic].

"Say 'Sir' to others and 'Sir' will be said to you" <sup>۱</sup> *دوست بگو درست بشنو* <sup>۲</sup> *durust bi-gū durust bi-shinaw* (m.c.): "I gave you this order, did I not?" <sup>۳</sup> *این فرمان را بقو داده بودم نه* *in farmān rā bi-tu dād būdam-na?*: "I have never heard the name of the man, to say nothing of never having seen him" <sup>۴</sup> *اسم آن مرد را هم نشنیده ام دیدن را بگذارید کنار* *ism-i ān mard rā ham na-shunīda am دیدن rā bi-guzārīd kinār* (m.c.): "well I have enjoyed a sight of you; please God I shall soon hear you speak" *باری دیدار میسر شد گفتار نیز اگر خدا بخوهد خواهیم شنید* *bār-i*

<sup>۱</sup> A complex sentence may also be so extended.

<sup>۲</sup> Hindustani *Ji kaho ji kahlāo*.

<sup>۳</sup> Or *آورد می عزت* *izzat izzat mī-ūvarad* (m.c.).

<sup>۴</sup> Or classically—*chī jā-yi دیدن*.



*dūdār muyassar shud guftār nīz agar Khudā bi-khupāhad khupāham shunīd* (Prof. S. T.): "the earth moves round the sun, I allow. Why 'allow' ? Say rather it does so move" گیرم دنیا دور آفتاب میگردد. گیرم چرا بلکه چنان بگو که حقیقتاً میگردد  
*gīram dunyā dawr-i āftāb mī-gardad Gīram chirā? Balki chunān bi-gū ki haqīqat mī-gardad* (m.c.): "I looked for him in all directions—not a trace of him could be found" اقباب او اینجا گشتم هیچ اتوی از او نیافتم  
*āqab-i ū injā ānjā gashtam; hīch aqar-i az ū na yāftam* (m.c.): "why should I object? I am at the service of my friends" اقرض چرا من خادم احباب هستم  
*tirāz chirā? man khādīm-i aḥbāb hastam*: "it is easy for some people to lie, difficult for others" بارای بعضی دروغ گفتن آسان است برای بعضی مشکل  
*barāy-i ba'z-i darūgh guftan āsān ast, barāy-i ba'z-i mushkil* (m.c.): "some are devoted to philosophy, others have a greater liking for mathematics" بعضی برای علم حکمت دارند  
*ba'z-i barāy-i 'ilm-i hikmat mī-mīrand, ba'z-i dīgar shawq-i riyāzī dārand*: "the higher I ascended the lighter the air became" من هر قدر رو بالون صعود میکردم همانقدر هوا خفیفتر میشد  
*the more I cherished you the lazier you became* (پروردم or پروردم): (همانقدر) بیشتر تامل و بیکاره بر آمدی

(c) The Adjunctive Conjunctions (حروف عطف) enumerated by native grammarians are—*va*, *pas*, *sipās*, *nīz*, and *ham*. Adjunctive Clauses (جمله عطفیه):—

(1) In these the principal connective is 'and', *va*<sup>1</sup>, which may denote simultaneity of action, or antithesis.

Examples:—"What is right is one thing and what one wishes is another" راح دیگر است و خواهش دل دیگر  
*rāh-i ṣalāh dīgar ast va khupāhish-i dīl dīgar* (m.c.): "nausea (of cholera) was no sooner felt than Fate<sup>4</sup> overtook him" همان بود و رسیدن قضای مبرم همان  
*hālat-i qayy hamān būd va rasīdan-i qazā-yi mubram<sup>4</sup> hamān*: "what comparison is there between the Raja Bhoj and Ganga, the oilman<sup>5</sup>?" شاه کجا و گدا کجا  
*shāh kujā vā gadā kujā?*: "such a big business as this, and you not to know of it!" امری باین بزرگی و تو بیخبر  
*amr-i bi-īn buzurgī va tu bī-khabar!*: "look at your own insignificance before you abuse others" خودت را نگاه کن و دشنام به بزرگان دادن را  
*khud-at rā nigāh kun*

<sup>1</sup> Or *ūn taraf va īn taraf nigāh kardam*.

<sup>4</sup> Or *ḥaylasūfiyya* Gr., or *falsafa* Ar. form.

<sup>5</sup> When a number of clauses are connected by *و*, as: *Zayd āmad va nishast va ba'd az ān raft*, the sentence is called *جمله عطفیه*.

<sup>6</sup> "Many Muslims hold that Fate is, in some respects, absolute and unchangeable; in others that it admits of alteration; and almost all of them act, in many of the affairs of life, as if this were their belief. In the former case, it is called '*el-kadā el-mohkam*': in the latter, '*el-kadā el-mubram*' (which term, without the explanation, might be regarded as exactly synonymous with the former)." —Lane's *Arabian Nights*.

Compare *ajal-i mahtūm* (beyond which period a man cannot possibly live), and *ajal-i mu'allaq* (accidental death that may occur before the previous period).

<sup>7</sup> *Kahān Rājā Bhoj aur kahān Gangā telī*, a common Hindustani proverb.



*va dushnām*<sup>1</sup> *bi-buzurgān dādan rā* (or add *ma-dih*): "my son and capable of theft!" *پسار من و دزدی* *pisar-i man va duzdī*! "this amount of labour and you gasp for breath!" *اینقدر زحمت کشیدن و نفس زدن* *in qadr zahmat kashidan va nafas zadan*! "it is the property of lodestone to attract iron, and the nearer the iron is placed to it, the greater is the attracting force" *در سنگ مقناطیس این خاصیت است که آهن را جذب میکند و هر قدر آهن نزدیک تر باشد همانقدر* *dar sang-i magnāfīs in khāṣṣiyyat ast ki āhan rā jazb mi-kunad va har qadr āhan nazdīktar bāshad*<sup>2</sup> *hamān qadr quvva-yi jāziba bīshatar ast*<sup>3</sup>: "it is not advisable to leave him to live alone, accordingly<sup>4</sup> do you and he continue together" *اورا تنها گذاشتن مصلحت نیست بنابراین شما و او باهم بمانید* *ūrā tanhā guzāshtan maṣlahat nīst binābar*<sup>5</sup> *in shumā va ū bāham bi-mānīd*.

(2) If the adjoined clause implies a logical sequence of thought, then for *va*, may be substituted *pas* "then"; *bāz* "again"; *ba'd* "again, afterwards"; *binābar in* "therefore." Examples:—"There has been a terrible dacoity in this village; accordingly the village governor has come in person to investigate it" *درین ده رهنمای فریبی واقع شده است بنابراین آقای ضابط خود شان* *dar in diḥ rahzanī-yi ghārib-i vāqī' shuda ast binā-barīn Āqā-yi zābit khud-i shān bi-nafsih bi-jihat-i taḥqīqāt tashrīf āvarda and* (m.c.): "he asked for you, so you must go" *ایشان ایست را گرفته اند پس باید رفت* *ishān ism-atrā girifta and, pas bāyad raft*: "His Excellency presented me with a watch; well it was of no use to me; for four days I kept thinking I would return it, then I thought he would be offended, so at last I retained it" *حضرت اجل یک ساعتی مرحمت فرمودند خوب بچه درد من میخورد ؟ تا چهار روز فکر میکردم* *Hazrat-i Ajall yak sū'at-i marḥamat farmūdand-khūb bi-chi dard-i man mī-khwurd?* *Tā chahār rūz fikr mī-kardam ki pas bi-diham, bāz khayāl kardam ki dilgīr khūcāhand shud; ākhir sū'at rā nigāh dāshdam*: "first that man came, then this one" *اول آن مرد* *avval ān mard āmad ba'd in yak-i*: "the wood is damp and yet you ask why it does not burn" *هیزم تر است باز هم می پرسى که چرا نمی سوزد* *hīzam tar ast, bāz ham mī-pursī ki chirā namī-sūzad?* (m.c.): "what need was there for him to put in his oar? Then too he had no right to contradict me" *مداخله او چه لازم بود و ازان گذشته رد قولم نیز جهت نداشت* *mudākhalā-yi ū chī lāzim būd? va az ān guzashta radd-i qawāl-am nīz jihat na-dāshd*.

<sup>1</sup> In m.c. often pronounced *dushmūn* (for *dushnūm*), by educated Persians even.

<sup>2</sup> If *hamīn* were used here it would mean "only this."

<sup>3</sup> Or *ast*.

<sup>4</sup> Or *mī-shavad*.

<sup>5</sup> In Urdu چنانچہ *chunānchī* would be correct, but not in modern Persian:—*usko akelā chhorjūnā maṣlahat nahīn-chunānchī tum aur wuh sūth rahā karo*.

<sup>6</sup> Not چنانچہ *chnānchī* which might, however, be used by Indians and Afghans for "accordingly," even at the beginning of a sentence.



*Remark.*—What are apparently adjunctive clauses introduced by ‘therefore’ or a synonym, are in reality principal clauses which are preceded by causal clauses with the conjunction چونکه *chūnki*, etc., understood, as:—

“It is not advisable to leave him to live alone, accordingly let you and him continue together” may also be rendered by چونکه او را تنها گذاشتن مصلحت نیست لیکن شما و او باهم بمانید *chūnki ūrā tanhā guzāshitan maslahat nīst lihāzā shumā va ū bāham bi-mānīd*.

(d) Alternative clauses (جمله تردیدیه) are joined:—

(1) By the conjunction یا *yā*, or <sup>1</sup> و یا *va yā* “or,” as: چندان مبالغه در وصف ایشان کردی و سخنهاى پريشان گفتی که وهم تصور کند زهر ناکه را تریاق اند و یا کلید خزینه ارزاق *chandān mubālagha dar vash-i īshān kardī va sukhānhā-yi parīshān guftī ki vahm tasavvur kunad ki zahr-i fāqa rā taryāq and, va yā kalīd-i khazīna-yi arzāq* (Sa’di): بهمان قانع بود که گاه بوی موشی از سوراخی شنیدی و یا نقش پای او: *bi-hamān qānī būd ki gāh gāh bū-yi mūsh-i az sūrākhi-i shunīdī va yā naqsh-i pā-yi ū bar rū-yi takhta-yi khāk bi-dīdī* (Anw. Suh., Chap. I, St. III) “it (the cat) was content if occasionally it smelt the odour of a mouse from its hole, or saw the print of the foot of one on the surface of a board”<sup>2</sup> (East. Trans.): مابین تو و او هیچ خصومتی است یا نه *mā-bayn-i tu va ū hīch khuṣūmat-i ast yā na?* “is there any enmity between you two or not?”

The pleonastic *va* is seldom used in connecting two short clauses unless there are two *yā*.

In some phrases the “or” is omitted, as: دو سه کتاب *du si kitāb* “two or three books”; یکی دو تا *yakī du tā* “one or two”; هفت هشت ده تا *haft hasht dah tā* “about seven or eight” or “about nine and ten”; ده بیست سی تا *dah bīst sī tā*; چهل سی *chihāl sī*; چهل پنجاه *chihāl panjāh*, etc.; but هشتاد نود *hashtād navad* or نود صد *navad sad* are not used.

Interrogation can be expressed by adding the words یا نه *yā na* to the end of the sentence, as: همچونین است یا نه *hamchunīn ast yā na* (m.c.) “is this so or not?”

(2) “Either...or,” is, یا *yā* .. یا *yā*; or یا *yā* .. و یا *va-yā*; but when the sentence is interrogative the first *yā* becomes *āyā*.<sup>4</sup> Examples: تخت یا تخت *yā takht yā takhta* “a throne or a bier, a man or a mouse, do or die” = یا تخت یا تخت *yā takht yā takhta*; یا سر یا سر *yā sar yā kulāh*: یا سر یا سر *yā sar yā kulāh*.

<sup>1</sup> *Va yā* و یا common in classical and consequently in Indian Persian.

<sup>2</sup> The reading *takhta-yi khāk* means the “mud floor” compared to the board or canvas for painting on which the *naqsh* or drawing of the foot was made.

<sup>3</sup> In m.c. generally slurred into *ha/ ash dah tā*. The word ‘nine’ is always omitted.

<sup>4</sup> Only in interrogative clauses in direct narration does آیا *āyā* mean ‘whether.’ In m.c. مگر *magar* generally takes the place of آیا *āyā*.



*at bi-kun va<sup>1</sup> yā dast az sar-i man bi-kash* (m.c.) "either do your work or be off and don't bother me": *āyā<sup>2</sup> bīdār-am yā khwāb mī-bīnam* "am I awake or in a dream?": *(āyā) bi-vilāyat-i khud biravam yā in tābistān rā dar kūhistān bi-sar baram?* "I am perplexed whether<sup>3</sup> to go home or spend the hot weather in the hills": *āyā tu az khud iqrār kardī va<sup>4</sup> yā kas-i bi-tu ta'tīm dāda būd* "did you confess of your own accord, or did some one prompt you to do so?"

(3) Other alternative conjunctions are the verbal derivative *khwāh*, or the interrogative *chī<sup>5</sup>*. Examples: *mo'dat ahl-e sāfa chī dar rūy-e chī* "the friendship of the sincere shows itself in the same way before your face as it does behind your back"—(Sa'di.) *man banī naw'-i insān rā 'azīz mī-dāram khwāh Muslim khwāh Hindū (va)<sup>6</sup> khwāh Naṣrānī* "I love the sons of Adam, be they Muslims, Hindus or Christians": *har qadr jast u jū bi-shavad dar in shahr Musalmān paydā namī-shavad chī az amīr (va) chī az faqīr va chī az ahl-i hīrfa<sup>7</sup>* "search as you will, no Muslim is to be found in this city—prince, pauper, or tradesman": *hama-yi shahr khwāh hindū khwāh muslim du'ā-yi tandurustī-yi ūrā mī-kunand, (or) hama-yi shahr chī muslim bāshand va chī Hindū du'ā-yi shifā-yi ūrāmī-kunand<sup>8</sup>* "the whole city, Hindus and Muhammadans alike, are praying for his recovery"

<sup>1</sup> Or better omit the *va*. In mod. Pers. the *va* is usually prefixed to *yā*, only when it is preceded by another *yā*.

<sup>2</sup> Here *āyā* simply introduces the direct question and does not mean "whether." *Magar* could not be substituted.

<sup>3</sup> Note that *āyā* translated "whether" introduces the direct narration and the clause is therefore merely equivalent to a direct question. It is better to omit *āyā* when possible.

<sup>4</sup> Or better omit *va*.

<sup>5</sup> *Chī* "what does it matter one way or the other?" There is no distinction between *chī* and *khwāh* as there is between the Hindi verbal form *chāhe . . . chāhe* and the Hindi interrogatives *kyū . . . kyū* ('Vide' *Hindustani Stumbling Blocks*).

<sup>6</sup> *Mī-dāram* (and not *dāram*); comp. verb.

<sup>7</sup> Here *az* gives the sense of 'amongst' and means *chī az amīr jast ujū bi-shavad*: omit *az* and the meaning is *na muslim-i amīr na muslim-i faqīr paydā mī-shavad*.

<sup>8</sup> From this sentence it is not clear whether the whole city is Muhammadan or the whole Hindu, or whether mixed. *tamāmī-yi shahr chī* *az Muslim chī* *az Hindū* shows that the population is mixed. *tamāmī-yi shahr chī hama Muslim bāshand chī Hindū*—needs no explanation.



چه من و چه شما : *a'amm az in yā ān* "whether this or that" : *chi man va<sup>1</sup> chi shumā* "whether you or I."

"Whether or not" is rendered by *خواه* *khvāh-khvāh na*, both verbs being in the Subjunctive, as : *خواه مصلحت باشد خواه* *khvāh maslahat bāshad khvāh na-bāshad mī-ravam* : "whether advisable or not I'm going" : *خواه مصلحت بود خواه* *khvāh maslahat būd khvāh na-būd raftam* "whether it was advisable or not, I went."

(4) Negative alternation is expressed by *نه na... نه na*, or *نه na... و va na*.

The English adverb 'else' is rendered by *ورنه varna* or *وگرنه vagarna* (contractions of *و اگر نه va agar na*), and are consequently conditional clauses in a contracted form. Synonyms for these are *و الا va illā*, and *یا اینکه yā inki*.

Examples:—

*نه na ū az mavājib-i khud rāzī-st, va<sup>2</sup> na-man az kār kardan-i ū khushnūd* "neither is he satisfied with his pay, nor am I pleased with his work" : *نه na ziyād va<sup>3</sup> na kam* "neither more nor less" : *کاغذم تمام شد ورنه بوی تقویر خاطرت زیاده می* *kāghaz-am tamām shud varna barā-yi tafarruj-i khātir-at ziyāda mī-navishtam<sup>3</sup>* "my paper is used up, or I would write more for your amusement" : *مراسله اولین شما که* *miyān-i du ādam ātash rawshan ma-kun va illā dar miyān-i īshān nizā'-i mī-ustad* "don't light a fire between two persons, otherwise they will have a quarrel" : *مراسله در این رقیبه ذکرش را می کنید بمن نرسیده و الا ممکن نبود که جوابش را نه نویسم* *avvalīn-i shumā ki dar in raqīma zikr-ash rā mī-kunīd<sup>4</sup> bi-man na-rasīda, va illā mumkin na-būd ki javāb-ash rā na-navisam (mod.)* "I did not get your first letter, which you refer to in this, else I should have answered it as a matter of course."

*Remark.*—If *ممکن نیست mumkin nīst* were substituted for *ممکن نبود mumkin na-būd*, the Past Subjunctive *نه نوشته باشم na-navishta bāsham* would be correct. In the preceding instances the Subjunctive follows *ki*, but omit — *که* (or *نیست*) *mumkin na-būd (or nīst) ki*—, and the sentence would have to run— *و الا بلا شک جوابش را* *va illā bilā shak javāb-ash rā mī-navishtam* *مینویشتم*. Similarly in, "My paper is finished, otherwise I would write more for you" *کاغذم تمام شده و الا برای شما زیادتر می نوشتم* *kāghaz-am tamām shuda va illā barā-yi shumā ziyād-tar mī-navishtam*, the Subjunctive could not be used for *mī-navishtam*, and obviously the Future could not be used; it would

<sup>1</sup> Better omit the *و*.

<sup>2</sup> Or omit *va*.

<sup>3</sup> *Mī-navishtam* می نوشتم could also mean "would have written." *Navishta būdam* (m.c.) however could refer to the past only.

<sup>4</sup> Or *karda-īd*, no difference.



however be correct to say, *kāghaz na-dāshtam ki bīsh-tar bi-navīsam*. Similarly *yak hafta pīsh dast az jān shustam*<sup>1</sup> *valī imrūz khud bi-khud bar khāsta dākhil-i dā'ira-yi ahbāb shudam* "a week ago I despaired of life, whereas to-day I was able to get up and join the company"; but *yak hafta mī-shavad ki dast az jān shustam valī*—: here *shustam* would be incorrect; the Present Tense *mī-shavad* shows that the action is continuing and therefore the Perfect is necessary to signify "I despaired and still despair."

(e) Adversative Clauses (جمله انصراییه) :—

When a clause restricts the meaning of another, the relation is adversative, and the conjunctions in use are *لیکن* *likin* or *لاکن* *lākin* "but", and its synonyms *امّا* *ammā*, *ولی* *valī*, *بل* *bal* or *بلکه* *balki*, *جز اینکه* *juz inki*, *غیر از اینکه* *ghayr az inki*, *مگر* *magar*, etc.

*Balki* *بلکه* has properly the enhansive sense of 'more' or 'nay rather' (and in m.c. means 'perhaps'). Sometimes *balki* *بلکه* 'moreover' may be omitted.

*Bāz ham* *باز هم* 'still, nevertheless,' are also adversative conjunctions.<sup>2</sup>

To introduce an afterthought *ولی ها* *valī hā*, or the exclamation *هابلای* *hā balī* is used, or *باش باش* *bāsh bāsh* (m.c.) "stay, stay."

Examples: *گفتا بعزت عظیم و صحت قدیم که دم بر نیارم و قدم بر ندارم مگر آنگاه که* *guftā bi-'izzat-i 'azīm va ṣuḥbat-i qadīm ki dam bar nayāram va qadam bar na-dāram magar āngāh ki suḥhan gufta shavad* (Sa'di) "he said I swear by the Great Glory<sup>3</sup> and our ancient friendship that I will not draw breath nor move from this spot till I hear you speak": نسبت بشاهزاده خانم سایر دخترها مغلس بودند ولی نسبت به یک دیگر یکی غنی یکی متوسط الحال و یکی فقیر *nisbat bi-shāhzāda khānum sū'ir-i dukhtarhā muflis būdand valī<sup>4</sup> nisbat bi-yak dīgar yak-ī<sup>5</sup> ghanī, yaki mutavassit<sup>6</sup>-l-hāl va yak-ī faqīr* "all the girls were poor in comparison with the Princess, but, compared with each other one was well off, another middling, another very poor": من بشهر نمی روم جز: *man bi-shahr namī-ravam juz in-ki<sup>6</sup> shumā bā man bi-yāyīd* (m.c.) "I won't go to the city unless you accompany me": هرگز از دور زمان

<sup>1</sup> *Shusta būdam* *بودم شسته* would signify that at the time mentioned, i.e. a week ago, I had previous to that washed my hands of life: the Preterite fixes the action at the time mentioned.

<sup>2</sup> And *tāham* *تا هم* "yet still" (Indian and Afghan).

<sup>3</sup> i.e. God. A common m.c. expression is *بحق خدا و بحق سلام* *bi-ḥaqq-i Khudā va bi-ḥaqq-i salām*.

<sup>4</sup> Or *amā* *اما*, *لیکن* *likin* or *ولیکن* *va-likin*.

<sup>5</sup> Or *ba'z-ī*, *būdand*.

<sup>6</sup> *Ghayr az inki* *غیر از اینکه* could be substituted for *juz inki*. *Bi-ravīd* *بروید* could not be idiomatically used for *bi-yāyīd*.



نه نالیده بودم و روی از گردش آسمان دهرم نکشیده مگر وقتی که پایم برهنه بود و استطاعت پای نه داشتم *hargiz az dawr-i zamān na-nālida būdam va rūy az gardish-i āsmān darham na-kashida magar vaqt-i ki pāyam barahana būd va istiṭā'at-i pāy-pūshī nā-dāshtam* (*Gulistān*, Book 3, St. 19) "never had I grumbled at my ill-luck nor got upset by my ill-fortune, but once, when I had not the means to get protection for my feet" : اسم او را تنها حسن نمی گویند بلکه او را حاجی حسن *ism-i ūrā tanhā<sup>1</sup> Hasan namī-gūyand balki ūrā Hājī Hasan mi-nāmand* "no one calls him by the bare name of Hasan but all call him Hājī Hasan" : نه راحت شما بلکه حفاظت جالتان درین منحصر است که از مصاحبت ایشان دست بکشید *na<sup>2</sup> rahat-i shumā balki hiṣṣat-i jān-i tān dar in munḥasir ast ki az muṣāḥabat-i ishān dast bi-kashid* "your comfort, nay more, your safety depends on your withdrawing from their society" : نه آنکه علاج کردی بلکه معجزه نمودی *na ānki 'ilāj kardā-i balki mu'jiza namūda-i* "it isn't a cure you have performed, it's a miracle" : اشتباه چه معنی دارد بلکه فی الواقع عمداً نافرمانی کردی *ishtibāh chi ma'ni nī dārad<sup>3</sup> balki fi'l wāqi' 'amd<sup>4</sup> nā-farmānī kardā-i* "what do you mean by a misapprehension of orders? the plain fact is you have been guilty of wilful disobedience" : نه من میخوانم و نه تو بلکه هرکه نویزش باشد *na man mi-khānam va na tu balki harkī<sup>5</sup> nawbat-ash bāshad*, "neither will you read nor I, but he whose turn it is" : زرنگ چیست بلکه چنان بگو که سر پدري مجرب را بر دوش *ziring chist! balki chunān bi-gū ki<sup>6</sup> sar-i pīr-i mujarrab rā bar dūsh-i javān ī naṣb kardā and* "you may well call him intelligent; why he has an old head upon young shoulders" : نه فقط ما بلکه تمام شهر مشتاق آمدن *na faqat mā balki tamām-i shahr mushtāq-i āmadan-i ū hastand* "not we alone, the whole city, I may say, longs for his advent" : از پدر خود پول *az pidar-i khud* گرفتن چه بلکه از غلبیدن هم پروائی نیست پول او بعهده مال خود شماست *pūl giriftan chi, balki az talabīdan ham parvā'ī nīst; pūl-i ū bi-'aynih māl-i khud-i shumā-st* "there is nothing wrong in taking money from your father—nay more there is nothing wrong in asking for it; his money is really your own" : تا خیلی وقت درین کار مشورت کردیم باز هم تدبیری موافق بنظر نیامد *tā khayli vaqt dar in kār mashvarat kardīm, bāz ham<sup>7</sup> tadbīr-i muvāfiq bi-nazar nā-yāmad* "we had a long consultation on the matter but no suitable remedy was arranged" : سیاه چیست او گویا کون دیگ است (or قیر است) *siyāh chist? ū*

<sup>1</sup> Or *Hasan-i tanhā*.

<sup>2</sup> Or omit *balki*.

<sup>3</sup> Or insert *faqat* after *na*, and *nīz* after *tān*.

<sup>4</sup> Or *har kas ki*: also *ast* could be substituted for *bāshad* but would not be so good.

<sup>5</sup> Or omit either the words چنان بگو که *chunān bi-gū ki*, or بلکه *balki*.

<sup>6</sup> Or *likin*, or *ammū*, or *valī*.



*gūya*<sup>1</sup> *kūn-i dīg ast*<sup>2</sup> (or *qīr ast*) "black do you call him? why he's as black as my hat": *harchi mī-khūpāhīd bi-gūyīd bāz ham*<sup>3</sup> *jān-i insān az hama chīz 'azīz-tar ast* "talk as much as you please, a man's life is the dearest of his possessions": *کس لایق این کار بخایالم نمیرسد - ها بلی - فهرست اشخاصیکه طالب نوکری هستند موجود است* *bi-'l-fi'l hīch kas lāyiq-i īn kār bi-khayāl-am namī-rasad, hā balī fihrist-i ashkhūṣ-i ki tālib-i nawkarī hastand maujūd ast, shāyad dar ān yak-i dīlkhūpāh-i man paydā bi-shavad* "I can't think of a good man just now—but stay, the list of applicants is here—perhaps a suitable person may be found in it": *فردا همین وقت بیائید - ها باش باش - فردا جائی* *pardā hamīn vaqt bi-yāyīd, hā bāsh<sup>4</sup> bāsh, pardā jā'ī va'da dāram* (m.c.) "come to-morrow at this time—but stay, no,—I have an appointment somewhere": *چنین کتابی نایاب است ولی صبر کنید در کتابخانه دولتی چند کتاب صرف و* *chunīn kitāb-i nāyāb ast valī sabr kunīd dar kitāb-khāna-yi dawlatī chand kitāb-i ṣarf u naḥv hast, agar bi-farmāyīd<sup>5</sup> ānhā rā khūpāham tālabīd* "no such book is obtainable;—but stay there are several works on grammar in the Government Library; if you wish it, I will send for them."

<sup>1</sup> Or *balki*.

<sup>2</sup> Or, *az siyāh ham siyāh tar ast* "he's blacker than a blackey."

<sup>3</sup> Or omit *bāz ham*.

<sup>4</sup> Note the m.c. singular *bāsh*; the plural *bāshīd* would also be correct.

<sup>5</sup> Or *āgar rāy-i mubārak qarār bi-gīrad*.



## CHAPTER XIX.

### § 135. Concord of Subject and Verb.

The following are the rules for concord in Classical Persian:—

(a) A Persian or Arabic plural noun expressive of rational beings, is followed by the verb in the plural, as: پند فروشان شکایت به پادشاه بردند *pam̄ba-farūshān shikāyat bi-pādishāh burdand* "the cotton sellers carried their complaint to the king": حکما گفته اند *ḥukamā gufta and* "the (ancient) philosophers have said": اغلب تهی دستان دامن عصمت به معصیت آلايند *aghlab-i tuhīdastān dāmān-i 'iṣmat bi-ma'ṣiyat ālāyand* (Sa'di) "most of the poor are forced to do wrong": تني چند از روندگان متفق سياحت بودند و شريك رنج و راحت *tan-i chand az ravandagān muttafiq-i siyāḥat būdand va sharīk-i ranj u rāḥat* (Sa'di) "some few travellers joined together to make a journey" and share together the pains and pleasures of the way."

(b) If the plural noun expresses irrational beings the verb is usually in concord with it, as: گفت مگسان تشویشم میدهد *guft magasān tashvīsh-am mī-dihand* "he said the flies are worrying me."

*Remark.*—*Ast* است "is" and بود *būd* "was" are frequently in Modern Persian used after a plural irrational noun provided it has the plural termination ها *hā* (and not in آن), as: اینجا خوب است (بود) *aspā-yi injā khūb ast* (or *būd*); but اسپان اینجا خوب اند *aspān-i injā khūb and*. *Vide* (j) (18).

(c) Two or more nouns in the singular expressive of rational beings take the verb in the plural, as: چون هوا گرم شد پادشاه و شاهزاده آباد خود را بردوش نهادند *chūn havā garm shud, pādishah va shāhzāda labāda-yi khud rā bar dūsh-i maskhara-i nihādand* "when the day became hot, the king and the prince gave their cloaks to a jester with them, to carry": یاد دارم که در ایام پیشین *yād dāram ki dar ayyām-i pishīn man va dūst-i chūn du magh̄z-i bādām dar pūst-i suḥbat dāsh̄tim* (Gul., Book V, St. 4): اعرابي پرسید که زن و فرزند و شتر من همه سالم اند *A'rābī pursīd ki zan va farzand va shutur-i man hama sālīm-and*? "the Arab asked if his wife and son and camel were all well."

(d) Two or more singular nouns expressive of irrational animals of distinct genera are followed by a plural verb, as: اسب و خر از یک جنس نیستند *asp u khar az yak jīns nīstand*<sup>1</sup> "the horse and the ass are not of the same

<sup>1</sup> *Siyāḥat* سياحت probably implies a pilgrimage, as no Persian would travel in Persia for pleasure.

<sup>2</sup> In m.c. *nīst* might be used.



genus": *asp-i va khar-i va gāv-i kushta shudand* اسپی و خری و گاوی کشته شدند "a horse, an ass, and an ox were killed."

(e) Nouns of Multitude, and Collective Nouns expressive of things with life, follow the same rule in Persian as in English, and take a singular or plural verb according to the idea in the speaker's mind; vide § 119 (a) to (d): *galla-yi gūs and parāganda shudand* (or *shud* in m.c.) "the flock of sheep scattered": *bisyr-i az ahl-i 'ilm mu'taqid and bar īnki—(mod.)* بسیاری از اهل علم معتقد اند بر: "a many of the scientists are of opinion that": *ṣāhib-manṣab u sarbāz-i ziyād-i būdand* (Shah's D.) صاحب منصب و سرباز زیادی بودند "there were a lot of officers and soldiers there."

*Remark.*—A generic noun in the singular and expressive of rational beings, may in Mod. Pers. be followed by the verb in the singular, as: *ṣāhib-manṣab-i ziyād-i būd* (m.c.), also صاحب منصب زیادی بود *ṣāhib-manṣab-i ziyād-i raft* (or better رفتند, *raftand*); but صاحب منصب زیادی بودند *ṣāhib-manṣab va sarbāz-i ziyād-i būdand* (Shah's D.) صاحب منصب و سرباز زیادی بودند (or not so good, *būd*). The plural verb gives an idea of greater plurality or of scattered individuals; the singular verb gives a collective idea.

(f) Though a noun preceded by a cardinal number does not take the plural termination, yet, if it denotes rational beings, it usually requires a plural verb, as: *dah dare'ish dar iqlīm-i bi-khuspand va du pādishāh dar iqlīm-i na-gunjand* (Sa'di) ده دارویش در گلیمی بخسپند و دو پادشاه در اقلیمی نگنجند "ten darvishes can sleep on one carpet, while two kings can't exist together in one kingdom."

*Remark.*—Occasionally the singular is used, especially with irrational animals and large numbers, as: *ṣad hazār asp (or mard) kushta shud* صد هزار اسب (یا مرد) کشته شد "a hundred thousand horses were killed":

هزار و صد و شصت گوردیلیر یک زخم شد کشته در جنگ شیر

*Hazār u ṣad u shaṣṭ gurd-i<sup>1</sup> dilīr*

*Bi-yak zakhm shud kushta dar jang-i shīr*

(Shāh Nāma, jild-i avval; Razm-i Irāniyān bī Turkān va shikast-i Turkān).

(g) If the noun preceded by the cardinal number expresses irrational beings, the verb is usually in the plural, as: وزیر گفت شونده ام که دو کهوتر در

<sup>1</sup> Note the English phrases, 'all is well' where 'all' is singular. Also 'a thousand years is as one day,' a 'thousand years' here being taken as a unit of time. "Twelve per cent is extortionate interest." In, 'Nineteen twentieths of his fortune is derived from coal,' the fraction being less than the whole is singular. In 'Thine is the kingdom and the power and the glory,' the word *is*, is probably understood after each nominative.

<sup>2</sup> *Iqlīm* اقلیم in Mod. Pers. is a "continent" and *mamlakat* a "kingdom." By Arab Geographers *iqlīm* is used in the sense of a province. Sa'di has *Iqlīm-i Fars*.

<sup>3</sup> Another reading is *mard-i dilīr* مرد دلیر.



بودند *vazir guft<sup>1</sup> shunūda am ki du kabūtar dar āshiyāna-i dam-sāz būdand<sup>2</sup>* (Anvār-i Suh.) "the Vazir said I have heard that two pigeons consorted together in one nest." The verb may however be singular, especially in the Passive, as: *chahār asp kushta shud* "four horses were killed": *vide* (f) Remark, and example No. 6 (j).

(h) Plural neuter nouns expressive of *material* things are generally followed by a singular verb (especially if the verb is in the passive voice):—

(1) *dast az īn harakat kūtāh kun ki vāqi'ahā dar pīsh ast va dushmanān dar pas* (Sa'di) "discontinue this (extravagance), for dangers are before you and enemies behind you": *āzār-i shūkhī va dilīrī az safahāt-i ahvāl-i tu bi-ghāyat rawshan ast* (Anvār-i Suh.) "the marks of audacity and hardihood are very manifest on the pages of thy condition" (East Trans.): *va bi-har kas yak chūb dād ki hama-yi ānhā dar tūl barābar būd<sup>3</sup>* "and he gave to each a stick, the length of all of them being the same".

(2) Such neuter nouns may however be followed by the plural, as: *bādīshāh-i dar khayāb dīd ki hama-yi dandānhā-yi ū uftāda<sup>4</sup> and* (Sa'di) "a king once dreamed that all his teeth had fallen out": *khānahā-yi mardum kharāb shudand<sup>5</sup>* "the houses of the people were destroyed": *khushā bi-hāl-i chashmān-i shumā ki mī-bīnand va gūshhā-yi shumā ki mī-shinavand* "but blessed are your eyes, for they see: and your ears for they hear"; *vide* end of Remark to (e): *ki jumla-yi vujūd-i ū rikhta va khāk shuda magar chashmān-ash ki dar chashm-khāna hamī-gardīdand<sup>6</sup> va nazar mī-kardand* (Sa'di) "that all his body had rotted (gone to pieces) except his eyes which were still rolling in their sockets"; *vide* Remark to (b).

*Remark.*—باز در دلم گذشت اگر شاخهای آن درخت که دروادر خانه نهال کرده ام *bāz dar dīl-am guzasht agar shakhkhā-yi ān darakhht ki daurā-dawr-i khāna nihāl karda am awarda zamīl bi-bāfam shāyad na-shikanand*

<sup>1</sup> Note absence of *ki* after گفت *guft*. In mod Pers. *būd* singular.

<sup>2</sup> Or *būdand*.

<sup>3</sup> Note the dramatic Perfect for the English Pluperfect, and also the indirect narration. Also *ū* instead of *khud*.

<sup>4</sup> *Shud* شد would be used in mod. Pers. and would probably be better in classical Persian. Possibly the word مردم *mardum* close to the verb has influenced the concord.

<sup>5</sup> Another reading is *gardīd* after this neuter plural in *ān*. After *rikhta* the word *ast* (or *būd*) is understood. Also note the Imperfect *hamī-gardīd* or *hamī gardīdand*, instead of the more dramatic Present, which would be preferred in modern Persian.



(Af.); here the plural verb *na-shikanand* is required after the neuter plural (*shākhā*) for the reason stated in § 138 (m) (8).

(3) If several such neuter nouns representing *distinct classes* have a common verb, it is in the plural, as: آب و آتش و خاک برضد یکدیگر اند *āb u ātash u khāk bar zidd-i yak digar and* "water, fire and earth are enemies of each other."

If however such neuter nouns represent the same quality or class, the verb is usually in the singular, as: در باغ ما انگور و انجیر و گیلās و شلیل *dar bāgh-i mā angūr va anjir va gīlās va shalīlā-yi khūb paydā mī-shavad* "grapes, figs, cherries and good nectarines are grown in our garden": (note that the adjective *khūb* may refer to *shalīlā* only, or may qualify all the preceding nouns; the sentence should be reconstructed to remove this ambiguity).

(4) Several *abstract* nouns are followed by a singular verb, as: ناقصیری و تقاعدیکه در مواضعت خدمت بارگاه خداوندی میروند بنابران است که طایفه حکمای هند *taqā'ir-i va taqā'ud-i ki dar muvāzabat-i khidmat-i bārgāh-i khudāvandī mī-ravad, binā barān ast ki tāyifa-yi hukamā-yi Hind*—"the omission and negligence that I show in your service are due to what the Indian philosophers have—"; غم و شادی و مرگ و زندگی از خدا میروند *gham va shādī va marg va zindagī az Khudā mī-rasad* "grief, joy, death, and life (all) proceed from God"; but if همه *hama* is used, the plural verb is used, as: غم و مرگ و زندگی همه از خدا میروند *gham va marg va zindagī hama az Khudā mī-rasand*.

دوران بقا چو باد صحرا بگذشت نلخی و خوشی و زشت و زیبا بگذشت

*Dawrān-i baqā chu bād-i ṣaḥrā bi-guzasht*

*Talkhī u khushī u zisht u zibā bi-guzasht (Sa'di)*

"Time that we thought would last for ever, has passed like the wind;

Passed too is the bitterness and joy, and the bad and good."

پادشاهی از من می پرسید: "ای احمق روز و شب در چشم تو یکسان است *ay aḥmaq rūz u shab dar chashm-i tu yaksān ast* "O fool! day and night are alike to thee"; پادشاهی از من پرسید که چند سال از چاند سال *pādīshāh-i az munajjim-i pursid ki chand sāl az 'umr-i man bāqī-st* "a king asked an astrologer how many years he had to live."

(i) A plural verb is sometimes used with a singular subject (rational) to express respect, as: حضرت اجل تشریف آوردند *Ḥaẓrat-i ajall tashrif āvardand* "His Excellency has just arrived." \*

\* Even in m.c., *and* and not *ast* would be used here.

\* The plural would probably be used in classical Persian.

\* The person addressed was blind and carrying a lamp.

\* The plural of majesty: a form of hyperbole. Similarly ایشان تشریف آوردند *ishān tashrif āvardand* "he has just arrived (lit. they have arrived)." حضرت اجل *Ḥaẓrat-i Ajall*, H. E., a title of governors of large districts when not royal princes. In the latter case they are styled حضرت والا *Ḥaẓrat-i Vālā*, while نوب والا *Nave'eb-i Vālā* is used for princes not royal, or not nearly related to the reigning Shah.



(j) Modern Persians are somewhat slovenly in their concords, but mistakes in this respect should not be copied even in speaking.<sup>1</sup> Liberties are especially taken with the verb "to be"—*vide* (8) and § 136 (a), page 593.

The following examples are taken from modern colloquial:—

(1) "There are many sheep here" اینجا بره بسیار است *injā barra<sup>2</sup> bisyār ast*, or اینجا بره بسیار است *injā barra-yi bisyār ast*.

(2) "There are many wind-mills here" اینجا آسیای دی هم بسیار است *injā āsiyā-yi bādī ham bisyār ast*.

*Remark.*—If the word for "wind-mills" were qualified by any other adjective, it would be in the plural, as: اینجا آسیای خوبی است *injā āsiyā-hā-yi khūb-i ast*, or اینجا آسیای بادی خوبی است *injā āsiyāhā-yi bādī-yi khūb-i ast*.

(3) — کالسکها همه بهم وصل بود طوری که *kāliskahā hama bi-ham vaṣl būd ṭawr-i ki*—(Shah's D.) "the (railway) carriages all communicated with one another so that"—.

(4) کالسکهای این شهر و اسپهای کالسکها بزودی و خوبی کالسکهای روس و اسپهای آنجا نیست *kāliskahā-yi in shahr va asphā-yi kāliskahā bi-ziyādī va khūbī-yi kāliskahā<sup>3</sup>-yi Rūs va asphā-yi ānjā nīst* (Shah's Diary) "the carriages of this place,<sup>4</sup> and the horses in the carriages, are not so numerous nor so beautiful as those in Russia."

(5) اقسام مرغهای آبی در دریاچهها بود *aqsām-i murghhā-yi ābī dar daryāchahā būd<sup>5</sup>* (Shah's diary) "there were various species of waterfowl in the ponds."

(6) دو پلنگ سیاه هم دیده شد<sup>6</sup> از افریق که خیلی قریب و مهیب بودند *du palang-i siyāh ham dīda shud<sup>6</sup> a Afriq ki khaylī qharīb va muhīb būdand* (Shah's D.) "also two black leopards from Africa were there, singular and terrific to look at": دو شخص دیده شد که در کمال خوشگلی بودند *du shakhs dīda shud ki dar kamāl-i khush-gilī būdand* (m.o.).

<sup>1</sup> In the *Vazīr-i Lankarūn* occurs the expression مردم همه در فکر و خیال آید *mardum hama dar fikr u khayāl-i āsūyish-i khud ast*. This is much the same as the English vulgarism "says we."

<sup>2</sup> *Barra* بره properly a "lamb."

<sup>3</sup> Better اسپهای کالسک *asphā-yi kāliska* and not کالسکها *kāliskahā*. *Biraw asphā-yi kāliskahā rā biyār* (not *kāliska rā*) "go and bring the horses for the carriages: *asphā-yi kāliska rā* would mean for one carriage; but اسپهای کالسک کرمان *asphā-yi kāliska-yi Kirmān* (not plural) "the carriage-horses of Kirman."

<sup>4</sup> I.e. of "Königsberg."

<sup>5</sup> A mistake: should be بودند *būdand*.

<sup>6</sup> In No. (6), note *dīda shud* the Passive singular followed by بودند *būdand* the plural, the subject to both being *du palang*; while in number No. (7), *du fīl* and *si zarāfa* are followed by a singular verb. The plural *dīda shudand* would not be used, but either *būd* or *būdand* could be substituted.



(7) *du fil būd* (Shah's D.) "there were two elephants," (or not so good *būdand*): *si zarāfa būd* (Shah's D.) "there were three giraffes." In these examples the idea is a single collection.

(8) انواع خوک و گراز و حیوانات عجیب دیگر هم آنقدر در آنجا بود که بحساب نمی آمد *anvā'-i khūk u gurāz va hayvānāt-i 'ajīb-i digar ham ān qadr dar ān jā būd ki bi-hisāb namī-āmad* (Shah's D.) "various kinds of swine and other strange creatures were collected in that place to an extent that couldn't be computed": vide Remark to (9).

(9) انواع طوطیها و طاووسها و قرقاولهای طلایی استرالیا که بسیار قشنگ بود و انواع مرغها *anvā'-i tūtīhā va tā'ūs-hā va qarqāvul-hā-yi tīlā'-i-yi Ūstrāliyā ki bisyār qashang būd, va anvā'-i murghhā-yi khush-rang dar qafas-i bisyār buzurg mashghul-i parvāz va bāzī būdand* (Shah's D.).

*Remark.*—Note that one verb is singular and one plural. The second verb must be plural to give the idea of number; thus, though *انواع مرغها* *anvā'-i murghhā būd* is correct, *انواع مرغها مشغول خواندن بود* *anvā'-i murghhā, mashghul-i khupāndan būd* is incorrect; the plural *بودند* *būdand* is necessary.

(10) یک گله گوسفندی دیده شد که بسیار چاق بودند *yak galla-yi gūsfandī dīda shud ki bisyār chāq būdand* "we saw a flock of sheep (the members of) which were very fat".

(11) چاکشهای غریبی است مثل کوه *chakushhā-yi gharīb-i<sup>2</sup> ast migl-i kūh* (Shah's D.) "they are wonderful hammers like mountains."

(12) او فعلا است *ū fa'la<sup>3</sup> ast* (m.c.) "he is a workman" (specially one engaged in building)."

(13) انگشترهای آئینه دار و چاقو و کارد و مقوای و تبر و چیزهای خورد خورد بودند *angushtarhā-yi ā'inadār va chāqū va kārd va miqrāz va tabar va chīzhā-yi khurd khurd būdand<sup>4</sup>* (m.c.) "there were rings with small mirrors, penknives, knives, scissors, axes and many small articles."

(14) ده هزار فوج کشته شد (or کشته شدند) *dah hazār jaw kushta shud* (or *kushta shūdand*) (m.c.) "ten thousand of the army were killed."

(15) و آنچه گندم و جو که بالای جهاز بود همه را موش خورده بودند *va ānchi gandum va jaw ki bālā-yi jahāz būd hama rā mūsh khurda būdand<sup>5</sup>* (Afghan)

<sup>1</sup> *gūsfandī*, adj.: the subs. *gūs/and* could be used. Note, first the sing. passive, and then the plural *būdand* for the individuals.

<sup>2</sup> Note the *ی* of unity with the plural noun, "a set of hammers."

<sup>3</sup> *fa'ala* (Ar. pl. of *فَاعِل* *fā'il*) is in m.c. generally used as a singular.

<sup>4</sup> Or *būd*, but the pl. *būdand* here is better as the articles are miscellaneous; but if *و غیره* *vaghayrah* were inserted after *khurd*, the singular *būd* would be better, as *vaghayrah* itself gives the idea of miscellany.

<sup>5</sup> This ought to be *būd* singular after the generic noun *موش* *mūsh*; or *موشها* *mūshhā khurda būdand*: also in Mod. Pers. *در جهاز نوی* *tū-yi* or *جهاز* *dar jahāz* and not *بالای جهاز* *bālā-yi jahāz*.





“and as for the wheat and barley left in the ship, the mice ate it all”; vide No. (16).

(16) In the sentence, “Partridges fly in covies” کبک گله گله می پرد *kabk galla galla mī-parad* (m.c.), the singular is better than the plural می پرند *mī-parand*.

(17) باغها و خانهها و قناتهای بیار بود *bāghhā va khānahā va qanāthā-yi biyār<sup>1</sup> būd* “there were many gardens and houses and underground channels.”

(18) اسبهای کرمانی خوب اند *aspān-i Kirmānī khūb and* (not *ast*) (m.c.), or اسبهای کرمانی خوب است *asphā-yi kirmānī khūb ast* (m.c.) “the Kirman horses are good, but اسبهای کرمان خیلی بار می برند *asphā-yi Kirmānī khaylī bār mī-barand* (not *mī-barad*). Vide (b) Remark.

(19) باغپائیکه طرف چال رفته بودند چون تعداد آنها فقط دو هزار بودند چندان یسنادگی نکردند *yāghīhā-i ki bi-taraf-i chāl rafta būdand chūn ta'dād-i ānhā jaqat du hazār būdand chandān istādagi na-kardand* (Memoirs 'Abdu-l-Rahmān, p. 28); here بودند *būdand* should be بود *būd*.<sup>2</sup>

### § 136. Concord of Subject and Verb—(continued).

#### Errors in ConCORDS, etc.

(a) When the nominative is separated from its verb by a phrase or clause, some noun in that phrase or clause is oftentimes mistaken for the nominative. This error has been termed the “Error of Proximity.”

An English example is, ‘His attempt to preach extempore, and the shame and pain to which his failure expose him, are in a small way really tragic (‘Failure exposes’, not ‘shame and pain which expose’).

Since in Persian, neuter nouns, even when plural, are followed by a singular noun, the error illustrated above cannot be repeated in translation. Compare however: آیا هیچ کدام شان انرا کرده اند *āyā hīch kudām-i-shān ān rā karda and* “has any one of them done that?”; the grammatical است *ast* would rarely be used in modern Persian.

A similar error, however, common both in English and in modern Persian, is to treat a singular nominative and an objective after ‘as well as’ or ‘with’, as the joint subject of a plural verb.<sup>3</sup> Thus:—“Magnus with 4000 of his supposed accomplices were put to death”

<sup>1</sup> Vide (h) (3). Note that *biyār* may qualify all three substantives or only the last.

<sup>2</sup> In modern Persian عدد *adad* would be used and not تعداد *ta'dād* for ‘number,’ but تعداد کردم *ta'dād kardan* (m.c.) “to count.”

<sup>3</sup> This copulative use of ‘with’ is occasionally adopted by even good English writers.



(Gibbon's Roman Empire) *او هستند کشته* *Magnas bā chahār hazār nafar bi-khayāl-i īnki hamdast-i ū hastand kushā shudand* (mod. Pers.): *man bā ū raftīm* (m.c.) "I went with him": *man u ū raftam* (m.c.). به اتفاق می گفتیم که بگزار بیایند *bi-ittifāq mī-guftīm ki bi-guzār biyāyand bi-Khudā agar hazārān hazār bāshand bi-yārī-yi Imām Rīzā yak-i az īshān sar-i zinda bi-gūr na-khāwāhand burd*<sup>1</sup> (Trans. *Hajī Bābā*, Chap. II) "we one and all exclaimed let them [the Turkomans] come. By God should there be thousands upon thousands of them, by the help of the Imam Rīza not one of them would go to the grave with a whole head on his shoulders." "I have made some *changāl* and will eat it with my husband."—(Prof. S. T.). The error is traceable to the fact that sentences like 'Pharoah and all his host were drowned in the sea' and 'Pharoah with all his host were drowned in the sea,' convey the same meaning. Grammatically the adjuncts of the nominative should not affect the concord between it and the verb.

The construction under discussion is found both in ancient and in modern languages. It certainly violates strict rules of concord. However, according to one English writer, it is occasionally preferable<sup>2</sup> to the correct form of expression.

Sa'di in the *Gulistan*, it is worthy of remark, often adheres to the correct concord: *bā tāyifa-yi buzurgān dar kashī nishasta būdam*<sup>3</sup> (Book I, St. 35) "I was seated in a boat in the company of a party of great people"; *yak-i az mulūk bā tan-i chand az khāssān dar shikārgāh-i bi-zamistān az 'imārat dūr uftād* (Sa'di) "a certain king with his companions was belated in winter while hunting."

<sup>1</sup> A singular verb is correct after *yak-i*.

<sup>2</sup> "A woman with a child in her arms needs only one ticket" (*zan-i bā bēgā baghāl-ash faqāt yak bilīt lāzīm dūrad*) is both good grammar and good sense; but 'A woman with a man requires two tickets' is as faulty in sense as 'A woman with a man require two tickets,' is faulty in grammar."

Where plurality is signified (as in woman and man) the copulative 'and' و must be used both in English and in Persian, and not 'with', or 'as well as.'

<sup>3</sup> Apparent violations of this concord are frequent in the *Gulistan*, as: *tāyifa-yi awbūsh-i mahalla dar ū paicastand* (Bk. I, St. 4). It will be found however that Sa'di prefers a plural verb after the collective noun *tāyifa*, etc., and that the intervening genitive *awbūsh* does not here affect the concord: *gurūh-i bi-khīlāf-i in maslahat dida and* (Gul., Bk. 8, No. 52).



"The house and the goods *were* burnt" *khāna va ashbāb-ash sūkh̄ta shud*; but "The house with the goods *was*<sup>1</sup> burnt" *khāna bā ashbāb-ash sūkh̄ta shud*: no difference in Persian in the concord.

"The material and mental *world* have their points of union blending them together"—(Read 'the material and mental worlds have, etc.) *Vide* also § 123 (d). In, *ālam-i jismānī va rūhānī rabt-i kullī bi-ham dārad* (mod. Pers.) the verb should be plural *dārānd*, otherwise *ālam* may at first appear to be one singular noun qualified by the two adjectives *jismānī* and *rūhānī*; it would however be much better to repeat the word *ālam* before *rūhānī*.

In modern Persian, the correct concord in the case of the verb "to be" is often violated: *اما از شومی بخت همه بیماران عطار سده دار و همه کافد لغافه دواى* (Tr. B. Chap. XI), "but unfortunately all my patients were not druggists with an obstruction in their bowels, and every paper was not the wrapper that had contained an emetic." *Vide* (j) p. 589.

The correct number of the relative pronoun is frequently overlooked. *Vide* (c).

(b) (1) When the subject consists of several singular nouns or pronouns connected by the disjunctives 'or' or 'nor,' the verb, both in English and in Persian, should be in the Singular as:—

"Either Muhammad or Hasan *is* come" *yā Muḥammad yā Ḥasan āmada ast*, (but better *yā Muḥammad āmada ast yā Ḥasan*): "neither man, woman, child, nor beast was to be seen" *na mard na zan na bachcha va na hayvān dīda shud* (m.c.); better *na mard dīda shud na zan na bachcha (va) na hāyvān*.

(2) If however one of the nouns forming the subject is plural it should be placed last, the verb agreeing with it:—

"Neither the man nor the woman nor the horses were there" *na mard na zan na aspān ānjā būdand* (or *asphā būd*): "neither dog, cat, nor mice, are in the house" *na sag na gurba va na mūsh<sup>2</sup> dar khāna ast*.

(3) When the nominatives require different forms of the verb, it is in English generally more elegant to express the verb, or its auxiliary, with each of them, as:—

"Neither were their number, nor was their destination known"; "either thou art a knave or I am." In Persian it is more elegant to express

<sup>1</sup> Not 'were.'

<sup>2</sup> The plural *mūshā* should not here be used: it would be contrary to idiom.



the auxiliary after the first nominative and let it be understood for the rest, as: *یا تو یا من مقصّر یا* *yā man muqassir-am yā tu*: "either Muhammad will take the prize or I will" *یا من انعام را خواهم گرفت یا محمد* *yā man in'ām rā khwāham girift yā Muḥammad*<sup>1</sup> (m.c.). Vide also (d).

(4) As stated, the above-mentioned forms are more elegant. There are however other methods of rendering such expressions in English and in Persian. English grammarians are by no means agreed as to the correct forms of such sentences. One writer says that the verb must agree with the nominative placed nearest to it, and be understood to the rest, as: "Neither he nor his brothers were there", "neither you nor I am concerned." Another writer states, "If the pronoun 'you' forms one of the nominatives grammatically connected by 'or', and the first personal pronoun 'I' is absent, the verb is in the plural form; 'Either he or you were playing.'<sup>2</sup> If, however, the pronoun 'I' is one of a series of singular nominatives grammatically conjoined by 'or', the pronoun 'I' goes last in the series, and the verb takes the form of the first person singular. One must not say 'John, (or) James, or I is to win the prize,' but 'John, (or) James, or I am to win the prize.'<sup>3</sup> Hodgson writes, "A very nice question arises, when two singular<sup>4</sup> pronouns of different persons are connected by a disjunctive, as to what person and number the verb should stand in. Should one say 'Neither he nor I are wrong'; 'Neither he nor I am wrong'; or 'Neither he nor I is wrong?'"

Apparently, "Whenever my wife or I die" should be in Persian *هر وقت که من یا زنم بمیرد* *har vaqt ki man yā zan-am bi-mīrad*<sup>5</sup>; (in modern colloquial *بی میریم* *bi-mīrīm* would often be used). But instead of *از او و دو* *az ū man va du barādar-am bi-vujūd āmadand*, say *آمدیم* *amadīm* because of the copula (not disjunctive) *va*.

(5) *نه من و نه او مقصّر است* *na man<sup>6</sup> muqassir-am na ū* (elegant) "neither am I wrong nor is he."

*نه من و نه او مقصّریم* *na man va na ū muqassir-īm* (not elegant).

*نه من و نه او هیچ کدام مقصّر نیستیم* *na man va na ū hīch-kudām muqassirī*

<sup>1</sup> For further Persian examples vide (5).

<sup>2</sup> *یا شما بازی می کردید* *yā shumā yā ū bāzi mī-kardīd*: better *یا شما بازی می کردید یا او* *yā shumā bāzi mī-kardīd yā ū*.

<sup>3</sup> *یا محمد انعام را میگیرم (یا میگیرم)* *man yā Muḥammad i'ām rā mī-gīrim* (m.c.); also *mī-gīram* (m.c.).

<sup>4</sup> 'You' is by some English grammarians considered singular as well as plural.

<sup>5</sup> Or *هر وقت من بمیرم یا زنم* *har vaqt man bi-mīram yā zanam*.

<sup>6</sup> *نه من و نه او مقصّر هستیم* *na man va na ū muqassir hestīm* (m.c.); better *نه من و نه او مقصّریم* *na man muqassiram va na ū*.



*nīstīm* m.c.; (the grammatical *nīst* is never used in such cases in modern Persian).

یا او با شما بازی میکردید یا *yā shumā bāzī mī-kardīd yā ū*<sup>1</sup> (elegant) "either you were playing or he was."

یا او بازی میکردید یا شما *yā shumā yā ū bāzī mī-kardīd* (m.c.).

یا او یک کدام بازی میکرد *shumā ya ū yak kudām bāzī mī-kard* (class.) (in mod. Persian *mī-kardīd*).

یا او یکی بازی میکرد *yā shumā yā ū yak-i bāzī mī-kard* (but in mod. Pers. often *mī-kardīd*).

یا من انعام را میگیرم یا محمد *yā man in'ām rā mī-gīram yā Muḥammad* (elegant) "either I will take the prize or Muhammad."

من یا محمد انعام را میگیرم *man yā Muḥammad in'ām rā mī-gīrīm* (modern).

من یا محمد یک کدام انعام را میگیرد *man yā Muḥammad yak kudām in'ām rā mī-gīrad* (class.); in mod. Pers. *mī-gīrīm*.

من یکی انعام را میگیرد *Muḥammad yā man yak-i in'ām rā mī-gīrad* (in speaking *mī-gīrīm*).

خوار من او را کشته باشم خوار ایشان تفاوت ندارد *khwāh<sup>2</sup> man ūrā kushta bāsham khwāh<sup>2</sup> īshān tafāvut na-dārad* (elegant).

خوار من خوار ایشان کشته باشیم تفاوت ندارد *khwāh<sup>2</sup> man khwāh<sup>2</sup> īshan ūrā kushta bāshīm tafāvat na-dārad* (not good, but used).

من کنیزم و تو خانم یا تو کنیزی و من خانم *man kanīz-am va tu khānum, yā tu kanīz-i va man khānum?* (Tr. H. B. Chap. xxiv) "am I the slave and are you the mistress, or are you the slave and am I the mistress?"

*Remark.*—In, رفیقى داشتم که سالها باهم سفر کرده بودیم *rafīq-i dāshtam ki sālḥā bā-ham safar karda būdīm* (Sa'di), there is an ellipsis of *mā har du* or *man va ū* after *ki*, "I had a friend that (conj.) (we two) travelled together for years." Persians delight in elliptical expressions. *Vide* also (d).

(c) (1) When the nominative is a relative pronoun, the antecedent determines the number of the verb: 'all ye that pass by.' "The following," writes Hodgson, "is a common error: 'one of the most valuable books that has appeared in any language.'"

"Snelling is one of the most esteemed numismatists that this country has produced" (Right; but, 'that have appeared in this country').

از او یکی از اشهر مصنفین است که در ملک ایران پیدا شده است *ū yak-i az ash-har muṣannifīn ast ki dar mulk i Irān paydā shuda ast* (wrong; *and*).

<sup>1</sup> *na ū muqassir ast va na man* is also used in m.c. In English the speaker does not always put himself last though grammars tell him to. Similarly یا او بازی میکرد یا شما *yā ū bāzī mī-kard yā shumā*.

<sup>2</sup> The modern tendency is to use *چی* *chī* for *خوار* *khwāh*.



"I confess that I am one of those who am unable to refuse *my* assent to the conclusions of those philosophers who assert that nothing exists but as it is perceived; (read 'are' for 'am' and omit 'my') " من اقرار میکنم که من یکی از جمله آن اشخاص هستم که نمیتوانم قبول بکنم که— *man iqrār mī-kunam ki man yak-i az jumla-yi ān ashkhās hastam ki namī-tavānam qabūl bi-kunam ki—*; (write *ki namī-tavānand qabūl bi-kunand*).

(2) By a similar mistake, a demonstrative or personal pronoun is sometimes used that does not refer to the true antecedent, as :—

"I am one of those who cannot describe what I (they) do not see" *man yak-i az ānhā-i hastam ki namī-tavānam bayān-i chīzhā-yi na-dīda bi-kunam* (should be *namī-tavānand—bi-kunand*).

بهرگ خودم و بهرگ خودت من از آنان نیستم که مرشد توهم بتواند این جفتکها را با من *bi-marg-i khudam va bi-marg-i khudat man az ānāu nīstam ki murshid-i tu ham bitavānad in jafanghā rā bā man qālīb bi-zanad tā chi rasad bi-tu nar qalandar* (Tr. H. B., Chap. 11);<sup>1</sup> instead of *bā man* read *bā īshān*.

*man az ān mard nīstam ki bi-sukhānān-i shumā farīfta u maghrūr shavam* (Mirkhond) "I'm not the sort of man to be deluded by your words"; (read *mī-shavad*).

(d) Sometimes in a contracted compound sentence, one predicate has two or more subjects, there being then an ellipsis of one or more verbs, as: "Not a drum was heard, not a funeral note (was heard)." According to Hodgson this contraction is, in English, only admissible when the subjects are in the same number." The following are examples cited by him as errors :—

"His (Peter the Hermit's) diet was abstemious, his prayers (were<sup>2</sup>) long and fervent, and the alms which he received with one hand, he distributed with the other."—*Gibbon*.

In Persian, on the contrary, not only are ellipses like those just mentioned, considered grammatically correct, but also a species of ornament. Examples :—

*guft īn farzand-i tust tarbiyat-ash chunān kun ki yak-i az farzandān-i khud<sup>3</sup>* (Sa'di); (supply—*rā tarbiyat mī-kunī*).

<sup>1</sup> *jafang* (m.c.) "boah": *qālīb zadan* (m.c.) "make to swallow, stuff with (lit. to put inside one as in a mould)": *nar-qalandar* (m.c.) "you buck qalandar" (abusive).

<sup>2</sup> This English error, if true error it be, generally occurs in the case of the verb 'to be.'

<sup>3</sup> The omission of *rā* after *khud* is perhaps a typographical error. The *rā* is necessary in modern Persian.



چه بودی از سر زلفش بدستم افتادی      چو آستین کریمان بدست درویشان  
*Chi būdī ar sar-i zulf-ash bi-dast-am uftādī*  
*Chū āstin-i karīmān bi-dast-i darvīshān—(Sa'dī).*

ملک زاده را شنیدم که کوتاه<sup>۱</sup> قد بود و حقیر و دیگر برادرانش بلند بالا و خوب روی  
*malik-zāda-i rā shunīdam ki kūtah<sup>1</sup> qadd būd va haqīr, va digar baradarān-ash*  
*buland-bālā va khūb-rūy (Sa'dī, B. I., St. 13)* "I have heard of a certain prince  
 who was diminutive in stature and mean in appearance, while his brothers  
 were tall and handsome."

و معلوم که اگر تنها بگوریم مانند بسیاری از دیگران از سر نو گرفتار و عذابم یک بر هزار شود  
*va ma'lūm<sup>2</sup> ki agar tanhā bi-gurizam, mānand-i bisyār-i az digarān, az*  
*sar-i naw giriftār, va 'azāb-am yak bar hazār shavad* (Tr. H. B., Chap. V.);  
 though the verb expressed is 3rd pers. شود (*shavad*), the 1st pers. (شوم  
*shavam*) has to be supplied after گرفتار *giriftār*.

در حجره کوچک در رخت خواب دراز کشیده است و نوکرانش در پیرامون او گرد آمده  
*dar hujra-i kūchkak dar rakht-i khayāb dirāz kashīda ast va nūkarān-ash dar pay-*  
*rāmūn-i ū gird āmada* (Intro. Trans. Haji Baba) "there, on a bed spread  
 in the middle of a small room, surrounded by several of his servants, I—" :  
 in the Persian there is an ellipsis of *and* after آمده *āmada*, though the  
 preceding verb *کشیده است kashīda ast* is singular.

Compare—هم و حکیم هم با حالت باعث حیرت همه بلکه من و حکیم هم—  
*hama, balki man va hakīm ham—(Tr. H. B., Chap. 11)* "when, to the  
 astonishment of all, not excepting myself and the doctor—" (H. B.,  
 p. 50): (too elliptical even for Persian; repeat *bā'is-i hayrat-i* after *balki*).

(e) In English the pronominal adjectives 'each' and 'every' should  
 be in the 3rd pers., sing., and when they are the leading words in their  
 clauses they require singular verbs and pronouns to agree with them.

In Persian however a plural verb generally follows 'each' and 'every,'  
 (هر یک *har yak* and هر کدام *har kudām*) etc., not only in the modern but also  
 in the classical language:—

اسپی دارند (هر کدام or) هر یک *har yak* (or *har kudām*) *asp-i dārānd* (m.c.)  
 "each one has a horse." For examples from Sa'dī, vide § 39 (j) (2).

تا هر کدام دست موافقت در دامن عقل زنند بقدم شرف بدرجات ولقد کرمنا بنی آدم  
*tā har kudām dast-i muvāfaqat dar dāman-i 'aql' zanand bi-qadam-i*  
*sharaf bi-darajāt-i 'va la-qad<sup>3</sup> karramnū banī Adam<sup>4</sup> tarāqqī numāyand* (Anvār-i  
 Suhaylī, Chap. I, Intro.) "so that every one should place the hand of compli-

<sup>1</sup> In m.c. قد کوتاه *qad kūtah*.

<sup>2</sup> Note omission of بود *būd*.

<sup>3</sup> Also either and neither; "vide" (f).

<sup>4</sup> For examples of *hama* before a noun with the *ی* of unity and signifying 'every' vide § 39 (i) (1).

<sup>5</sup> Quotation from the Quran, xvii. 72.



ance on the skirt of reason, and by the step of exaltation should be promoted to the rank of, 'And now have we honoured the children of Adam.'"

هریک از ایشان صفتی از صفات حمیده و خصلتی از خصال پسندیده را تعریف میکردند  
*har yak az īshan šifat-i az šifāt-i hamīda va khaṣlat-i az khiṣāl-i pasandīda rā ta'rīf mī-kardand* (Anv. Suh.).

دبشلیم فرمود که تا این خوانده نشود شبهه مرتفع نخواهد شد و هیچ یک از حاضران بر  
*dābishiīm farmūd ki tā īn khwānda na-shavad shubha murtafi na-khīwāhad shud va hīch yak az hāẓirān bar qā'ida-yi ān khatt vuqūf na-dāshtand*—(Anv. Suh., Chap. I, Intro.) "Dābishiīm said that until this should be read the doubt would not be removed, and that as no one of those present was acquainted with that character—."

It is however more logical to use the singular verb.

(2) *har kas*, however, even in slovenly modern Persian, is usually followed by the singular verb, but *hama kas* by a plural one. The Persian translator of *Hājī Bābā of Isfahān* however uses a singular verb after *hama kas*.

ملازمان رکاب دولت انتساب هر یک بر لب جوئی در سایه درختی آرام یافتند  
*mulāzimān-i rikāb-i dawlat-intisāb har yak bar lab-i jū'ī dar sāya-yi darakht-i ārām yāftand* (Anw. Suh., Chap. I, Intro.) "the attendants of his auspicious retinue disposed themselves to rest under the shade of trees on the bank of a rivulet and—" (East. Trans.).

In modern Persian it is not unusual for the same author to use the singular or the plural verb indifferently after *hama kas*.

(3) Instances of *each* or *every* being in English erroneously followed by a plural pronoun are:—

"He is not tied down to relate *every* minute passage or circumstance, if *they* (it) be not absolutely necessary to the main story, etc." "Each of the girls went up into *their* separate rooms to rest and calm *themselves*"<sup>1</sup>; (Mrs. Gaskell's *Wives and Daughters* (1867), Ch. 42, p. 419) "هریک از دختران باطاقهای خودشان رفتند تا راحت شوند" *har yak az dukhtarān bi-utāgh-i khud-i shān raftand tā rāhat shavand*.

In modern Persian *har yak az mā guftand*; هیچ یک از شما *hīch yak az shumā lāyiq-i īn kār nīstīd*; هر کس (از ایشان) انکار *hīch yak az shumā lāyiq-i īn kār nīstīd*; *har kas (az īshān) inkār kardand*, etc., etc., are used both in speaking and in writing. The Persians will hardly acknowledge that these concords are incorrect.

(4) "Every strong and every weak point of those who might probably be his rivals were laid down on the charts." "'Point' should follow 'strong' as well as 'weak,' but authorities differ as to the proper number of the verb. Crombie, in his *Etymological Syntax of the English Language*

<sup>1</sup> Corrected: "Each of the girls went up into her separate room to rest and calm herself."



(5th Ed. 1843), p. 167, opines that, (1) 'Every officer and every soldier claims', is easier and more precise than, (2) 'Every officer and every soldier claim', though the latter 'is unquestionably more agreeable to analogy.' " Professor Bain too says (English Grammar, p. 175):—"Plurality is certainly implied, but there is a disagreeable effect produced by joining 'every' with a plural verb, and we might take shelter under the elliptical usage, and say, "Every officer (claims), and every soldier claims" ". The dilemma might be solved by using 'all.' "

In Persian, the plural verb would be preferred for No. (1), as:—  
—هر صاحب منصب و سرباز ادعا می کنند که *har šāhib manṣab va sarbāz<sup>1</sup> iddi'ā<sup>2</sup> mī-kunand ki*—, but the singular verb for No. (2), as: هر صاحب منصب و هر سرباز ادعا میکند که *har šāhib manṣab va har sarbāz iddi'ā<sup>2</sup> mī kunad ki*; in the latter case the verb is understood to the first subject.

(5) "A difficulty arises in the English when both genders are implied in *each*, *every*, etc., and according to Professor Bain the plural may then be used. 'Where everybody [all] can ride as soon as they are born.'<sup>3</sup> 'In Europe no one marries unless *they* have the certain means of supporting their children':—Madame Bonaparte, *Life and Letters* (1879), Ch. 8, p. 135. [Read, 'people do not marry'.]<sup>4</sup> "—Hodgson.

As the pronouns in Persian have no distinction for gender, this error is practically absent. Thus the last example might be rendered:—دو فرنگستان هیچ کس تا وجه کفاف نداشته باشد عروسی نمیکند *dar Farangistān hīch kas tā vajh-i kifāf na-dāshta bāshad 'arūsi namī-kunad.*<sup>5</sup> "Let every man do *their* own work"; هر کس باید کار خودش را بکند *har kas bāyad kār-i khud-ash rā bi-kunad.*

The indefinite pronoun 'one,' is in Persian آدم *ādam*, انسان *insān*, etc., and this would naturally be followed by a singular pronoun and a singular verb.

(f) Like *each* and *every*,<sup>6</sup> the distributive pronouns *either* and *neither*, should in English be followed by a singular verb.

In modern Persian, however, not only are these distributive pronouns followed by a plural verb but, by a confusion of thought, their adjuncts<sup>7</sup> (if the pronoun be the subject) affect the verb,<sup>8</sup> as: هیچ یک از شماها لایق این کار نیستید *hīch yak az shumāhā lāyiq-i in kar nīstīd* (should be *nīst*) (m.c.) "neither (or none) of you are [is] fit for this business": هیچ که از شماها لایق مرحمت من:

<sup>1</sup> Note that *har* is not usually repeated. هر پسر و دختر *har pīsar va dukhtar* "Each boy and each girl."

<sup>2</sup> *Chūn dar mulk-i—har kas mī-tavūnand az vaqt-i tavallud savūr bi-shavand*—: better *hama kas*, or else the verb in the singular.

<sup>3</sup> Note that in the Persian there are two negatives for one in English.

<sup>4</sup> For *each* and *every* 'vide' (c).

<sup>5</sup> "Error of Proximity" vide (a).

<sup>6</sup> This error may in modern Persian be considered universal.



نیستید *hīch ki<sup>1</sup> az shumāhā lāyiq-imarhamathā-yi man nīstīd.* (Vazīr-i Lankarān) "not one (none) of you are (is) deserving of my many kindnesses" : که حاجی اگر تو بخوای در این راه با این اسپ خردوانی بکنی : *ki "Hājī agar tu bi-khwāhī dar īn rāh bā īn asp khar-davānī bi-kunī hīch yak sar-i salāmat bi-manzil na-khwāhīd burd* (Pers. Trans. *Haji Baba of Isfahan*) "Hājī, if you mean to play the fool like this with your horse neither of you will finish the day's march in safety."

### Concord of Adjectives, and of Pronoun with Noun.

(g) Some errors in the use of the demonstrative pronouns have been noticed [vide (c) (2)]. An English blunder is to make them plural before the singular nouns *kind* and *sort*, as: "I always delight in overthrowing *those* [that] *kind* of schemes and cheating a person of *their* [his] premeditated contempt." (Miss Austen, *Pride and Prejudice*, Ch. X.)

In Persian اینچور *īn jūr* "this kind" etc., is used before either a singular or a plural noun or verb, as : اینچور آدم در ایران خلیست : *īn jūr ādam dar Īrān khaylī-st* "this sort of character is common in Persian" and اینچور آدمها در ایران خیلی هستند : *īn jūr ādamhā dar Īrān khaylī hastand.*

(h) With the exception of the feminine affix *ī* of Arabic adjectives and participles, adjectives in Persian may be said to have no inflections.<sup>2</sup> With the exception of the one or two points already referred to in § 43 (n) (s) and (t) and footnote to (t) (1), questions of the concord of adjectives are not likely to arise.

(i) The antecedent, in Persian, of a pronoun in the plural should not be a singular collective noun. In : وجود پیره زن بسبب بد او عروزی ایشان در سر راه شاه : *Tr. H. B., Chap. XXXIII*), not only is *ishān* incorrect but the collocation is faulty. Omit ایشان *ishān*, and after *zan* insert در سر راه شاه *dar sar-i rāh-i Shāh*.

### § 137. Government of Verbs, Prepositions (معمولات افعال), and Errors.

(a) Transitive verbs govern, in English, the objective, and in Persian the accusative case. The following English errors are taken from Hodgson:—

"*He*, who had always inspired in her a respect which almost overcame her affection, she now *saw* the object of open pleasantries—(Miss Austen, *Pride and Prejudice*, Ch. 61) [For 'he' read 'him']".

This error can hardly be repeated in Persian. For one thing, the pronoun 'in her' could not in Persian prose precede the pronoun 'she,' which is the subject of the principal clause. *Ān kas-i ki hamīsha Muḥammad*

<sup>1</sup> *Hīch kī*, m.c. for *hīch kas*.

<sup>2</sup> The case of a plural adjective being used as a plural noun [vide § 43 (m)] need not be considered.



*bi-ū ihtirām mī-kard hālā ū rā dar ma'raz-i mazhaka uftāda dīd* آن کسی که همیشه محمد باو احترام می کرد حالا او را در معرض مضحکه افتاده دید, or *ān kas-i rā ki hamīsha Muḥammad ihtirām mī-kard hālā dar ma'raz-i mazhaka uftāda dīd* آن کسی را که همیشه محمد احترام می کرد حالا در معرض مضحکه افتاده دید, are both incorrect; the subject to *dīd* is obscure, nor is it clear to whom *ūrā* refers in the first example. In, *Muḥammad ān kas-i rā ki hamīsha bi-ū ihtirām mī-kard*—, the subject to *mī-kard* might be either *Muḥammad* or *ān kas-i*; but omit *bi-ū* and write, *Muḥammad ān kas-i rā ki hamīsha ihtirām mī-kard hālā dar ma'raz-i mazhaka uftāda dīd* and the sense is clear, *Muḥammad* being clearly the subject to both verbs.

(b) Conjunctions connect nouns and pronouns in the same case. Also nouns or pronouns in apposition must in English be in the same case. The following English errors are taken from Hodgson:—

(1) "God will send no such fools as I [me] upon His errands:—Westward Ho!" *Khudā hāch aḥmaq-i miḡl-i man-i<sup>1</sup> rā bi-payghambari intikhāb namī-kunad* خدا هیچ احمق مثل منی را به پیغمبری انتخاب نمی کند (m.c.).

(2) "In this state Frank Churchill found her, she [her] trembling, they [them] loud and insolent." Miss Austen, *Emma*, Ch. 39." *Fulān ūrā dar īn hālat yāft-ūrā larzan va īshān rā gustākḥ* فلان او را در این حالت یافت او را لرزان و ایشان را گستاخ. In the Persian sentence if *ū larzān* او لرزان were substituted, the pronoun *ū* would refer to Frank.

(c) Prepositions in English govern the objective case, and nouns and pronouns in apposition to a noun or pronoun so governed must be in the same case.

"God forbid that I should refuse a penny to a poor man—and he [him] my own son" *hāshā ki man az yak pūl dādan bi-faqīr-i inkār bi-kunam va ān ham pīsar-i khud-am*, or *Khudā na-kunad ki man pūl dādan bi-faqīr-i inkār kunam va hāl ān ki pīsar-i khud-am ast*. خدا نکند که من پول دادن بفقیری انکار بکنم و حال آنکه پسر خودم است

*Remark.*—After "God forbid" and similar expressions, an affirmative verb is required in Persian, thus "God forbid that I should refuse, etc." is correct; but "God forbid that I should not give, etc.," *Hāshā* (or *Khudā na-kunad*) *ki bi-faqīr-i pūl na-diham* حاشا (یا خدا نکند) که بفقیری پول ندهم, etc., is unusual.

(e) One relative pronoun may do duty for more than one clause as, "Muḥammad who was born and buried in Tabriz—" *Muḥammad ki dar Tabriz mutawallid va madfūn shud* محمد که در تبریز متولد و مدفون شد.

If however the relative pronoun is in different cases, it should be

<sup>1</sup> Note accusative of man. Or *aḥmaq-i miḡl-i manrū* (not *marū*).



repeated in English but not in Persian. An example of an error in English is—

“The upper part of the house of which I know nothing, and [which I] have never seen.—*A Life for a Life* (1859), Vol. II, p. 65.” طبقة بالای خانه را که من هیچ نمیدانم و هرگز ندیده ام *tabaqa-yi bālā-yi khāna rā ki man dar bāra-yi ān hīch namī-dānam va hargiz na dīda am*—.

(f) The following examples illustrate the government of some verbs and prepositions:—

- (1) *Az ū pursidand* (mod.) } “He was asked; they asked  
*Ūrā pursidand* (class) } him.”
- (2) *Az shumā iltimās dāram ki—* از شما التماس دارم که } “I  
*Nizd-i shumā,<sup>1</sup> iltimās mī-kunam ki—* نزد شما التماس میکنم که } beseech  
*Az shumā multimas-am ki* از شما ملتسمم که } you.”
- (3) *Az shumā mamnūn-am* از شما ممنونم } “I am (much) obliged to  
*Mamnūn-i shumā hastam* ممنون شما هستم } you.”
- (4) *Muhtāj-i ān* (or *muhtāj bi-ān*) *nīstam* محتاج آن (یا محتاج بان) نیستم } “I am not in need of it.”  
*= ān rā lāzim na-dāram* آنرا لازم ندارم
- (5) *Dar fikr-i īn amr hastam* در فکر این هستم } “I’m thinking about it.”
- (6) *Dar vay nazar kard* (class.) = *bi-ū nazar kard* در وی نظر کرد } “he looked at him.” (mod.)
- (7) *Az ū khaylī mī-tarsam* از او خیلی میترسم } “I’m much afraid of him.”
- (8) *Bāyad bi-taqṣīr-i khud i’tirāf kunī* باید بتقصیر خود اعتراف کنی } “You ought to confess your  
*Bāyad taqṣīr-at ra iqrār kunī* باید تقصیرت را اقرار کنی } fault.”
- (9) *Az<sup>2</sup> ‘aqab-i ū injā āmada am* از عقب او اینجا آمده ام } “I have come  
here to look for him” (now or previously).  
*Az ‘aqab-i ū ānja raftam* از عقب او آنجا رفتم } “I went there to look  
after him” (on a certain day).  
*Az<sup>3</sup> ‘aqab-i ū uftādam* از عقب او افتادم (= either *āmadan* or *raftan*)  
“I followed him.”
- (10) *Az mihmānī khaylī mutamatti’ shudīm* از مهمانی خیلی متمتع شدم } “we  
enjoyed the entertainment”; (*mihmānī* here may mean being guests or  
being hosts).
- (11) *Khil’at<sup>4</sup> bar hākīm pūshānīdand* خلعت بر حاکم پوشانیدند } (in m.c.  
*bi-hākīm*) “The governor was presented with a dress of honour”; also  
*hākīm rā khil’at pūshānīdand* or *kardand* حاکم را خلعت پوشانیدند or کردند.
- (12) *Az namāz pardākht* از نماز پرداخت } “he finished his prayers”;  
*Bi-namāz pardākht* بنماز پرداخت } “he began to pray.”

<sup>1</sup> Or *bi-shumū*.

<sup>2</sup> Or *dar ‘aqab*, or *bi-‘aqab*.

<sup>3</sup> Or *dar ‘aqab*, or *bi-‘aqab*.

<sup>4</sup> Here *khil’at* is used generally and does not need the *ی* of unity.



(13) *Az nazar-i shāh pīshkash rā guzarāndand* از نظر شاه پیشکش را گذراندند "the gift was presented to the Shah."

(14) *Az vay dar guzasht* از وی در گذشت (class.) "he passed by him" (but in mod. Per. = "he forgave him his fault," or "he beat him in the race etc.)."

*Az ū guzasht* (or *radd shud*) (mod.) از او گذشت (or رد شد) "he passed by him."

(15) *Bar ū khandīdand* بر او خندیدند (modern); *az ū khandīdand* از او خندیدند (class.) : "They laughed at him."  
*az harf-i ū khandīdand* از حرفی او خندیدند (mod.) also *bar harf-i ū*—

(16) *Ū az man bi-ū* (or *pīsh-i ū*) *shikāyat burd* (or *kard*) او از من باو (or پیش او) شکایت برد (or کرد) "he made a complaint against me to him."

(17) *Az ān sukhān hīch ittilā' na-yāfta am* از آن سخن هیچ اطلاع نیافته ام  
 = *bar-ān sukhān muttali' na-shuda am* بر آن سخن مطلع نشده ام "I know nothing about the matter."



## CHAPTER XX.

### 138. Order of Words and Phrases.

(a) The formal or conventional order of words in a simple sentence is, generally speaking, the same as in Latin, i.e. subject, object or complement, and verb, as: فقیر چیزی خواست *faqīr chīz-i khwāst* "the beggar asked for something"; او سفر رفت *ū bi-safar raft* "he started on a journey."

It is also a general principle that things to be thought of together should be placed in close conjunction. یعقوب يوسف را بیشتر از همه فرزندان دیگر خود *ya'qūb yūsūf rā bishtar az hama-yi farzandān-i dīgar-i khud dūst mī-dāsh* "Jacob loved Joseph more than all his other sons."

*Remark.*—Even if the accusative is part of a compound verb it does not always immediately precede the actual verb, as: در آنوقت یاد خدا کردم *dar ān vaqt yād-i Khudā kardam* (or *Khudā rā yād kardam*<sup>1</sup>).

(b) The dative generally follows the accusative, unless the accusative forms part of a compound verb, as: باز را باو دادم *bāz rā bi-ū dādam* "I gave him the female goshawk"; او بها سلام کرد *ū bi-mā salām kard*.<sup>2</sup>

(c) Words and phrases denoting time, when they apply to the whole sentence, are usually placed first, as: شبی قاضی در کتابی دید که *shab-i qāzī-i dar kitāb-i dīd ki*—"one night a Qazi read in a book that—"; روزی مردی در *rūz-i mard-i dar masjid-i nishasta būd ki*—"one day a certain man was sitting (seated) in a mosque when—"; روزی در شهری درویشی *rūz-i dar shahr-i darvīsh-i dar-i dūkān-i baqqāl-i raft* "one day, in a certain city, a darvish went to the shop of a green-grocer."<sup>3</sup>

(d) When the complement to the verb is a complete sentence, it is put last, as: مرد پرسید مرا احمق می پنداری— *mard pursīd marā ahmaq mī-pīndārī* "the man enquired saying, 'Do you think me a fool?'" دیدم که در میان دریا *dīdam ki dar miyān-i daryā chand kūhhā-yi dīgar ham būd* (m.c.) "I saw that there were several other rocks as well, in the middle of the sea."

(e) When the object is qualified by a relative sentence, the object may immediately precede the verb and the relative clause follow, as: پادشاهی را—

<sup>1</sup> امید خلاصی یافتن از اینجا *az injā khalāṣī yāftan ummīd nīst*, or امید خلاصی یافتن از اینجا نیست *ummīd-i khalāṣī yāftan az injā nīst*.

<sup>2</sup> سلام کردم *salām kardan* "orally, or with the hand." The Afghans say خواندن *khawāndan* for the former.

<sup>3</sup> Or روزی درویشی در شهری *rūz-i darvīsh-i dar shahr-i*.

<sup>4</sup> باقال *baqqāl* "a man who sells dried and fresh fruits, *ghī*, curds, etc.

<sup>5</sup> Note plural noun after *chand*. The singular could be used.



پادشاه کی بشنیدم که بکشتن اسیری اشارت کرد  
*pādishāh-i rā shunīdam ki bi-kushtan-i asīr-i*  
*ishārat kard* (Sa'di) "I have heard of a king who made a signal for a captive  
 to be put to death."

The collocation of relative sentences is fully illustrated by the examples  
 in § 120 (g) Relative Pronouns, and § 130 Relative Clauses.

(f) As the verb closes the clause, it may happen in a complex and  
 intricate sentence that more than one verb is found at the end, *vide* § 130  
 (a) (3) and (b).

If however the verb is in the Imperative, it can correctly begin the  
 clause, as:—

کنونت که امکان گفتار هست \* بگو ای برادر بلطف و خوشی (که فردا —)

*Kunūn-at ki imkān-i guftār hast*

*Bī-gū ay barādar bi-luṭf u khushī*

*Ki fardā.....* (Sa'di).

بی آهستگی برو *bi-raw bi-āhistagī*, or less emphatic برو به آهستگی  
*bi-raw*.

(g) In m.c., a few verbs frequently precede their dative, as: رفت  
*raft khāna*<sup>1</sup> "he went home": رسیدیم *rasīdīm bi-dih* "we reached the  
 village": پول را دادمش *pūl rā dādam-ash* "I gave him the money":  
 پول را دادم بفقیر *pūl rā dādam bi-faqīr* "I gave the money to the beggar":  
 برو بازار *bi-raw bāzār*<sup>2</sup> "go to the bazar."

(h) The position of the first portion of a verb, compound and potential,  
 is illustrated by the following examples: اینجا نمیتوان صحبت کرد *injā*  
*namī-tavān shuhbat kard*, or اینجا صحبت نمیتوان کرد *injā shuhbat namī-tavān*  
*kard* "we (one) can't talk together in this place."

(i) The formal order of the sentence as described above is frequently  
 altered or reversed. This departure from the normal order is called 'In-  
 version.'<sup>3</sup> The object of Inversion is to place important words or phrases  
 in the most prominent place in the sentence and thereby excite attention to  
 them.

In grammar and rhetoric this figure is also known as Hyperbaton,  
 and rarely as Trajection.

A sentence that fails to excite attention is ill-constructed.

The following are a few examples of the object of Inversion:—

(1) *Substantive and Adjective.* The qualifying adjective sometimes pre-  
 cedes its noun for the sake of emphasis, *vide* § 43 (b). Other instances of the

<sup>1</sup> For *بیخانه* *bi-khāna*.

<sup>2</sup> For *به بازار* *bi-bāzār*.

<sup>3</sup> *انقلاب کلام* *inqilāb-i kalām*. 'Inversion is a branch of Ornament.' A striking  
 example in English is "Sunk are thy towers in shapeless ruin all."



displacement of the adjective, either for emphasis or for the sake of avoiding a strain on the attention, are:—

“He is a man, wise, just and honourable” او مردیست عادل عاقل و صالح *ū mardī-st ‘ādīl, ‘āqīl va sālih:*<sup>1</sup> “one of you who is braver (than the rest)—and manly and strong should climb on to this pillar and—” یکی از شما که *yak-ī az shumā ki dilāvar tar ast<sup>2</sup> va mardāna va zūrmān bāyad ki bar īn sutūn bi-ravad va rismān-i kashfī bi-gīrad* (Sa’dī).

For an instance of the displacement of an adjective or participle in Apposition *vide* end of § 139 (d).

(2) *Predicate before subject.*—The predicate is presented before the subject, when it is desired that the latter should at once be conceived in connection with the special aspect of the former, as:—“Blessed are the peace-makers” مبارکند صالح کنندگان *mubārak-and sulh-kunādagān.*<sup>3</sup> “For wide is the gate and broad is the way that leadeth to destruction” زیرا که *zīrā ki farākh ast ān dar va vasi’ ast ān rāh ki mu’addī bi-halākat ast.* عالم احمد است *‘ālim Ahmad ast,* and—مرد آنست که *mard ān ast ki*—: this construction is called *ḥasr* “restricting,” i.e. “wise is Ahmad and Ahmad alone.”

(3) *Copula or Auxiliary verb, and subject; or, verb and subject.*—The copula or auxiliary verb, and the subject, may often in English be advantageously inverted, e.g. in questions; “Are you well?” “Is your father at home?”

Inversion is not employed in Persian to signify interrogation.

“Eyes was I to the blind” چشم بودم برای کوران *chashm būdam barā-yi kūrān:* “feet was I to the lame” و پا بودم برای لنگان *va pā būdam barāy-i langān.*

طریقه خرج این نقد را من میدانم *Tarīqa-yi kharj-i īn naqd rā man mī-dānam,* (H. B., Chap. V) “the proper way to spend this money *I* know.”

(4) *Object and Subject of verb.*—Prominence in English is given to the object by inverting it and placing it first, as: “Silver and gold have I none.” In Persian, the object naturally precedes the verb: inversion therefore requires that it should follow, as: ندارم سیم وزر *na dāram sīm u zar.*

<sup>1</sup> Ordinarily *ū mard-i ‘ādīl-i ‘āqīl-i sālih-i-st,* or *mard-i ‘ādīl va ‘āqīl va sālih-i-st;* or the *ی* of unity could be added to *mard.*

<sup>2</sup> Note that *yak-ī az shumā* is correctly followed by the verb in the 3rd pers. sing.: even in modern Persian the usual error would not be made with the verb so close to *yak-ī.*

<sup>3</sup> Better خوشا بحال صالح کنندگان *khushā bi-hāl-i sulh kunādagān.*



In conditional, concessional, and temporal sentences, the object or subject may, for emphasis, precede the conjunction, as: چشم و استخوان کعب (H. B., Chap. XI) "the eye and knuckle-bones of a wolf, attached to a boy's person, give him courage"; حکیم چون سوار ترا چون چشم بما افتاد: *hakīm chūn raft* "when the doctor departed": *savārān rā chūn chashm bi-mā uftād tākhtan āvardand*, for چون چشمن سواران *chūn chashm-i savārān*—.

(5) *Subordinate before Principal Proposition*.—When a sentence consists of two Propositions, a principal one and a subordinate, greater force<sup>1</sup> is obtained if the subordinate precedes the principal, as: "If you stay I'll go" اگر تو بمانی من میروم *agar tu bi-mānī man mi-ravam*.<sup>2</sup>

*Remark*.—When the inversion is so violent as to confuse the sense (as sometimes in poetry) it is called *Synchysis*.

(j) Never crowd many circumstances together. "When in a complex sentence the qualifications of the subject or the modifications of the predicate are numerous, the most judicious course is to distribute them, placing part before and part after the subject or predicate."<sup>3</sup> Example: "At one blow was his head severed from his body" *bi-yak zarb sar-ash az tan judā shud*. Here of the two modifications, 'at one blow' and 'from his body', one is placed before and one after the predicate.

(k) "A circumstance ought never to be placed between two *capital* members; since, by such a proposition, it is doubtful to which it belongs. By placing it between parts of the member to which it belongs, ambiguity is avoided, and the capital members are kept distinct.

"By the articles subsisting between us, on the day of marriage, you agree to pay down the sum of eight thousand pounds."

"Better thus:—'By the articles subsisting between us, you agree to pay down on the day of marriage, the sum of eighty thousand pounds.'"

For example *vide* (n) (1).

The following sentence from *Hājī Bābā* is not clear at first sight:—

بجای انکار بهتر که دشمن آید از بر سینۀ خود فرو کنم اما نه معلوم است تقدیر چنین بوده است<sup>4</sup>

(l) "When different things have an obvious relation to each other with respect to the order of time, place, cause and effect, or the like, a corresponding order should be observed in assigning them their position in the sentence. Better سالم و زنده *zinda va sālim* "alive and well", than زنده و سالم *sālim va zinda* "well and alive." *Vide* also (n) (5).

<sup>1</sup> And also 'Suspense.'

<sup>2</sup> More forcible than "I'll go if you stay" اگر تو بمانی *man mi-ravam* *agar tu bi-mānī*.

<sup>3</sup> *Vide* Herbert Spencer on "Style."

<sup>4</sup> A semi-colon is required after *na* to make the sense clear.



(m) The following Persian examples of collocation will repay study:—

(1) پادشاه گفت منم سلطان این ملک *pādīshāh guft man-am sultān-i īn mulk*  
“the king said ‘It is I who am the king of this realm.’”

(2) ناگاه درویشی در آمد با دلقی و انبانی و عصائی *nā-gah darvīsh-i dar āmad bā dalq-i va ambān-i va ‘aṣā-i*, “suddenly a darvish entered with his habit, and leather bag, and staff.”

(3) ساقهای گندم دید از قد آدم بلندتر *sāqhā-yi gandum dīd az qadd-i ādam buland-tar* “he saw stalks of wheat, taller were they than a man’s stature.”

(4) خود شهر تجارتگاه بزرگی است *khud-i shahr tijāratgāh-i buzurg-i ast* (mod.)  
“the same city is a large commercial place.”

(5) بارها دیده شده است که شخصی را که بسیار سود آید همانقدر هم باو زیان میرسد *bārḥā dīda shuda ast ki shakhṣ-i rā ki bisyār sūd āyad hamān qadr ham-bi-ū ziyān mī-rasad*.

(6) سه دفعه زمین بچنان شدت لرزید که روی زمین آنجا عمارت بسیار بزرگی اگر می بود *si dafa zamīn bi-chunān<sup>1</sup> shiddat larzīd ki rūy-i zamīn-i ānjā ‘imārat-i bisyār buzurg-i agar mī-būd yaqīn<sup>2</sup> mī-uftād* “the earth shook three times with such violence that had there been a large building there, it would certainly have fallen”.

(7) در وقت خورد سالی در جائیکه خانه ام بود در آنجا چند خانه زنبیل سازان بود *dar vaqt-i khurdsālī dar jā-i ki khāna-am būd dar ānjā<sup>3</sup> chand khāna-yi zambīl-sāzān būd* “there were several houses of basket weavers near the home of my youth.”

(8) باز در دلم گذشت که از درختیکه شاخهایش را گرداگرد خانه نهال زده ام اگر ز همان *bāz dar dil-am guzasht ki āz darakht-i ki shākhkhā-yash rā gird-ā gird-i khāna nihāl zada am agar āz hamān darakht<sup>4</sup> shākhkhā-yi kūchak bi-yāram shāyad bi-vaqt-i bāftan-i zambīl na-shikanand* “it then crossed my mind that if I were to bring some twigs from the same tree from which I had gathered the cuttings which I had planted round the house, perhaps, they would not break when weaving the baskets.”

(9) چون بافتاب می بر آمدم *chūn bi-āftāb mī bar āmadam* (Afghan) (m.c.)  
*bar mī-āmadam* “when I went out in the sun (sunshine).” \*

<sup>1</sup> Or *chunān bi-shiddat larzīd*.

<sup>2</sup> Note repetition of noun of place after relative clause: *dar jā-i ki* and *dar ānjā*. Also *چند خانه زنبیل ساز chand khāna-yi zambīl-sāz* (sing.)—.

<sup>3</sup> Note repetition of substantive after relative clause. Also that the plural verb *na-shikanand* is used after the neuter pl. *shākhkhā* to avoid the possibility of the word *darakht* being mistaken for the subject.

\* *Bar-i āftāb raftan* *بر آفتاب رفتن*, or *pīsh-i āftāb raftan* *پیش آفتاب رفتن*, mod. “to go out in the sun.”



(10) *yak-i rā<sup>1</sup> az mulūk maraḡ-i hā'il būd*—(Sa'dī) "a certain king was afflicted with a horrible disease."

(11) *guft ki fulān rā<sup>2</sup> dīr shud ki na-dīdī*—(Sa'dī) "he said with regard to So-and-so—it's a long time since you saw him."

(12) *yak-i rā<sup>3</sup> az hukamā shunīdam ki mī-guft*—(Sa'dī) "one of the leading men of the day, I heard him say that—".

(13) *zan-i javān<sup>4</sup> rā agar tīr-i dar pahlū nishīnad bih ki pīr-i*—(Sa'dī) "for a young girl it is better to be wounded by an arrow than to have an old husband."

(14) *na har ki bi-ṣūrat nīkū ast* *sīrat-i zībā dar ūst<sup>5</sup>*—(Sa'dī) "not every one who has a pleasing exterior, has a pleasing disposition."

(15) *va bā shamshīr zad gardan-i salmānī rā*—(Prof. S. T.) "the neck of that barber he cut in two."

(16) *guft sukhan bi-andīsha bāyad guftan va ḡarakāt-i pasandīda bāyad kardan hama khalq rā, khāṣṣa pādīshān<sup>6</sup> rā*—(Sa'dī) "he said, to speak after consideration and to act with propriety is proper for all—but especially for kings."

(17) *mizāj agarchi mustaqīm buvad i'timād-i baqā rā nashāyad*—(Sa'dī) "even if a person's health be perfect, one cannot hope for everlasting life for him on that account."

(18) *manki pīshtar az īn safar-i jahāz na karda būdam dīl-am barham khupurd* (m.c.) "I who had never voyaged in a ship before, my stomach felt sick."

(19) *banda hargiz īn jūr musāfarat khush-am<sup>7</sup> namī-āyad* (m.c.) "I never like this kind of travelling."

<sup>1</sup> More common *yak-i az mulūk rā*.

<sup>2</sup> Note *fulān rā* object of *na-dīdī*.

<sup>3</sup> *yak-i az hukamā rā* more usual order. Also *shunīdam ki yak-i az hukamā mī-guft*. In mod. Pers., the plural verb *mī-guftand* would probably be used after *hukamā*.

<sup>4</sup> More forcible than *agar zan-i javān rā tīr-i dar pahlū nishīnad*, or *agar tīr-i dar pahlū-yi zan-i javān nishīnad*.

<sup>5</sup> More forcible than *sīrat-i nīkū dar har ki bi-ṣūrat nīkū-ast nīst*.

<sup>6</sup> In modern Persian, to avoid the repetition of *rā*, this would be worded—*hama khalq khāṣṣa pādīshān rā*.

<sup>7</sup> Note that there is no verb for *banda*; the subject to *namī-āyad* is *musāfarat*: 'vide' § 130 (a) (2).



(20) اگر تنبل نبود او هم یک گوسفند گیرش می آمد *agar tambal na-būd ō<sup>1</sup> ham yak gūsband gir-ash mī-āmad* (m.c.) "had he not been lazy, he too would have got hold of a sheep."

(21) منکه روز اول گفته بودم که بار دیگر اسم چهارم هم نخواهم برد این سخن را دوست *man ki rūz-i avval gufta būdam ki bār-i dīgar nām-i jahāz ham na-khewāham burd īn suḵhan<sup>2</sup> rā dūst-i man bi-yād āvarda guft ki—* "I who had formerly said that I would never even mention the word 'ship'—my friend recollected what I had said, and said to me."

(22) حاتم طائی که بیابان نشین بود اگر در شهر بودی از جوش گدایان بیچاره گشتی *Hātim-i Tā'i<sup>3</sup> ki biyābān-nishīn būd agar dar shahr būdi az jūsh-i gadāyān bi-chara gash-ti* (Gul., Chap. VII, St. 19).

(23) و در زمرة صاحب جمالان متجلی نشود مگر آنگاه که متجلی گردد بزور قبول میر *va dar zumra-yi ṣāhib-jamālān mutajallī na-shavad magar āngāh ki mutahallī gardad bi-zīvar-i qabūl-i amīr-i kabīr-i 'ālim-i 'ādil-i mu'yyad-i muzaffar-i, etc. etc.* (Gul., Muqaddama; Zikr-i, Amīr-i Kabīr-i, etc., 3rd line).

(24) Vide example in § 129 (b), Remark and footnote.

(25) اما مانند رد مظالم نیمه بریان پیشکشی را کمر بستم که به عثمان آغا فرستم *ammā mānand-i radd-i mazālīm, nīma-yi biryān-i pishkashī rā, kamar bastam ki bi-'Uṣmān Āghā firistam* (Tr. H. B., Chap. IV) "but I determined to send to 'Uṣmān Āghā as a reparation, half the roast (sheep's head) that had been bestowed on me": note position of *kamar bastam ki*.

(26) طبیب کنشخص که *tabīb hamān khūb ast ki—*; or *tabīb ān shakhs ast ki* "he is rightly called a physician who—".

(27) معتمد الدوله که از قولنج و سده کم مانده بود که کارش ساخته شود از تأثیر آن *Mu'tamad<sup>n</sup>-d-Dawla ki az qūlinj va sudda kam mānda būd ki kār-ash sākhta shavad az ta'sir-i ān ḥabb ḥayāt-i tāza yāft* (Tr. H. B., Chap. XIX) "the Mu'tamad<sup>n</sup>-d-Dawla, who from colic and an obstruction in the intestines had very nearly died, got from this pill a new lease of life."

(n) The following are instances of faulty collocation:—

(1) "The Moor seizing a bolster, full of rage and jealousy smothers her." مغربی متکائی گرفته پر از غیظ و خشم زنش را خفه میکند *maghribī muttakā'i girifta pur az ghayẓ va khashm zan-ash rā khafa mī-kunad*. Corrected, 'The Moor, full of rage and jealousy, seizing a bolster, smothers her' مغربی پر از غیظ

<sup>1</sup> Note that there is no verb for *ū*: 'vide' note 7, p. 609.

<sup>2</sup> Note how the sentence breaks off in the middle, a second clause being introduced by a new subject.

<sup>3</sup> طائی *tā'i* is the relative adjective from طی *tayyī*<sup>us</sup>.



مغربی که پر از غیظ و خشم متکالی گرفته زنش را خفه میکند  
*maghribī pur az ghayz va khashm muttakā-i girifta zan-ash rā khafa mi-kunad.*<sup>1</sup>

(2) " 'A keen eye and a graphic pen see and set down for us the characteristic details of both scenery and manners.' (Corrected by Hodgson; 'a keen eye sees and a graphic pen sets down—').

The original collocation (apart from the error in the concord of the verb) would not be considered faulty in Persian,<sup>2</sup> as:—همه امور مملکت را چشم نیز- و قلم نقش بندش می بیند و مینگرد  
*hama-yi umūr-i mamlakat rā chashm-i tiz va qalam-i naqsh-band-ash mī-binad va mī-nigārad*; (better چشم نیزش می بیند و قلم نقش بندش می نگارد  
*chashm-i tiz-ash mī-binad va qalam-i naqsh-band-ash mī-nigārad*).

(3) "Though all seeds do not contain albumen" اگرچه همه تخمها نشاسته  
*garchi hama-yi tukhmā nishāsta na-dārand* [باز در بعضی پیدا می شود  
*[bāz dar ba'zī paydā mī-shavad]* (m.c.). If all seeds do not contain albumen, then is there no seed which contains albumen. Corrected "Though not all seeds contain albumen" اگر چه هر تخمی نشاسته ندارد [باز —]  
*agarchi har tukhm-i nishāsta na-dārad [bāz—]*.

(4) "All who lay claim to these virtues, are not to be depended upon" همه اشخاصیکه ادعای فضل می کنند لائق اعتبار نیستند  
*hama-yi ashkhās-i ki idda'ā-yi faẓl mī-kunand lā'iq-i i'tibār nīstand*. Corrected, "Not all who lay claim to these virtues are to be depended on" نه هر که ادعای فضل میکند لائق اعتبار است  
*na har ki idda'ā-yi faẓl mī kunad lā'iq-i i'tibār ast*.

(5) "He was bred and born in Kerman" او در کرمان بزرگ و زائیده شد  
*ū dar Kirmān buzurg va zā'ida shud*; 'vide' (l). Corrected, "He was born and bred in Kerman" او در کرمان زائیده و بزرگ شد  
*ū dar Kirmān zā'ida va buzurg shud*.

(7) "Do you wish me to roast or boil the meat?" میخواستید که گوشت را بریان یا آب پز کنم  
*mī-khāhīd ki gūsh-t rā biryān ya āb-paz kunam?* (Better گوشت

<sup>1</sup> Simple and more natural مغربی که پر از غیظ و خشم بود متکالی بدهن زنش را خفه میکند  
*Maghribī ki pur az ghayz va khashm būd muttakā-i bi-dahn-i zan-ash guzāsh-ta ūrā khafa mī-kunad*.

<sup>2</sup> Obscurity is not necessarily a fault in Persian. However, in modern Persian, the simpler collocation as in the corrected English example would be preferred—همه امور مملکت را چشم نیزش می بیند و قلم نقش بندش می نگارد  
*hama-yi umūr-i mamlakat rā chashm-i tiz-ash mī binad va qalam-i naqsh-band ash mī-nigārad*.

<sup>3</sup> is unidiomatic. همه تخمها نشاسته دارند

<sup>4</sup> is unidiomatic. نه همه کسانی که ادعای فضل میکنند لائق اعتبار اند



پز *gūsht rā biryān<sup>1</sup> kunam yā āb-paz*—grill the meat or boil it).

اما مشتريان پايدار و لقمهای چرب و شیرین درویش اندرونیان پادشاهی بودند که (8) *ammā, mushtariyān-i pāydār va luqmahā-yi charb u shīrīn-i darvīsh, andarūniyān-i pādshāhī būdanp ki hama mahabbat-i pādshāh rā bi-nirū-yi sihr bi-khud munḥaṣir mī-khwāstand* (Tr. H. B., Chap. 11) "but the ladies of the king's seraglio were his principal customers. Their most urgent demand was some powerful charm to insure the attention of the king": (put *bi-nirū-yi sihr* *بعد* *hama*).

و گر نه من نه اگر بوعلی هم از گور در آید کاری از او بر نمی آید (9) *na man na agar Bu 'Alī ham az gūr dar āyad, kār-i az ū bar namī-āyad* (Tr. H. B., Chap. 11) "—otherwise not alone I, why Avicenna himself could do nothing, were he to rise from the dead": [to make the sense clear insert, in the Persian, a comma after each *na*: also *agar* should follow the subject of the conditional clause, i.e. be placed after *ham*].

من ترسان و لرزان که مجاد ارسلان سلطان بداید و استخوان منازم فیه را از میان بریاید (10) *man tarsān u larzān ki mabādā Arslān Sultān biyāyad va ustukhūpān-i munāzi<sup>2</sup> fih rā az miyān bi-rubāyad Khudā pidarash rā bi-yāmurzad, munajjim nīz bi-miyān uftād* (Tr. H. B., Chap. IV) "I all the while in terror lest Arslan Sultan should arrive and bear off the bone of contention. God bless his<sup>3</sup> father, the astrologer too interfered." As *his* refers to *astrologer* following it, and as there are no stops in the original, the phrase God bless his father, might, and does at first appear to, refer to Sultan Arslan; but place *munajjim* before *Khudā* and the ambiguity disappears.

(11) *man dukhtar-i Ūkūz Āghā nām-i Shaykh-am<sup>4</sup>* (Tr. H. B., Chap. XXVI, 1st line): note the awkwardness of an *izāfat* after *nām*. Re-constructed *man dukhtar-i Shaykh Ūkūz Āghā nām hastam*, or *man dukhtar-i Shaykh-am Ūkūz Āghā nām*.

*Remark I.*—The order of sentences is no less important than the order of words in a sentence.

<sup>1</sup> *biryān k.* to roast or fry; *qirmiz k.* to fry in oil or butter; *birishta k.* "to parch"; also to bake bread in the Persian fashion; *kabāb کردن kabāb k.* "to broil"; (to 'pop' Indian corn is either *birishta k.* or *kabāb کردن kabāb k.*; *bū dūdan* "to fry coffee berries, gram, melon seeds, nuts)."

<sup>2</sup> Example of *اضمار قبل الذکر* a construction admissible in poetry only.

<sup>3</sup> Or with the *ی* of unity *shaykh-i am*.



When the sense of a sentence is a logical sequence of the sense of its preceding sentence, then are the two sentences in a proper order and the sense of each sentence should be carried a step further by the sentence following.

When a sentence refers less to the sentence immediately preceding it than to some earlier sentence, it is not in its proper place.

*Remark II.*—Sentences closely related to each other form, in English, a paragraph, and each paragraph should start a new departure.

In Persian there are no paragraphs, but a chapter (*bāb*)<sup>1</sup> is sometimes, in MSS., divided into sections (*faṣl*), each *faṣl* having this word in red ink at its commencement.

Sometimes the first word of a sentence has a red ink line over it. Sometimes a full stop is shown in red ink by four dots, thus  $\cdot\cdot\cdot\cdot$ , two of the centres being usually joined. Such aids, however, are rare.

In modern Persian, a short dash is often made to represent a comma, while a full stop is indicated by the plus +, or the multiplication sign × called in Persian *chaprāst*. Proper names have a red line over them like the first word in a sentence.

*Remark III.*—In a comprehensive composition, paragraphs related to each other, together form a chapter, and each chapter has usually an express heading of its own, stating the matter in it.

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<sup>1</sup> باب *bāb* or sometimes گفتار *guftār*.



## CHAPTER XXI.

### § 139. Apposition.

(a) "Apposition is the relation to a noun or pronoun, of another noun, or in some cases of an adjective, or a clause, added by way of explanation or characterisation."

It is a rule that a noun or pronoun, etc., placed in apposition must be in the same case<sup>1</sup> as the noun or pronoun to which it is apposed.

Arab grammarians enumerate<sup>2</sup> descriptions of what may be called apposition. For practical purposes there is but one apposition.

A substantive or adjective in apposition is called *تابع* (pl. *توابع*) "the follower or appositive"; it follows the noun to which it refers, which is called *متبوع* "that which is followed."

*Badal-i ba'z*, بدل بعض, a form of the 'Apposition of Substitution', corrects a statement respecting the whole of a thing, and states that a portion only was meant, as in 'I eat the loaf, the half of it.' This apposition is rare in Persian. Ex:—*خوردم ماهی را نصف آن* "I eat the fish—half of it."

بد است این پسر طبع و خویش و لیک  
 مرا زو طبیعت شود خوی نیک

*Badal-i ishtimāl* بدل اشتغال is the substitution of a word or phrase to correct a statement and to state that it is not the person himself or the thing itself, but something connected with him or it. The first example above is a better example of *badal-i ishtimāl* than of *badal-i ba'z*. This *badal* is very rare in Persian.

*Badal-i ghalat* بدل غلط is the substitution of a word or phrase to correct a *lapsus lingua* as "I rode the horse—the she-camel!" *Savār-i asp shudam-na*; *shutur* سوار اسپ شدم نه شتر. This *badal* is rare in Persian. Possibly the following is an example:—*روستائی سقط شد خرس*: villagers are considered dolts, *خر* *khar*, and the term *سقط شدن* *saqat shudan* "to die" is applied to animals, not to human beings. Another explanation of the construction is that *بود* *būd* is understood after *روستائی* *rūstā-i*.

It will be seen that the distinction between these three last descriptions of *badal* is fine.

The simple term *بدل* *badal* could with advantage be applied to all these descriptions of *badal* and also to *عطف بیان* *atf-i bayān* for which *vide* (b) (4), Remarks I and II.

<sup>1</sup> It must be recollected that the accusative has two forms, one with *rā* را and one without.

<sup>2</sup> Viz. عطف - نعت عطف اطلاق - بدل - توكيد.



There is a sixth form of apposition in Persian, called تابع مهمل, "the meaningless appositive",<sup>1</sup> as : لوطی لوطی پوطی *lūfī pūfī* "lutis and such like low fellows." Vide also § 140 (a).

(b) Examples:—

(1) Pronoun and Adjective.—من از نشانه لطف کدبانو امیدوار سوداهای خام *man az nishāna-yi lūf-i kad-bānū ummīdvār<sup>2</sup> sawdāhā-yi khām mī-pukhtam*—(Tr. Haji Baba) "the mark of favour which I had just received had set my imagination to work, and—", (lit. "I, hopeful from the mark of favour of the chief wife,—"); *man* and *ummīdvār* are in apposition : دیدار و رطهای هول انگیز و پست و بلندبهای سهم آمیز بچشم مانند من آدمی ناشی در نهایت وحشت *didār-i varta-hā-yi-hawl-angīz va past u bulandīhā-yi sahm-āmīz, bi-chasm-i mānand-i man, ādam-i nāshī, dar nihāyat-i vahshat u dahshat mī-namūd* (Tr. H. B., Chap. V) "the danger of the precipices and the steep ascents were something quite appalling to a young traveller like me—"; (note that there is no *izāfat* after *man*, though grammatically one might be expected).

(2) Noun and Adjectives, or Phrase:—درویش سروپا برهنه *darvīsh, sar u<sup>3</sup> pā barahna* (Sa'dī) "a darvish, bare headed and footed, but سروپا برهنه *darvīsh-i sar u pā barahna* "a bare-headed and bare-footed darvish" : قرآشها شال *farrūshhā, shāl bi-dast, harakat-i dīgar karda nazdīk-tar mī-rasand* (Vazīr-i Lankarān) "the farrashes, shawl in hand, make another movement and draw nearer" : بانو آستین برزده<sup>4</sup> بر روی خرسک نا شکیب *bānū āstīn bar<sup>4</sup> zada bar rūy-i khīrsak,<sup>5</sup> nā-shikīb chashm bi-rāh-i man<sup>6</sup> nishasta būd* (Tr. Haji Baba) "—where I found the Banou seated on a carpet on the ground, waiting for me with great impatience." Here the adjective *nā-shikīb* and the phrase *chashm bi-rāh-i man* are both in apposition to the nominative *Bānū*.

Adjectives and phrases in apposition may follow the verb, as:—

یکی از آنان مردی بود پنجاه ساله باریک قد نیزنگاه سرخ رخسار انبوه ریش زیرجامه قصب *yak-i az ānān mard-i būd panjāh-sālā, bārīk-qadd, tīz-nigāh, surkh-rukhsār, ambūh-rīsh, zīr-jāma-yi qasab dar pā, va kulīja-yi Kashmīrī dar bar, shabīh bi-ahl-i dar-i khāna* (Tr. H. B., Chap. VI)

<sup>1</sup> So common in Urdu.

<sup>2</sup> In Arabic *ummīdvār* here would not be considered apposition: it would be *hāl*.

<sup>3</sup> سروپا برهنه *sar u pā barahna* may be considered a compound adjective. If in the accusative, "I saw a certain dervish with bare head and feet" سروپا برهنه *darvīsh-i rū دیدم sar u pā barahna*; or, "I saw a bareheaded and barefooted dervish" سروپا برهنه *darvīsh-i sar u pā barahna-i rū دیدم*.

<sup>4</sup> آستین برزده *astīn bar zada* "having rolled up her sleeve."

<sup>5</sup> خرسک *khīrsak*, a coarse, rough, and badly woven rug or carpet. The word is often applied as an adjective by carpet weavers to express bad work.

<sup>6</sup> *Būda* understood.



"one of them was a man of fifty years, short, quick-sighted, rosy-cheeked, thickly-bearded, fine muslin under-drawers on his legs, and a Kashmir overcoat on his body."

(3) Two Indefinite Nouns in Accusative.—شخصی ده تا گوسفند بتوسط نوکری *shakhs-i dah tā gūsfand bi-tavassuṭ-i navkar-i ta'āruṭ*<sup>1</sup> *firistād* (m.c.) "a person once sent by means of his servant ten head of sheep as a present (to some one)."

(4) Two Nouns in Nominative.—پسر محمد میگوید *pisara Muḥammad*<sup>2</sup> *mī-gūyad ki*—"the boy Muhammad says—" : زید برادر شما آمد *Zayd barādar-i shumā āmad* "Zaid your brother come," but better زید برادر آمد *barādar-i shumā Zayd āmad*, [or زید برادر آمد *Zayd-i barādar-at āmad* (vulg.) m.c. and incorrect] "your brother Zaid came." These are examples of بدل *badal*, or بدل کل *badal-i kull*.

*Remark I.*—عطف بیان "Explanatory Apposition" defines more particularly something that has gone before. It is also a form of بدل or the "Apposition of Substitution." Ex.—عبدالله ابن عمر, is عطف بیان, as the *ع* is a better known person; but زید برادر شما, is بدل. There is, however, really no difference between the two.

*Remark II.*—A poet's name and his تخلص *takhalluṣ*, 'nom de plume', should grammatically speaking be in apposition: however, in Persia, but not in India, they are joined by an *izāfat*. In Persia, but not in India, a person's name and his trade also are joined by an *izāfat*.

(5) Nouns in Vocative.—و چون میرفت میگفت ای پسر امشالم - ای پسر امشالم *va chūn mī-raft mī-guft ay pisar-am Abshālūm, ay pisar-am pisar-am Abshālūm! Kāshki bi-jā-yi tu mī-murdam ay Abshālūm pisar-i man*<sup>3</sup> "and as he went thus he said, 'Oh, my son Absalom, my son, my son Absalom! Would to God I had died for thee, O Absalom, my son, my son!'"<sup>4</sup>

(6) Noun or Pronoun understood.—خواهید گفت زن هدایت خان برای شعله خانم سوغات فرستاده است *khayāhid guft zan-i Hidāyat Khān barāy-i Shu'la Khānum sawqāt*<sup>5</sup> *firistāda ast* (Vazīr-i Lankaran) "You'll say will you that 'The wife of Hidayat Khan has sent it<sup>6</sup> (or the jacket) as a present?'"

(c) Corroborative Apposition takes place, either in the words,

<sup>1</sup> *ta'āruṭ* could be considered حال *ḥal*, or مفعول *maḥ'ūl lah*.

<sup>2</sup> In *Muḥammad-i pisara*, *pisara* is *izāfat*; but in *pisara Muḥammad*, 'Muhammad' is *'atf-i bayān* or *badal*.

<sup>3</sup> Also *ay Abshālūm-i pisar-i man*. This *izāfat* is m.c. and incorrect.

<sup>4</sup> An example of *badal* or *'atf-i bayān*.

<sup>5</sup> *Sawqāt* is *ḥāl* or *maḥ'ūl lah*, and *ān rū* understood, is *maḥ'ūl<sup>an</sup>bihi* or "object."

<sup>6</sup> *Ān rū* or *nīm tana rū* understood.



*ta'kid-i lafzī*, or in the sense *ta'kid-i ma'navī*.  
Examples of *ta'kid-i lafzī* are:—

(1) *Muḥammad pīsh-i man āmad Muḥammad*  
"Muhammad, Muhammad, came to me": *tu zadī tu* "thou struckest,  
thou": *Muḥammad rā دیدم Muḥammad rā* "I saw  
Muhammad, Muhammad": *man az bar-i tu*  
*guzashtam az bar-i tu* "I passed by thee, thee" or *man az bar-i tu*  
*guzashtam*: *tu tu āmadī* "thou camest, thou."

داری ذکوة حسن و ندانی کرا دهی  
من مستحقم ای شه خوبان من من

*Dāri zakāt-i husn u na-dānī kirā dihi*  
*Man mustahiqq-am ay Shāh-i khūbān, bi-man bi-man.*

"You have such a store that you must give alms of beauty, and you know not to whom to give. I, I have claim on it, oh, Prince of Beauties."  
*balay balay āmadam* "all right, I'm with you."

(2) In the species of apposition called *ta'kid-i ma'navī* the "Corroboration or Strengthening in Meaning," the appositive is any word that strengthens the idea of the self or of the totality of the متبوع:—Examples of *ta'kid-i ma'navī* are:—"Zaid, he himself came" *Zayd khud āmad*: "the people came all of them" *mardum āmadand*, *hama-shān*: "I met the army all together" *rā دیدم همه را باهم*: "the two parties agreed—both of them" *rā دیدam hama rā bāham*: *tarafayn rāzī shudand har du taraf*. Vide also (f).

(3) In, *du man rūghan biyār* "bring two maunds of *ghī*," *man* and *rūghan*, though in apposition, are not so considered by native grammarians: *du man* is called *mumayyaz* "specified," and *rūghan* is called *tamyiz* "specificative," or else, *mumayyiz* "the specifier." Vide also (h).

*Remark*.—*chahār panj* "four or five" is an example of *ta'ac*.

1 Corroborative Apposition (توكيد), which takes place in the words. For Corroborative Apposition in sense vide (2) and (f).

2 Also *Zayd bi-nafs-i khud*, or *Zayd bi-nafsih* "Zaid himself": *fulānihū* or *fulān hā*, *binafsihim* or *khud-i-shām* (فلانها) *بنفسم* (or) *خودشان*



The following are further examples of *تاکید لفظی* *ta'kid-i lafzī*; مار مار *mār / mār*! "snake! snake!"; or مارست مارست *mār ast / mār ast*!

گر بجا شب گذرانی چه شود \* چه شود آه فلانی چه شود

شعله عشق در تنم همچو شرور به کاغذ است \* حلقه بحلقه خم بخم حلقه بحلقه خم بخم

مدعی از چشم گریان دلم غافل مباش \* قطره قطره رفته رفته موج طوفان میشود

زینهار از قرین بد زینهار

(d) When a *definite* noun in the accusative has an adjective, participle, or phrase *in apposition to it*, the noun requires the affix *rā*. (The affix *را* *rā* can, however, be added at the end of the entire phrase without much alteration in meaning).

If the noun is *indefinite*, the *را* *rā* is not usually required to mark the noun, *vide* (b) (3).

Examples:— دیدم *zālim-i rā khufta*<sup>1</sup> *dīdam*, "I saw a tyrant asleep," but دیدم *zālim-i khufta*<sup>2</sup> *rā dīdam*, or دیدم *zālim-i khufta rā dīdam* "I saw a sleeping tyrant": علی (رضی الله عنه) را ببخواب دیدم: *'Alī (raḥīya-'llāh-'anh\*)<sup>3</sup> rā bikhwāb dīdam* "I saw 'Ali (may Allah be pleased with him) in a dream." It is incorrect to place *را* *rā* after علی *'Alī*, though often so placed. "I had a servant, a fool" *nawkar-i dāshitam aḥmaq*; but *nawkar-i aḥmaq dāshitam*, or نوکر داشتم *nawkar-i aḥmaq-i dāshitām* "I had a foolish servant."

A similar construction is admissible for the dative, as: منت خدا را عز و *minnat Khudāy rā 'azz<sup>a</sup> va jall<sup>a</sup> ki—*; here *را* *rā* could be added after the Arabic phrase عز و جل *'azz<sup>a</sup> wa jall<sup>a</sup>*: *shakhṣ-i rā guftam jang-āzmūda* "I said to a certain person, who had seen much fighting"; but better *shakhṣ-i jang-āzmūda rā guftam* (or *shakhṣ-i jang āzmūda-i rā*).

Sometimes the adjective or past participle is separated from its noun by a verb, as:— دیدم اشجار بسیار *ashjār-i dīdam mashhūn bi-āsmār-i bisyār* "I saw a lot of trees covered with fruits".

*Vide* also § 118 (c) (9) and (d) (4) and (5).

<sup>1</sup> *Khufta* is *hāl*.

<sup>2</sup> *Ṣifat*.

<sup>3</sup> *Jumla-yi ṣifat*. If *rā* were to follow immediately after 'Alī, the clause would be parenthetical, *jumla-yi mu'tariza*. The Shīas say 'Alī 'alayh 's-salām.



(e) Words connected by certain particles are also considered by Arab grammarians to be in apposition. This is عطف or 'Simple Apposition,'<sup>1</sup> or عطف بحروف 'Apposition by means of a Conjunction.' Examples:—

(1) و "and," — زید و عمرو *Zayd va 'Amr(ū)* "Zaid and Amr."<sup>2</sup>

(2) حتی *hattā* "even to." — زوار رسیدند حتی پیادگان هم *zuvvār rasīdand hattā piyādagān ham*<sup>3</sup> "the pilgrims arrived even to those on foot" (or زوار مردم را کشتند حتی *zuvvār hattā piyādagān ham rasīdand*): رسیدند *rasīdand* مردم را کشتند حتی *mardum rā kushtand hattā bachchagān rā nīz*<sup>4</sup> "they killed the people, even to the children."

(3) یا *yā* "or." — زید آمد یا عمرو *Zayd āmad yā 'Amr*, or عمرو آمد یا زید *'Amr āmad yā 'Zayd* "Zaid or 'Amr came": آیا زید با تست یا عمرو *Āyā Zayd bā tust yā 'Amr* "Is Zaid or 'Amr with you"? در کلامش من و ترا قصد داشت *dar kalām-ash man va turā qaṣd dāšt*<sup>5</sup> "he meant you and me."

(4) یا *yā* یا *fā* یا حکمت تحصیل کرده است: *yā—yā* "either—or", as: *fiqh yā hikmat taḥṣīl karda ast* "he has learnt either religious law or philosophy"; or *yā fiqh taḥṣīl karda ast yā hikmat*. Compare with No. (9).

(5) نه *na* "not." — زید آمد نه عمرو *Zayd āmad, na 'Amr* "Zaid came, not 'Amr."

(6) نه خیر *na khayr*. — زید پیش من آمد نه خیر عمرو *Zayd pīsh-i man āmad—na khayr 'Amr* "Zaid came to me—nay, rather, 'Amr"; نه خیر *na-khayr* is عطف نسق *atf-i nasaq*, and 'Amr is *badal-i ghalat*.

(7) خیر *khayr* "no." — خیر خرا *asp rā kushtam, khayr khar rā*.

(8) حکیمی را پرسیدند که چندین درخت نامور که خدای تعالی آنرا برده است و برودند *hakīm-i rā pursīdand ki chandīn darakht-i nāmvar ki Khudāy Ta'ālā āfarīda ast va barūmand gardānīda ast hīch yak-i rā āzād na khagānand magar sarv rā ki gamar na-dārad* (Gul.) "a certain philosopher was asked, why out of all the noteworthy and fruit-bearing trees created by God, none is called 'free' except the cypress, which does not bear." Here *sarv rā* may be considered in apposition to *hīch yak-i rā*; the *rā* is necessary, both because *sarv*

<sup>1</sup> As distinguished from عطف بیان. This 'atf' is called عطف نسق.

<sup>2</sup> 'Amr spelt عمرو to distinguish it from 'Umar عمرو, called عطف خطاب.

<sup>3</sup> Better omit *ham* and *nīz* here.

<sup>4</sup> This is 'atf-i nasaq.

<sup>5</sup> Or مقصود داشت *maqṣūd dāšt*. In *maqṣūd-ash man va tu budīm* (mod. Pers.), the verb should of course be *būd*; however most Persians say *būdīm* in this and like cases.

<sup>6</sup> In Arabic, words connected by particles or nouns of exception are not in apposition: these come under special rules.



is definite and because without this affix, *sarv* might at first be taken for a nominative qualified by the relative *ki*.

(9) *man hama rā firistādam magar yak-i rā*<sup>1</sup>: "I sent all but one". Compare with No. (4).

(10) *ghayr az Zayd kas-i rā*<sup>2</sup> *na-dīdam* "I saw no one but Zaid."

(f) Apposition in Persian occasionally supersedes the genitive in English, as: *shakhṣ-i Ibrāhīm nām* "a person of the name of (or named) Ibrāhīm"; *shakhṣ-i Muḥammad nām* "the person called Muḥammad."

(g) On the other hand, in some cases where the English idiom requires apposition, the Persian idiom requires the *izāfat*, as: — *lafẓ-i daryā* "the word sea": *rūd-i Nīl* "the river Nile": *darakht-i chinār* "the plane tree": *gul-i atlasī* "the petunia": *mazhab-i Islām* "the religion Islam" (or of Islam): *mīvā-yi khārбуza* "the fruit melon": *filizz-i āhan* "the metal iron": *tu-yi ghulām* "thou the slave"<sup>3</sup>: "Oh Abraham, the Friend of God" *ay Ibrāhīm-i Khālīl 'llāh*<sup>4</sup> (m.c.): "Oh, Zayd, the slave" *ay Zayd-i ghulām*<sup>5</sup>: "I am the slayer of the man, Zaid" *qātīl-i ān mard-i Zayd nām man-am*: "I am the beater of the slave Zaid" *man-am zananda-yi Zayd-i ghulām*<sup>6</sup>.

If the Arabic interjection *yā* be used, it is better to employ the correct Arabic construction, as: *yā Ibrāhīm Khālīl 'llāh*, but such a construction is of course not colloquial.

*Remark.*—It will be seen that in m.c., an *izāfat* is often incorrectly inserted; thus *ay ghulām-i pisar-i man* (m.c.), "oh slave of my son", or *ay ghulām! pisar-i man*, might be said by a slave to his son: *ay Muḥammad pisar-am* "O Muḥammad my son" is correct, but *ay Muḥammad-i pisar-am* though used in m.c. in the foregoing sense, might and should mean "Oh Muḥammad belonging to my son". In *Muḥam-*

<sup>1</sup> *Jumla-yi istignā'i*.

<sup>2</sup> In speaking, this *rā* might be omitted.

<sup>3</sup> *man-i banda* is sometimes used in m.c., but *man banda* sounds better; while *man-i bichūra* is better than *man bichūra*. The Afghans say, *man-i banda*.

<sup>4</sup> *Af-i bayān*.

<sup>5</sup> *Af-i bayān* and *badal*.

<sup>6</sup> *Badal*.



*mad-i ghulām* "Muhammad the slave", or in *محمد غلام من* *Muḥammad-i ghulām-i man* "Muhammad my slave", the word or words following *محمد* *Muḥammad* are considered *ṣifat*; but in *محمد غلام من* *Muḥammad ghulām-i man*, the words *غلام من* *ghulām-i man* are *badal* or 'apposition of substitution.'

(h) Qualifying words used with numerals or signifying quantity [*vide* (c) (3) and § 47 (g)] are usually in Persian placed in apposition, as:—  
*yak gaz u nīm<sup>1</sup> āb* "one and a half yards' depth of water": *یک گز و نیم آب*  
*yak musht jaw* "a handful of barley": *یک مشت جو*  
*dah man jaw* "ten maunds of barley": *ده من جو*  
*in farū-māya hazār man sang bar mī-dārad* (Sa'di) "this common fellow can lift a thousand maunds in weight": *این فرمایده هزار من سنگ بر میدارد*  
*chahār panj angusht pārcha* "four or five finger's breadth of cloth": *چهار پنج انگشت پارچه*

*Remark.*—The words *mablagḥ* "sum" and *muvāzī* "equal to (parallel), to the amount of," etc., are followed by the *izāfat*, as:—  
*mablagḥ-i duvīst tūmān* "the sum of two hundred tumans": *مبلغ دو بیست تومان*  
*muvāzī-yi panj jild kitāb* "five volumes": *موازی پنجاه جلد کتاب*  
*muvāzī-yi dah nafar shutur* "ten camels": *موازی ده نفر شتر*  
*miqdār-i dah man gandum* "wheat to the quantity of ten maunds."

(i) The pronouns when in apposition to a noun or to an adjective, seem either to take or omit the *izāfat*. Modern Persians prefer the *izāfat* with the singular but not with the plural personal pronouns. According to Platts, *man* and *mā* may either be in apposition (without an *izāfat*) to an adjective, or connected to an adjective by an *izāfat*; but the other separate pronouns cannot be joined by an *izāfat* to a qualifying adjective. From the following examples, however, this does not appear to be correct:—  
*man-i banda<sup>2</sup>* (m.c.) "I the slave," but *man banda* (m.c.) "I, that is to say, the slave": Persians prefer the latter, Afghans the former. *من*  
*man-i Muḥammad<sup>3</sup>* and *من حکیم<sup>4</sup>* *man-i ḥakīm<sup>4</sup>* are in m.c. preferred to *man Muḥammad*, and *من بیچاره* *man-i bīchāra*  
*man Muḥammad*, and *من حکیم* *man-ḥakīm*. *من بیچاره* *bīchāra man*, are preferred to *man bīchāra*. *من تو غلام* *tu ghulām* or *تو غلام* *tu-yi ghulām* "thou the slave" (also

<sup>1</sup> *yak u nīm gaz āb* (Afghan).

<sup>2</sup> For things that can be counted only.

<sup>3</sup> Also, *بیکاره آن ها* *bīchāra ānhā*, but rarely *بیکاره آن* *bīchāra ān*; for the latter *بیکارگان آن* *ān bīchāragān* is used.

<sup>4</sup> Better *من که محمد* *man ki Muḥammad am*, or *من که حکیم* *man ki ḥakīm-am*, etc.



تو آدم رسقم *tu faqīr* or تو ی فقیر *tu-yi faqīr* are both correct; but in تو آدم رسقم *tu ādam-i Rustam*, the *izāfat* would be incorrect after تو *tu*.

The *izāfat* does not appear to be used after *ū*, thus: او شیر خدا *ū shīr-i Khudā*<sup>1</sup> is correct: او ی فقیر *ū-yi faqīr* does not appear to be used, though grammatically correct.

With the plural, the adjectives are either coupled to their pronouns by an *izāfat* as ordinary adjectives, or else placed in apposition without the *izāfat* but in the plural, thus: ما نادان *mā-yi nādān*, or ما نادانان *mā nādānān*; ایشان بیچاره *ishān-i bīchāra*, or ایشان بیچارگان *ishān bīchāragān* (or ایشان بیچاره *bīchāra ishān*): ما بندگان خدا *mā bandagān-i Khudā* "we the slaves of God," or ما بندگان خدا *mā banda-yi Khudā*; شما بیچاره *shumā bīchāra*, (apposition), or شما بیچاره *shumā-yi bīchāra*, (also شما بیچاره ها *shumā bīchārahā*). ما *mā* and شما *shumā*, in modern Persian, colloquially admit of the plural termination *hā* when used in an extended sense; but ما بندگان گناه *māyān<sup>2</sup> gunāhgāran*, or ما بندگان گناه *māyān-i gunāhgār<sup>3</sup>* is Afghan, for ما بندگان گناه *mā gunāhkārūn*.

#### § 140. Repetition of a Word or Phrase; Jingling Sounds; Alliteration.

(a) The Persians are extremely fond of alliterative and jingling sounds. Words of the hurry-scurry type abound. Sometimes the second word is a synonym; sometimes it is a real word used merely for sound and not for sense; and sometimes it is a meaningless sound used for the sake of rhyme.

In خوش و خرم *khush u khurram*<sup>4</sup> "pleased and cheerful" each adjective has a meaning by itself and the combination is more expressive than the single adjective. Similarly with the nouns شب و شبهه *bī shakk u shubha*; گریه و *girya u zārī*. In تر و تازه *tar u tāzagi* "freshness," the مصدر *yā-yi maṣḍar* is understood after *tar* which is an adjective: this is an instance of the Persian dislike to the repetition of the same sound; but تری و تازه *tārī u tāzagi* is also correct. In قال و قینال *qāl u qītāl*, a vulgarism for قیل و قال *qīl u qāl*<sup>4</sup> "chattering, wrangling," the second word is meaningless. In جنگ و جدال *jang u jadāl* the first word is Persian and the second Arabic. In او را لخت و لوچ کردند *ūrā lakht u lūch kardand* "he was robbed of everything," the word *lūch* (properly "squint-eyed") is vulgar for لُج *luch* "naked".

<sup>1</sup> Better او که شیر خداست *ū ki shīr-Khudā 'st*.

<sup>2</sup> The *izāfat* cannot be used when the predicate is in the plural.

<sup>3</sup> مرادنی *murādīf*, synonymous.

<sup>4</sup> From Arabic *qīl* "it was said" and *qāl* "he said." In Arabic قَالِ وَ قِيلِ



In *bachcha machcha*<sup>1</sup> (or *bacha macha*, m.c.) the second word is meaningless, but it gives a plural idea. It should be remarked that the form of this meaningless word is in Persia, as in India, fixed by usage: to say *bachcha tachcha*, or *bachcha wachcha*<sup>2</sup> would raise a laugh.

*Remark I.*—In Persia, in words of the *bachcha machcha* description, the second word generally begins with *mīm* unless the first word begins with *mīm*: in this case the second word usually commences with *p* or *b*, as *māst u pāst* “curds”: *mīz u bīz* “table, etc.” This is called *تایع مهمل* “the meaningless appositive, *vide* § 139 (a).

As a rule, the shorter of the two words comes first, but *āmad u shud*; *āvard u burd*, “transporting,” and possibly one or two more are exceptions.

*Remark II.*—The use of a second meaningless word to rhyme with the first is especially common in Kirman. A new governor, struck with the peculiarity, asked the *Kalāntar* its reason and received the reply, *mardum dāna hamchunīn namī-gūyand lūfī pūfī-hā mī-gūyand*.

(b) The same number repeated has: (1) sometimes a distributive sense, as: *bi-har kas yak yak<sup>3</sup> chūb<sup>4</sup> dād* “he gave them a stick apiece”; (2) sometimes a continuative sense, as: *bārān nam nam mī-āyad* “it keeps on drizzling”; *rāst rāst ki mī-ravīd, mī-rasīd bi-bāzār* (m.c.) “if you keep straight on you’ll reach the bazar”; (3) sometimes an intensive sense, as: *man bāyad fikr-i hazār hazār nafar rā<sup>4</sup> dāshta bāsham* (Vazīr-i Lankarān) “I must take thought for thousands<sup>4</sup> of people—”; *parandagān jūq jūq shuda<sup>5</sup> parīdand* (m.c.) “the birds rose in whole flocks”; *zār zār zūd zūd* “very quickly”; *zār zār girīstan* “to weep very bitterly”.

<sup>1</sup> Compare “chick or child.” In some districts in India this jingling of words is carried to excess: *pānī tūnī, rasta masta* (or *wasta*), etc. etc.: *vide* Hindustani Manual, Lesson 48.

<sup>2</sup> Examples of dual phrases in English are ‘wear and tear’: ‘might and main’: ‘tooth and nail’: ‘sum and substance.’ In ‘use and wont’: ‘act and deed’: ‘acknowledge and confess’, Norman and Saxon are linked together.

<sup>3</sup> *ta<sup>3</sup>kid-i la<sup>3</sup>ī*.

<sup>4</sup> Note *rā* here to mark the accusative after a cardinal number; it does not make the noun definite. The *rā* could be omitted. Perhaps the meaning is, “as many as a thousand.”

<sup>5</sup> Or omit *shuda*. *mardum jawj jawj āmadand*. *Jūq* colloquial for *jawq*.



*andak andak khaylī shavad va qatra qatra sayl-i gardad* (Sa'dī) "many mickles make a muckle, many drops a flood":

اندک اندک بهم شود بیار  
دانه دانه است گله در انبار

*Andak andak biham shavad bisyār,  
Dāna dāna ast ghalla dar ambār—*(Sa'dī).

*Remark.*—Note the idiom آب آب یا شیر شیر *āb-i āb bi-dih yā shūr-i shūr* (m.c.) "give either all water, or all milk" (used literally): خاک خاک یا *khāk-i khāk bi-dih yā gandum-i gandum* (m.c.) "give all earth or all wheat."

(c) Sometimes an Arabic singular is followed by its broken plural to signify excess, as: فقیر فقرا *faqīr fuqarā*<sup>1</sup> "beggars and such like": وزیر وزرا *vazīr vuzarā* "ministers, etc.": غنی اغنيا *ghānī aghniyā* "the rich and the well-off": شریک شرکا *sharīk shurakā* "partners."<sup>2</sup>

Uneducated people are specially fond of this kind of phrase, under the impression that they are using different words.<sup>2</sup>

(d) Sometimes the repetition consists of two different measures from the same root, as: طب و طبابت *ṭibb u ṭibābat* "the medical art": صدق و صداقت مشهور است *bi-ṣidq u ṣadāqat mashhūr ast*. Here either word alone would be sufficient for the sense.

(e) In a few cases, a Persian plural precedes a Persian singular, as: سالهای سال *sālhā-yi sāl* "long years, many years": قرنهای قرن *qarnhā-yi qarn* "long ages." But ماههای ماه *māhā-yi māh* and هفتههای هفته *haftahā-yi hafta* are not used.

(f) Professional story-tellers frequently repeat a word several times to indicate continuation, as: کم کم کم کم بهتر می شود— *kam kam, kam kam, bihtar mi-shavad* (Prof. S. T.) "by little and little and little he improves": رفت رفت رفت تا شهری رسید که— *raft raft raft tā bi-shahr-i rasīd ki* (Prof. S. T.) "he travelled on and on till he reached a city where—": شخص باید در هر کاری سعی کند تا مطلب برسد— *shakhṣ bāyad dar har kār-i sa'y kunad sa'y kunad sa'y kunad, tā bi-maṭlab bi-rasad* (m.c.) "you must try, try, try again."

(g) The repetition of the same word or phrase is also used for emphasis, *vide* Corroborative Apposition § 139 (c): the example, there, "Thou struckest

<sup>1</sup> Compare the Hindustani idiom *dūdḥ kū dūdḥ yā pānī kū pānī* "all milk or all water", i.e. one thing or the other.

<sup>2</sup> Vulgarly, فقیر فقرا *faqīr fuqarā* is used for one beggar.

<sup>3</sup> But فقیر الفقراء *faqīr al-fuqarā*; and مست ماستان *mast-i mastān* are intensive adjectives.

<sup>4</sup> Either two, or four, *kam* can be used, but not three.

<sup>5</sup> Or four *raft*.



me, thou," could also be expressed by تو مرا زدی تو مرا زدی *tu marā zadī tu marā zadī*.

*Balay balay* بلای بلای "yes, yes" and *āray balay* آری بلای "yes certainly." *lutf kun lutf ki biḡāna shavad* لطف کن لطف که بیگانه شود حلقه بگوش *halqa bi-ḡūsh* (Sa'di).

The following expressions give the idea of excess:—*shash gaz dar shash gaz* شش گز در شش گز "four yards by four yards; four yards square."

*Remark.*—Compare *shash gaz dar shash gaz* شش گز در شش گز "four yards by four yards; four yards square."

(h) The following example illustrates another signification of the repetition of a substantive with the *izāfat*. In chapter XXII of *Hājī Bābā*, the hero relates to his master the *Hakīm*, a fable of the dog and the wolves, as a broad hint that he wants a salary. The dog makes up its mind to become either a pure dog or a pure wolf: چون از حالت نردّ طاقتش طاق شد و بیش از آن چوّن از حالت نردّ طاقتش طاق شد و بیش از آن *chūn az hālat-i taraddud tāqat-ash tāq shud va bīsh az ān taḥammul-ash na-mānd, bar ān shud ki, bā mujāhada-yi tamām, yā sag-i sag shavad yā gurg-i gurg* (Trans. Haji Baba) "when . . . he (the dog) had no more power of endurance left, he determined to do his best to become either a real dog or a real wolf." So also *yā shūr-i shūr biyār yā āb-i āb* (m.c.), or more commonly *yā shūr-i shūr biyār yā āb-i āb* (m.c.) "bring either pure milk or pure water."

(i) The following examples illustrate the signification of repetitions, etc. :—

(1) *va bā zabān-i kaj u maj guft* (m.c.) "altering his accent he said—"

(2) *kām nā kām* کام نا کام "willing or unwilling."

(3) *jabrā va qahrā* جبراً و قهراً "by force and violence"; *khvāh na-khvāh* خواه نخواه, or *khvāh na-khvāh*.

(4) *pilla pillā bālā mī-ravand* (m.c.) "things are done gradually, step by step."

<sup>1</sup> In Arabic, the repetition of these particles would come under the head of Corroborative Apposition. In the first example the same word is repeated; in the second the sense is repeated by a synonym.

The Zardushtis use the phrase *āray balay* to signify the assent ("I do"; by Muslims merely, *balay*) of a Zardushti bride, in reply to the questions of the *Dastūr*.

<sup>2</sup> The *bi* in *biyār* and *biyār* is adjectival. Compare § 140 (b) Remark.



(5) دورادور *dawr-ā dawr-i* <sup>1</sup> *daryācha* "all round the lake"<sup>2</sup>: سر تا سر *sar-ā sar* or سر بسر *sar bi-sar*, or سر تا سر *sar tā sar* (also سرآپا *sarāpā*, سر تا پا *sar tā pā*, etc.) "throughout, completely": دست بدست *dast bi-dast* "hand in hand; also from hand to hand."

(6) مالا مال *māl-ā-māl*<sup>3</sup> "heaped, to the fullest extent": گردا گرد *gird-ā gird* "right round, all round": کمابیش *kam-ā-bīsh* "more or less."

(7) لابلاب *lab-ā-lab*<sup>4</sup> "brimful": گوناگون *gūn-ā gūn* "of various kinds": بارآبر *barābar* (lit. "breast to breast") "level, opposite, equal to."

(8) اینها هر کدام یک یک بروند *īn-hā har kudām yak yak bi-ravand* "let them all go singly."

(9) احوال پرسیدم *sūfarā rā yak yak ahvāl-pursī kardam* (Shah's D.) "I asked the Ambassadors, each singly, the state of his health."

(10) یکی یکی *yak yak* or یکایک *yakāyak*, یگان یگان *yagān yagān* or یکی یکی *yak-i yak-i* "singly, one by one": دوتا دوتا *du tā dutā*, or دو بدو *du bi-du* "two and two."

(11) هوبره تک تک پیدا می شود *hūbara<sup>5</sup> tak tak paydā mī-shavad* "an hubara is to be found here and there."

(12) بدنش خط خط بود *badan-ash khatt khatt būd* "it (the zebra) was marked all over with stripes."

(13) رتق و فتق امورات *ratq u fatq-i umūrāt* "ordering of affairs" (lit. *ratq* "closing a fissure, mending", and *fatq* "cleaving, rending").

(14) قیل و قال *qīl u qāl* "altercation (vide page 619, footnote 1).

(15) شاط و شوط *shāt u shūt* "loud jabber and chatter."

(16) دلیجه ملیجه *dalīja + malīja* (m.c.) "kestrels and such small (useless) hawks": تار و مار *tār u mār* "jumbled": لوطی لوطی *lūfī pūfī* "loose and low people, etc.", or خورد و مرد کردن *khurd u murd*: لوطی لوطی *lūfī mūfī*: خورد و خرد *khurd u khamīr* *kardan* "to smash into bits."

(17) شاخ در شاخ *shākh dar shākh* "entwined; ramified."

(18) شور و شور *shūr u shār* "noise and tumult": زور و شور *zūr u shūr* (of a waterfall, river; or of attacking soldiers entering a city).

(19) دور و دراز *dūr u darāz* "far off."

(20) کار و بار *kār u bār* "business."

<sup>1</sup> دورادور *dawr-ā-dawr* from Ar.; گرداگرد *gird-ā-gird*, P.

<sup>2</sup> This *alif* joining two words exactly alike is called *alif-i rābiṭa*. In *daw-ā-daw* (old) "incessantly running", the *alif* joins two imperative roots; cf. *kush ā-kush* "killing all the way." If however it joins two different words, as: *shab ā-rūz* (adv.) "day and night"; *sar ā-pā* "head to foot"; *tak ā-pū* "searching", it is called *alif-i 'af*; vide also § 110 (b).

<sup>3</sup> For Ar. *حباری*.

<sup>4</sup> In falconers' parlance. *Malīja* is a meaningless appositive.



- (21) دیدۀ دانسته *dīda u dānistā* "knowingly, with the eyes open"; also purposely, wittingly": رفته رفته *rafta rafta* "gradually."
- (22) کَناره کَناره رفتیم *kināra kināra raftīm* "we hugged the coast."
- (23) بزودی زود *bi-zūdī-yi<sup>1</sup> zūd* (m.c.) "as quickly as possible."
- (24) خوردۀ بود کہ خوردۀ بود *khipurda būd ki khipurda būd* (m.c.) "he embezzled it clean": رفت کہ رفت *raft ki raft* (m.c.) "he went right off."
- (25) شبی خوردی شام *shām u shab-i khipurdī* (vulg.) "have you eaten any dinner?"
- (26) بردند کشان کشان او را نزد حکیم *kashān kashān<sup>2</sup> ūrā nazd-i ḥakīm burdand* "they carried him before the Governor dragging him all the way." *kash-ā-kash*, or کش کش *kash, ma-kash* (subs.) "pulling and dragging different ways."
- (27) رسم و راج *or rāh u rasm*, or رسم و راج *rasm, u ravāj*, "custom."
- (28) پیدا پلیدۀ پیدا نمودم *palīda palīda paydā namūdām* (Afghan<sup>3</sup>) "after a long continued search, or gradually searching, I found it."
- (29) روز روز *rūz rūz* (Indian) "every day" = روز بروز *rūz bi-rūz* (Pers.), also روز تا روز *rūz tā rūz* (m.c.).
- (30) جویا و پویا *jūyā u pūyā*, or جویان و پویان *jūyān u pūyān*, or جویا و پویا *jūyā u pūyā* (m.c.) "seeking and searching": افتان و خیزان *uftān u khīzān* "limping, staggering, tottering, in a broken-down condition": سرکن پرکن *sarkān parkān<sup>4</sup>* (Afghan and Persian) "in great agitation."
- (31) آوازهای طرح طرح میخواندند *āvāzhā-yi tarḥ tarḥ mī-khīpāndand* "(the birds) were all singing."
- (32) در هر جوال پنجاه پنجاه من بود *dar har jawāl panjāh panjāh<sup>4</sup> man būd* (Afghan) "in each sack were fifty maunds": نیم نیم من با من من بارود در صندوقها *nīm nīm man, yā man man, bārūd dar ṣandūqḥā andākḥta zamīn rā kanda judā judā gor kardam* (Afghan)<sup>5</sup> "I put from half a maund to a maund's weight of powder in all the boxes and then digging up the earth buried them."
- (33) گاه بیگاه *gāh bi-gāh*, or وقت بیوقت *vaqt bi-vaqt* "in season and out of season; at all times": گاهی گاهی *gāh gāh-i* "occasionally": گاه نا گاه *gāh na gāh-i<sup>6</sup>* (Afghan) "some time or other": یکی نه یکی *yak-i na yak-i* (m.c.) "one or the other."

<sup>1</sup> The same as the classical *bi-zūdī-yi harchi tamām-tar*.

<sup>2</sup> The Persians do not double the past participle in this sense.

<sup>3</sup> For سرکند پرکنند *sar kanad par kanad*; probably old Persian.

<sup>4</sup> The پنجاه *panjāh* would not be repeated in Persia.

<sup>5</sup> In modern Persian نیم نیم من با من من بارود در صندوقها کرده زمین را کند *nīm man nīm man yā man man bārūd dar ṣandūqḥā karda zamīn rā kanda dafn kardam*.

<sup>6</sup> In Mod. Pers. گاهی از اوقات *gāh-i az awqāt*; but اوقات *vaqt-i az awqāt*; "rarely."



(34) مال و منزل *māl u manāl* "wealth and property."

(35) سال سال می شود که من او را نمی بینم *sāl sāl mī-shavad ki man ūrā namī bīnam* "I don't see him from year's end to year's end; I only see him after an interval of years." Similarly هفتاد هفتاد کافری از برادر من می رسد *hafta hafta kāghaz-i az barādar-am namī-rasad*, "weeks pass without my getting a letter from my brother."

(36) چشم چشم *chashm-i chashm* "light of my eyes"; جان جان *jān-i jān* "life of my soul": (endearing epithets).

(37) For such substantives as بود و باش *būd u bāsh* (class.) "place of abode", گفت و شنید *guft u shanīd* "controversy," etc., vide § 115 (j) to (o).

(j) Under Alliteration, may be classed certain forms of the rhetorical figure *Tajnīs* <sup>1</sup> or *Jinās* جناس.

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<sup>1</sup> Also the figure *Paronomasia* etc. comes under *تجنیس* or *جناس*.



## CHAPTER XXII.

### § 141. Notes on Rhetoric and Composition.

(a) These notes are merely an introduction to the study of Rhetoric: they are not intended to take the place of special treatises. It is hoped that they will explain some points that appear conflicting to the student who is reading both English, and Arabic (or Persian) rhetoric. The question of Prosody is not touched upon.

Rhetoric originally meant the *art of speaking well*. It taught Oratory (علم خطابة). The objects of speaking well are: (1) to inform; (2) to please; and (3) to persuade. The Ancients divided Style into three kinds, corresponding to three duties of the Orator: (1) the simple, to instruct; (2) the medium or temperate, to please; and (3) the sublime, to move.

As men may be informed, pleased, and persuaded by written as well as by spoken words, 'rhetoric' came to mean the *art of writing well* also.

Rhetoric therefore means the art of speaking and writing well. It discusses and shows how language can be made effective, and it treats of the rules that govern effective composition in prose or verse.

Eloquence (بلاغه) is a faculty or natural gift. An uneducated man may be eloquent (بليغ)<sup>1</sup>, though he will make mistakes; but a study of Rhetoric will help to banish those mistakes. The study of rhetoric cannot make a man eloquent who is not naturally so, but it may give him a certain ease, and make him a correct and logical speaker and writer.

Oratory (علم خطابه) signifies the *art of public speaking*, or the *exercise of public speaking*. Originally it was the same as Rhetoric, but the latter has now a wider meaning. Oratory requires also, a knowledge of the people addressed, i.e. a knowledge of what most appeals to them.

Rhetoric is variously divided by different writers.

The Will is moved through the Understanding and through the Feelings.

As Logic (علم منطق) appeals to the Understanding, it is connected with Rhetoric.

There is no Arabic term that exactly corresponds to the English word Rhetoric. The best rendering appears to be either 'Ilm<sup>u</sup> 'l-Balāghah (علم البلاغة), or 'Ilm<sup>u</sup> 'l-Adab (علم الادب).

<sup>1</sup> In Arabic rhetoric, the term بليغ is applied to a man but not to a word or speech, but in Persian it is applied to either. A word may be فصيح (but not a man, neither in Arabic, nor in Persian), i.e. "chaste and euphonious." The pl. فصحاء can be used of men.



Arabs have divided their Rhetoric into three parts, 'Ilm<sup>1</sup> 'l-Ma'ānī (علم المعاني), 'Ilm<sup>2</sup> 'l-Bayān (علم البيان), and 'Ilm<sup>3</sup> 'l-Badī' (علم البديع). Different writers, however, have applied these terms differently, thus while one writer calls the whole of Rhetoric 'Ilm<sup>2</sup> 'l-Bayān (علم البيان), another calls it 'Ilm<sup>3</sup> 'l-Badī' (علم البديع), and so on.

(b) Literary composition (انشاء) is putting words together in order to convey our thought to others. Good composition conveys our thoughts correctly, clearly, and pleasantly, so as to make them readily understood and easily remembered.

(c) Style (نثر عبارات) is the particular manner in which a writer expresses his conceptions. It is the art of choosing words, setting them in sentences, and arranging the sentences in paragraphs. It has been called "the architecture of thought."

There are a large number of epithets to distinguish the various kinds of style. The number of words determines whether it is diffuse (عطول), or verbose (كثير اللفاظ); or whether concise (جامع ومانع), or terse (قل ودل). It may be Figurative (پر بدائع), or Ornate (رنگین); or the opposites of these, Unfigurative (عديم البدائع), or Plain<sup>1</sup> (ساد). It may be named after any Figure (صنعت) that predominates, as: Hyperbolical<sup>2</sup> (پر مبالغه), Antithetical (پر تضاد) etc. It also may be Periodic, or Loose.

(d) There are two merits common to all styles, viz.: Perspicuity and Ornament. The former means that "care is taken, not merely that the reader may clearly understand, but that he cannot possibly misunderstand."

Perspicuity implies *purity* and *propriety* in the choice of words and phrases.

To write with grammatical purity, (1) the words must be arranged and construed according to the rules of Syntax (نحو); and (2) they must express the precise meaning that *good* usage has affixed to them.<sup>4</sup>

<sup>1</sup> An excess of elevated language is Bombast: a deficiency Tameness.

<sup>2</sup> Arabs and Persians have divided *Mubālāghah* (مبالغه) or Hyperbole into three kinds: viz: (1) *Tabligh* (تبليغ) or exaggeration that is possible to reason and experience; (2) *Ishrūg* (اغراق) or exaggeration possible to reason but improbable; (3) *Ghuluw* (غلو) or exaggeration that is impossible.

<sup>3</sup> The violation of (1) is Solecism, which is bad Syntax or violation of idiom (خلاف محاوره).

<sup>4</sup> The violation of (2) is Impropropriety. Also using such incorrect phrases as "the best of all others" (for "the best of all"), such errors as 'lays' for 'lies', and the use of wrong synonyms comes under Impropropriety.



Barbarism (غرائب),<sup>1</sup> Solecism, and Impropriety are all violations of Purity.

Perspicuity includes, (1) Clearness or Precision, and (2) Simplicity or Intelligibility.

The first, Clearness (صراحت), is opposed to obscurity (غموض), vagueness (تشابه), or ambiguity (ابهام). A statement is clear (صریح) when there is no possibility of confounding it with anything else.

One great obstacle to clearness (صراحت), is the ambiguity of language generally. When a word has a plurality of meanings it should be placed in such a connection as to exclude all meanings but the one intended.<sup>2</sup> It is also desirable to avoid using the same word in two different senses within a short interval.<sup>3</sup>

The best known device for overcoming ambiguity (ابهام), is to employ Contrast (تضاد); i.e. to state also the opposite of what is meant. If we write "light as opposed to darkness", there is no fear of this meaning being confused with 'light' as opposed to 'heavy.'

To prevent ambiguity, it is permissible to use Tautology (حشو مبالغه).

Simplicity (سلاست عبارت) means being easily understood, and is opposed to abstruseness (دقت عبارت).

(e) Figures (صنائع بدائع) are a part of Ornament. A Figure is a departure from the ordinary form of words (Figures of Etymology); or from their regular construction (Figures of Syntax); or from their literal signification (Figures of Rhetoric). Figures have also been divided into Figures of Words (صنائع لفظی)<sup>4</sup>, and Figures of Thought (صنائع معنوی).<sup>5</sup>

Figures exist in all languages, though they may not be identical in classification or definition. Some Arabic and Persian Figures are confined to Poetry. It is impossible to find any exact English equivalent for many of the Arabic and Persian Figures, for there is overlapping; thus, while the *Tashbīh* (تشبیه) is the English 'Simile', it is also more; it includes a great part of Metaphor: the Euphemism (حسن تعبیر) in — گلاب بروی خوانندگان آن قدر قوی — Trans. *Hājī Bābā*, p. 100, would by Persians be classed under the *Majāz-i Mursal* (مجاز مرسل); and the Oxymoron<sup>7</sup> هاقبت ضعف روی بقوت نهاد

<sup>1</sup> In Urdu (تکمال سے باہر ہونا). Barbarity means the use of un-English words, obsolete words, technical terms, and unnecessarily-coined words.

<sup>2</sup> Unless, of course, it is the writer's intention to be ambiguous.

<sup>3</sup> Except for special effect.

<sup>4</sup> Tautology as a fault is حشو قبیح.

<sup>5</sup> Such as the *Tajnīs* or *Jinās* (جناس یا تجنیس).

<sup>6</sup> Such as تضاد و طباق, and مبالغہ.

<sup>7</sup> The Oxymoron is a form of Antithesis.



would be considered, either an Antithesis<sup>1</sup> (نضاد و عباق), or an *Isti'āra-yi 'Inādiyya* (استعاره انادییه).

(f) Variety requires that the length and structure of sentences should vary.<sup>2</sup> In English literature proper, easy short-cut sentences are the rule; but they are relieved by long ones. Some good English writers, however, like Macaulay, affect a succession of short sentences. In Gibbon there is an excess of the balanced period. The best style introduces every type of effective sentence that suits the subject.

There must, too, be a relief from bold figures and brilliancy. Variety is obtained by passing from the Tragic to the Comic, from the Humorous to the Pathetic.

(g) Pathos<sup>3</sup> (درد) awakens the tender emotions, sorrow, pity, sympathy. Examples of pathos are:—

باران چو بانق—اق دیدار کفید      باید که ز دوست باد بسیار کفید  
چون باد خوشگوار نوشید بهم      نوبت چو بیا رسد نگونسار کفید— (عمر خیام).

“ And when like her, O Sāqī, you shall pass  
Amongst the guests, star-scattered on the grass  
And in your joyous errand reach the spot  
Where I made one, turn down an empty glass.”

(Fitzgerald's Trans.).

(h) The Ludicrous style (کلام مضحک), excites to laughter. It is for the most part based on the degradation of some person or interest that is associated with gravity, dignity, or power; but it is necessary that the degradation should not be of a nature to produce any other strong emotion, such as pity, anger, or fear.

(i) In Humour, the laugh assumes a kindly character: the ludicrous degradation is softened or removed by kindly or tender feeling. Thus the great masters of pathos are the greatest humorists. Humour combines the effects of wit and poetic beauty, with the ludicrous.

(j) Wit (عقوانت) is a combination of ideas, (1) unexpected, (2) ingenious, (3) consisting in a play upon words (تجویس). In English, the Epigram is regarded as the purest representation of wit. Next, are Innuendo<sup>4</sup> and

<sup>1</sup> A Euphemism is often expressed by *Antonomasia* (naming instead of), a form of *Syndoché*.

<sup>2</sup> Hence Composition has been styled as “the art of varying well.”

<sup>3</sup> “Pathetic” (پُردرد). When the language exceeds the occasion, it is *maudlin* or *sentimental*.

<sup>4</sup> Innuendo or Insinuation is implying or suggesting, instead of stating plainly: often used in a bad sense. Under this head would be classed محتمل الضدين or توجیه - توجیه - استنباط, or توریق, or بهام - ادماج. Euphemism is a special application of Innuendo.



Irony.<sup>1</sup> The effect produced by double meanings (دو معنویں) including puns (لُجَنبِی), and striking and ingenious metaphors, if they are unexpected, is Wit.

(k) The Melody or Harmony of language involves both the action of the voice and the sense of hearing. What is hard to pronounce is also disagreeable to hear. However, even difficult and hard combinations of letters (تَفَالُت) may be an agreeable variety to monotony in sweetness. The alternative of vowel and consonant is agreeable.<sup>2</sup> The too frequent repetition of the same letters should be avoided.<sup>3</sup>

Occasionally there is Imitative Harmony, or the Harmony of Sound and Sense (Onomatopoeia). The softness of the following Persian couplet is intended to imitate the soft notes of entreaty:—

گفتم بکس نگار مرو صفا بهارا  
کایست چنین زلفت بکشا ز چهره چنین را

The harshness of the following lines on Rustam's fight with Afrāsiyāb indicates noise or strife:—

غریب دین مرد و غمزه کوس      عجمی کرد برود غمزه کوس

In the following Persian couplet, the sound gives an idea of hurrying rapidity:—

بورد و درید و شکست و به بست      یلان را سرو سینه و پا و دست

The cry of the wolf is suggested in:—

“There comes across the waves' tumultuous roar  
The wolf's long howl from Oonalaska's shore.”

Campbell.

In the following Urdu couplet on the birth of a child, *dūn* “shall I I give?”, imitates the sound of the *naqqāra*:—

کہا زبیر نے ہم سے بہر شک — دو      کہ دون دون خوشی کی خبر کیوں ندون  
“Said the bass to the treble by way of good omen: ‘shall I give, shall I give, why should I not give the good news!’”

(l) Taste, or Good Taste (مذاق), means first susceptibility to pleasure from works of art. It also means the kind of artistic excellence that gives

<sup>1</sup> Or in rhetoric, Antiphrasis; the use of words in a sense opposite to their proper meanings; irony either in sarcasm or in humour. The Arabic Figure *تہکم* includes sarcasm, irony, and satire.

<sup>2</sup> Hence in English the change of *a* into *an* before a vowel, and in Arabic the change of a final *ā* into *at*.

<sup>3</sup> In English, when successive words begin with the same letter or syllable it is called Alliteration (or Homoeophraphēron). This is common in proverbs. Unless based on a plan, as in balanced composition and some poetry, it is objectionable. This remark applies also to iterations in the middle or the end of words.



the greatest amount of pleasure to cultivated minds. As men do not all feel alike, ages, countries, and individuals differ in their sense of what is excellent in composition. Further, each person is by education more attached to one school of writers than to another.

(m) Literary Composition may be divided into Prose (نثر), and Poetry (نظم). The primary object of the first is to instruct, of the second to give pleasure. Each has many subdivisions.

Poetry will be treated of first. The earliest compositions in all languages were metrical. Poetry differs from prose in that the words in poetry are arranged upon a definite principle of order as to their sound. Amongst the Greeks and Romans this principle was, and with the Arabs and Persians still is, based upon *quantity*, i.e. the time occupied in pronouncing syllables, those that are 'long' taking up twice as much time as those that are 'short.'

In English poetry, the principle of arrangement is the regular recurrence of *accented* and *unaccented* syllables, the stress of the voice in uttering the accented ones occurring with perfect and anticipated regularity. The undulation of sound produced by a flow of accents and non-accents, and the symmetry produced by a methodical arrangement of words (according to Greek, Latin, Arabic, Persian and Urdu verse, their long and short syllables, and according to English and Hindi verse their accented and unaccented syllables and a recurrence of emphasis at intervals), is *Rhythm*.<sup>1</sup>

If the rhythm is not regulated by fixed laws, it is prosaic. Fine prose has measure. If the rhythm is reduced to law, it becomes metre.

English composition that has metre, is Poetry. Composition that has rhythm only, or not even rhythm, is Prose. Rhyme (قائمه) and Alliteration are, in English, embellishments of rhythm or of metre, but are not of its essence. Some of the highest poetical achievements in English are in unrhymed or blank verse.

In Arabic, Persian, and Urdu poetry, there is metre, depending like that of the Greeks and Romans on *quantity*, and there is also rhyme (قائمه). There is no blank verse as in English, though there is in Hindi. A few of the recognized Muslim metres (بحر<sup>2</sup>) resemble English metre, as for instance the metre :—مُفَعَّلُنْ مُفَعَّلُنْ مُفَعَّلُنْ مُفَعَّلُنْ مُفَعَّلُنْ.

In this metre is the following :—

<sup>1</sup> The rhythmical arrangement of inarticulate sounds produces music.

<sup>2</sup> For the definition of بحر etc. consult a work on Prosody.



مُطَرَّبْ خُوش نوا بگو نازِ بتازِ نو بَدُو.

“Twinkle, twinkle little star,” resembles the metre نَعْلُنْ نَعْلُنْ نَعْلُنْ نَعْلُنْ.<sup>1</sup>

A comparison, however, between the two systems is difficult. Arabic and Persian verse composed on the English principle would not be recognized as verse by Arabs or Persians, though owing to Hindi influence, it is possible that Urdu verse so composed would be recognized as verse.<sup>2</sup> The missionary translation of “There is a happy land” is:—

ایک ملک ہے خوش و پاک دور دور ہے دور وہاں لوگوں کی پوشاک نور نور ہے نور.

Further, the style and diction of poetry differ from that of prose. Diction comprises the choice, arrangement, and connection of words. Poetic diction is archaic and averse from colloquial expressions.

Muslims divide poetry into *Bazm* (بزم), and *Razm* (رزم). The first includes Love Songs (عشقیدہ), Drinking Songs (ساقی نامہ), Odes (غزل), Ballads (تصنیف), Stories (the *magnavī* مثنوی generally contains stories), Satires (هجو), the pure Elegy (نوحہ), and the Eulogy (قصیدۂ مدحیہ). The second includes War songs (اشعار رجز). The *Marsiya* (مرثیہ), or Elegy, is usually a mixture of the two.

English poetry is divided into three principal divisions: (1) Lyric; (2) Epic or Heroic; (3) Dramatic.

The first, the Lyric<sup>3</sup>, is represented by Songs, Hymns and Odes, all being the expression of emotion or feeling. Under this head come Hymns or Sacred Songs (مناجات منظومہ), the War Song (رجز), the Love Song (عشقیدہ), the Drinking Song (ساقی نامہ), the Political Song, the Sentimental song, the Comic song (ظریفانہ), the Ode (غزل), the Elegy or Dirge (مرثیہ), and the Sonnet.

The Epic<sup>4</sup>, in contrast to the Lyric, is a narrative of outward events. The author appears in his own person, introduces the actors, and narrates the events. The Epic has the widest range and is the longest of poetical compositions. The *Shāh-Nāma* (شادنامہ) is an Epic.

In dramatic poetry, there is a story, as in the Epic, but the author does

<sup>1</sup> In English prosody, the accent is the only principle, but in Arabic and Persian prosody the quantity is the first principle and the accent is a corollary which that principle involves.

|            |            |  
“Come into the | garden, Maud”

is *accentually* equivalent to *Fā'ilātun* | *Fā'ilāt*, but not quantitatively.

The test of true accented verse is that it cannot be scanned according to the rules of quantitative metre.

<sup>2</sup> Such a composition would however be called *gīt* گیت and not *naẓm* نظم.

<sup>3</sup> Lyric poetry comes under *bizm* بزم.

<sup>4</sup> The Epic comes under *razm* رزم.



not narrate nor appear in his own person. Opera is dramatic poetry that is sung.

(n) (1) We now come to Prose. Prose avoids a large number of words that belong to Poetry. Poetic diction without metre is usually unpleasing; for sublime diction is pleasing and natural, only when the thought is sublime.

A Simple Sentence (جمله بسیطه) is a sentence that consists of one subject (مبتدأ), and one predicate (خبر); it contains only one finite verb (ربط), as: "He is mad او دیوانه است (ربط).

A Compound Sentence (جمله مرکبه) is one that consists of two or more sentences, simple or complex.

A Complex Sentence<sup>1</sup> (جمله مرکبه) contains subordinate clauses (نقرا تابعه), besides one principal clause (فقره اعلیه), as: "I will go, whenever you are ready."

In a compound sentence, the component clauses or sentences are independent of each other, as: "The sun rose *and* the clouds disappeared" (شمس طلوع کرد و ابرها غائب شد): either assertion can stand alone.

In a subordinate clause (فقره تابعه), the construction and meaning are dependent on the principal assertion, as: "He ran quickly *that* he might reach home first."

(2) When the different parts of a compound or of a complex sentence are made similar in form, they are Balanced, as:—

but	He	remits	his	splendour	and though
		retains	his	magnitude	
		pleases	more		
	he	dazzles	less.		

When several consecutive sentences iterate or illustrate the same idea they should as far as possible be made parallel, i.e. the principal subject and the principal predicate should retain *relative positions* throughout, whether the words themselves are balanced or not.

(3) Further, sentences are either Periodic or Loose. In a Period, the meaning is suspended till the close, as: "He speaks *so* clearly as always to be understood." If the meaning is not so suspended, the sentence is Loose, as: "He speaks clearly, *so as* always to be understood": here a full stop could be inserted after 'clearly.' Some sentences are better in loose form, others in periodic. The periodic keeps up attention. Loose sentences are not common in Persian, as they are in English. Instances of loose sentences that should be recast so as to make them periodic, will be found in the Persian trans-

<sup>1</sup> In Persian a compound as well as a complex sentence is called جمله مرکبه.



lation of *Hāṣi Bābā*. Sentences may be re-formed, either by breaking them up into a number of small sentences (the isolated style), or by recasting them into periods (the periodic style).

(o) The Arabs, and consequently the Persians and the Indian Muslims, distinguish three kinds of prose composition:—

FIRST, *Murajjaz* (مُرَجَّز), in which the clauses are balanced but not rhymed,<sup>1</sup> as:—

عین نقصان است	کار ساز کردگار	واهب خالق	ذکر شغل	بی جز	اوقات انفاس	صرف خرج	و
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This is the ordinary "Balanced Structure" of English.

SECOND, *Musajja'* or *Muqaffa* (مُسَجَّع یا مُقَفَّی), i.e. Rhymed Prose, of which there are four kinds:—(i) *Mutawāzī* (مُتَوَازِی) or "Parallel", in which the rhymed words have an equal number of letters, as: از دوست مهجور و بر فرق

*Saj'-i Mutarraḥ* (سَجْع مطرّف) or Diversified, in which the rhymed words have an unequal number of letters, as: مرد با وقار خجسته اطوار است

The following, by Professor E. G. Brown, is a skilful imitation, in English, of *سَجْع مطرّف*: "Now seeing that to fail and fall is the fate of all, and to claim exemption from the lot of humanity a proof of pride and vanity, and somewhat of mercy our common need; therefore let such as read, and errors detect, either ignore or neglect or correct and conceal them, rather than revile and reveal them"; (iii) *Saj'-i Mutavāzin* (سَجْع متوازن) or "Balanced," in which the final words are the same measure, but are unrhymed, as: *faqīr* (فَقِیر) and *jalīs* (جَلِیس); (such words are said to be قافیة شعری or "syntactical rhymes", as opposed to قافیة شعری or "poetical rhymes"); (iv) *Muraṣṣa'* (مُرَصَّع) or "Jewelled" (which differs from *مُرَجَّز*, only in that the balanced words are rhymed), as:—

است	گوربا جوربا	حقائق دقائق	بالوف بصدوف	و
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This is the "Balanced Structure" of English, with rhyme added.

<sup>1</sup> From *rajaz* the name of a particular metre: it is *mustaf'ilun* (مُسْتَفْعِلُنْ) repeated six times.

<sup>2</sup> If rhymed, it is either *سَجْع مُرَصَّع*, or the fourth variety of *سَجْع مُقَفَّی*.

<sup>3</sup> The term *Muraṣṣa'* is applied to poetry also.



THIRD, 'Ārī (عاری) or "Naked", i.e. plain prose without balance and without rhyme.

'Rhymed Prose', though it possesses both rhythm and rhyme, is not poetry, for it cannot pass the test of any of the recognized metres (بحر).

*Remark.*—Impassioned English prose<sup>1</sup> has rhythm and occasionally uses poetic compounds, while rarely trespassing on the diction of poetry. It cannot be classed under any form of *Saj'* (سجع).

'Balance' in a sentence assists memory and is pleasing to the ear. It is frequently combined with Antithesis (نضاد و طباق). In "Might is Right"<sup>2</sup> (زور است), and "Meddle is Muddle"<sup>3</sup>, the sameness of sound is due to a kind of balance and surprise.

Note the effect caused by using the same words in an altered meaning in: "And not a vanity is given in vain"<sup>4</sup>; "More sinned against than sinning"<sup>5</sup>; "The art of arts, the science of sciences."

The balance may be inverted<sup>6</sup>, as: "We do not *live* to *eat*, but *eat* to *live*"; "It was *dangerous* to *trust* the sincerity of Augustus; to seem to *distrust* it was still more *dangerous*."—Gibbon: کلام الملوك ملوک الکلام زیرا که نمی باید فرزندان برای والدین: "the words of kings are the kings of words": ذخیره کنند بلکه والدین برای فرزندان "the children ought not to lay up for the parents, but the parents for the children."—2 Cor. XII. 14.

The advantages of balance are great, but it must be employed with caution. The *Fasāna-yi 'Ajā'ib* (فسانة عجائب) in Urdu is an example of balance and rhyme (سجع مرصع) carried to excess.

(p) Persian is the spoken language of more countries than Persia: it is the spoken language of Afghanistan, Baluchistan, Bukhara, and Samarqand.

The word *Fārisī* for *Fārsī* (فارسی) "Persian", is the *mu'arrab* or Arabicized form of *Pārsī*, a word derived from *Pārs* the supposed son of Shem<sup>7</sup> and the founder of the Persian kingdom.

<sup>1</sup> George Eliot is full of beautiful examples.

<sup>2</sup> This is قانیه هم وزن.

<sup>3</sup> This would be classed under the Figure *تجنیس*, or *جناس*, for which see any treatise on Arabic or Persian Rhetoric.

<sup>4</sup> This is صنعت اشتقاق, a form of *تجنیس*.

<sup>5</sup> Styled in rhetoric, *Chiasmus* (تقلیب با تجنیس). In an obverse declaration, the equivalent fact is stated for the opposite side, as: "Heat relaxes the system; cold braces it." For obverse iteration *vide* "Proverbs of Solomon", Chaps. 12, 13.

<sup>6</sup> صنعت اشتقاق با نضاد.

<sup>7</sup> According to some dictionaries, *Pārs* is another name for *Pahlū* or Shem.



The word is also said to be derived from the Arabic فارس *faras*, "mare", as the ten sons of پارس *Pārs* the king of Persia were noted for their horsemanship.

The area over which Persian is the language of literature is larger still. It is therefore only natural to find wide differences in expressions and the use of words.

In Persia itself there were dialects. Native writers mention seven. The principal of these were *Pārsī*, the dialect of Persepolis or *Istakhr*; *Pahlavī*, the dialect of Ray<sup>1</sup>, Isfahān, and Hamadān; and *Darī* (for *Darri*) the pure speech unmixed with foreign words, spoken in the mountains and villages.<sup>2</sup> Firdawsī is famous for the amount of his *Pahlavī* and *Darī*. He claimed, in fact, to have omitted all Arabic from his *Shāh-Nāma*. When confronted with the well-known lines:

قصا گفت گیر و قدر گفت ده ملک گفت احسنت فلی گفت زه

*Qazā guft 'gīr', u Qadar guft 'dih,'*

*Malak guft 'ahsant', falak guft 'zih'*

he shufflingly replied that *he* hadn't said احسنت *ahsant*, but that the angel had said it.

The poet *Nizāmī* is noted for his *Darī*.

The two most important countries where Persian is the language of literature but not of everyday life, are *Tūrān*<sup>3</sup> and *Hindustān*.<sup>4</sup> Even to-day Persian is taught in most Muslim schools throughout the Indian Empire, while Indian gentlemen frequently write to each other in Persian, in preference to Urdu.

Some of the most interesting prose works we have in Persian have come from the court of Delhi. Akbar, the great contemporary of Elizabeth, has left us his *Akbar-Nāma*; while every Indian student knows the intricate *Inshā-i Shaykh Abū'l-Faḥl*<sup>5</sup> *Allāmī*. The Persian introduced into India was *Tūrānīan*, and a constant inflow of *Tūrānīan* Muslims kept it fresh. Hence the peculiarities of Indian Persian are chiefly the peculiarities of *Tūrānīan* Persian. Though Indian Persian contains many expressions and certain pronunciations peculiar to itself, it is practically, as Dr. Rosen<sup>6</sup> describes it, "a petrification of the old classical language", for Indian stu-

<sup>1</sup> Old Tīhrān.

<sup>2</sup> Bahman son of *Isfandīyār* is said to have made this the court language, so as to have one language for general intercourse.

<sup>3</sup> Turkistan, Transoxiana. Said to be derived from *Tūr* a son of *Faridūn*.

<sup>4</sup> Indian writers have applied the term *Mughul* or Mongol to all Persian-speaking immigrants other than Afghans, and not merely to the Emperor Babur and his followers and their descendants. The term *Mughul* is therefore vague and includes *Tūrānīs* and *Irānīs*. At the present day in Bombay, a modern Persian is often called a *Mughul*, and the Persian language *Mughulī*.

<sup>5</sup> By itself pronounced *abū* but in construction *abū'l-*.

<sup>6</sup> In his "Modern Persian Colloquial Grammar."



dents confine themselves to a study of the classics, which they imitate, and to poetic exercises. In the Persian of India, as well as in that of Afghanistan, the *majhūl*<sup>1</sup> or "unknown" sound of the vowels is retained, and the *izāfat* has a pronunciation quite distinct from its pronunciation in modern Persian.

The Arab invasion and the consequent introduction of Islam into Persia, made a considerable addition to the ancient vocabulary. A large portion of the population of Persia is Turkish, speaking Turkish<sup>2</sup> as its mother tongue, and Persian with a foreign accent. The reigning family too is Turkish. It is therefore only natural that an increasing number of Turkish words and phrases should find their way into modern Persian. French too, and in a lesser degree English, have not been without their influence on the modern vocabulary.

(g) The history of literature in every nation shows a tendency to abbreviation and simplicity in language, but this progress towards simplicity is more marked in prose than in poetry. Poetry is an earlier culture than prose, and this is the reason given why the Elizabethan prose with its long sentences is inferior to the Elizabethan poetry. France had the start of modern Europe in the cultivation of letters, and her prose is in consequence distinguished by an ease and brevity that are said to surpass those of any other country.

(r) Though modern Persian prose tends towards simplicity<sup>3</sup>, it is at the same time characterized by laxity of expression and grammatical inaccuracy. Persians deem the study of Persian Syntax beneath them, and there are no prose writers of sufficient note to check the increasing corruption of the language. Many of the inaccuracies of the spoken language have found their way into the written: the errors of Concord are frequent and the train of thought slovenly.

Dr. Rosen in his "Modern Persian Colloquial Grammar" says:—

"Unfortunately the inclination towards laxity of expression has proved stronger in the development of modern Persian than the tendency towards lucidity. To this circumstance must be ascribed the great lack of rule and the

<sup>1</sup> So called by the invading Arabs because their sounds were *unknown* to them.

<sup>2</sup> There are several Turkish dialects in Persia, the most widely known is that of Tabriz. These dialects of course differ widely from the western Turkish of Constantinople. Most of the Turks in Persia can speak Persian, but few Persians can speak Turkish.

<sup>3</sup> Modern Persian letters are usually marked by great simplicity, while the ancient rhetorical forms and addresses are still preserved in India. There is also a tendency towards simplicity in court forms and ceremonies. Should it be necessary to write a formal letter, say to a royal personage, a modern Persian has to call in the aid of a professional writer, as the ancient art of writing is now known to the few only.



partially apparent, partially real, arbitrariness and inconsistency of the language, which renders the use of some parts of speech, specially the conjunctions and prepositions,<sup>1</sup> a difficulty for the pupil and the teacher. Also the inflection of the verb has lost some of its clearness and simplicity, by the various forms being now frequently interchangeable, whereas in the classical language they are distinctly differentiated.

“But vanity and love of effect, which, from the earliest days, have been weak points in the Persian character, have done even more harm to the language than inaccuracy of expression. It is owing to this love of display that the simplest subjects are mostly expressed in bombastic style, and that quaint turns of speech are constantly drawn from the archaic or classical language, and from Arabic. It is therefore, in dealing with the vocabulary and with grammar, only possible to form a *general* distinction between the classical language and that of our own day. But such a distinction will not hold good in each particular case. *Modern Persian* must therefore to some extent be regarded as a mixture of *strictly modern Persian* and *classical Persian*. It is left to the taste of the individual to adopt whichever style he likes, the classical, the bombastic, or the colloquial modern Persian, but it is always necessary to distinguish the language of Iran from the Persian which is still in use in *India*.”

(s) As quality is always preferable to quantity, the briefer the style the better, provided always that brevity does not lead to ambiguity.<sup>2</sup>

As regards the length of sentences, the long<sup>3</sup> and the short sentence has each its advantages and its disadvantages: a succession of long sentences wearies, a succession of short sentences distracts. Some nations prefer long, others short sentences. Some styles require longer and others shorter sentences. Wit for instance requires brevity, but not so humour. In English literature proper, short sentences are the rule but they are relieved by long ones. A long sentence,<sup>4</sup> well expressed and well arranged, is difficult to construct: hence long periods are often feeble and obscure. A reader reading aloud will find that the long but well constructed sentences of George Eliot will present much less difficulty than the short frippery sentences of so many inferior modern novels.

<sup>1</sup> In m.c., and even in modern writing, the conjunctions and prepositions are frequently omitted.

<sup>2</sup> “The law of literary culture is, *Reject all that is extraneous, but nothing that is vital.*”

<sup>3</sup> Originally an English Act of Parliament consisted of a single sentence. In 1850 a special Act was passed to authorize the insertion of full stops.

<sup>4</sup> A sentence should, *as a rule*, keep the reader in suspense throughout its course and only relieve him at its close. This is called the ‘Rule of Suspence.’ This rule is violated, for instance, when the prosthesis of a condition or a concessional clause follows the principal clause.



(f) The rhetorical style of the Persians must be judged by a standard totally different from that of Europeans. The *انوار سہیلی* *Anvār-i Suhaylī* or "Lights of Canopus" by *Husayn Vā'iz 'l-Kāshifī*<sup>1</sup>, is a work once largely read and admired in Persia and in India. Eastwick, in the preface of his scholarly translation, quotes some remarks by Sir William Jones :—

"The most excellent book in the language is in my opinion the collection of tales and fables called 'Anvār-i Suhailī by *Husayn Vā'iz*, surnamed *Kāshifī*, who took the celebrated work of Bidpai or Pilpay for his text and has comprised all the wisdom of the Eastern nations in fourteen beautiful chapters."<sup>2</sup>

These remarks are sufficient proof of the excellence of this book, from an Oriental point of view. One more extract however from the same preface will give the student some idea of the view that will probably be taken by most beginners. Mr. Eastwick says :—

"To them<sup>3</sup> the present translation is offered with far more confidence than to the English public, for it is impossible not to perceive that those very characteristics of style, which form its chiefest beauties in the eye of Persian taste, will appear to the European reader as ridiculous blemishes. The undeviating equipoise of bi-propositional sentences, and oftentimes their length and intricacy; the hyperbole and sameness of metaphor, and the rudeness and unskilfulness of the plots of some of the stories, cannot but be wearisome and repulsive to the better and simpler judgment of the West. Kings always sit on thrones stable as the firmanent, rub the stars with their heads, have all other kings to serve them, and are most just, wise, valiant, and beneficent. Ministers are invariably gifted with intellects which adorn the whole world, and are so sagacious that they can unravel all difficulties with a single thought. Mountains constantly race with the sun in height, all gardens are the envy of Paradise, and every constellation in Heaven is scared away in turn by some furious tiger or lion upon Earth. These absurdities are so prominent that they would probably induce the generality of readers to close the book in disgust. Those, however, who have patience enough to proceed with the perusal will not fail to discover many beautiful thoughts, many striking and original ideas, forcibly expressed; and though their first beauty cannot but have suffered very considerably in translation, still enough will remain to justify, in some degree, to all candid judges the celebrity of the work.

<sup>1</sup> These fables have been translated under various names into many languages. There are four Persian translations but that by *Husayn Vā'iz* is the one generally preferred. For the names of the various translations, *vide* Preface to Eastwick's translation.

<sup>2</sup> Baron de Sacy also praises this work.

<sup>3</sup> i.e. "those who desire to qualify themselves for examination in our Indian territories."



“It may be here desirable to direct attention to those parts of the book which are generally considered the best. The whole work consists of an elaborate Preface and Introduction by Husain Vā'iz, and of 14 chapters or books, with a very brief Conclusion. The Preface may be dismissed from consideration at once, as being a turgid specimen of the obscure and repulsive preludes with which Persian writers think fit to commence their compositions. A few helpless infantine ideas struggle in the gigantic coils of an endless prolixity and verboseness, which it would require a Hercules to disentangle. Nevertheless this Preface may be read by those who wish for a model of such compositions in Persian. The arrangement is the same in all. There is first an address to the one God; secondly, a lengthy eulogy of his Prophet, Muhammad; thirdly, a panegyric on the High Personage to whom the work is dedicated, with a meagre explanation of the reasons which induced the author to commence his undertaking. The whole is thickly larded with quotations from the Kur'an, and with difficult and unusual words; so that it would really seem as if a preface were intended, like a thorny hedge, to repel all intruders, and to preserve the fruit within from the prying eyes of readers.

“In the Introduction, Husain Vā'iz is at once simple and more agreeable. The description of the Bees and their habits is prettily given. The story of the Pigeon, who left his quiet home to travel; and of the old woman's cat, who was discontented with his meagre fare and safe seclusion, are amongst the happiest in the whole work.”

Perhaps it will be as well to quote one single sentence from the Preface of Husayn Vā'iz's *Anvār-i Suhailī* and leave the reader to judge whether Eastwick was justified in the severity of his remarks:—

نظر بر تعمیم فوائد انام و تکثیر مذای خاص و عام اشارت عالی ارزانی فرمود که این کریمه  
بی استطاعت و حقیر اندک بضاعت حسین بن علی الواعظ المعروف بالکاشفی ایده الله تعالی  
باللطف الخفی جرات نموده کتاب مذکور را بلس نوپوشانید و زجا دیات معانی او را که  
به تنق الفاظ مغلفه و حجب کلمات مشکله معجوب و مستوراند بر مناظر عبارات روشن و غرقات  
استعارات لطیف حلوه دهد به حقیقی که دیدار هر بینایی بی نظر تعمق و تعقیق نظر تواند از  
جمال آن نازنیدان حجله بیان بهره گرفتن و دل هر دانا را بی کلفت تخیل و تخییل کلفت میسر  
شود از وصال آن ناز پروردگان حجرة ضمیر بر خوردن \*

“With a view to the universal diffusion of what is advantageous to mankind, and the multiplying what is beneficial to high and low, he condescended to favour me with an intimation of his will that this humble individual devoid of ability, and this insignificant person of small capital, Husain-bin 'All-u-'l-Wā'iz, known by the name of Kāshifī (May God Most High strengthen him with His hidden favours), should be bold enough to clothe the said book in a new dress, and bestow fresh adornment on the beauty of its tales of esoteric meaning, which were veiled and concealed by



the curtain of obscure words and the wimple of difficult expressions, by presenting them on the stages of lucid style and the upper chambers of becoming metaphors, after a fashion that the eye of every examiner, without a glance of penetration or penetration of vision, may enjoy a share of the loveliness of those beauties of the ornamental bridal chamber of narrative, and the heart of every wise person, without the trouble of imagining<sup>1</sup> or the imagining<sup>1</sup> trouble may obtain the fruition of union with those delicately reared ones of the closet of the minds."—*East. Trans.*

(u) The student of classical Persian is recommended to compare the rhymed prose<sup>2</sup> of Sa'di, the more modern and bombastic style of the *Anvār-i Suhaylī*<sup>3</sup> of Ḥusayn Vā'iz, and the simpler and terser style of the *Akhlāq-i Jalālī*<sup>4</sup>; while for modern Persian he can not do better than copy Mirzā Hayrat's excellent translation of Malcolm's History of Persia, or the simpler colloquial style of the Diaries of Nāṣir-'d-Dīn<sup>5</sup> Shāh, and the travels of Ibrāhīm Beg.

#### § 142. Number of Words and Arts of Abbreviation, etc.

(a) Language should be brief (مختصر<sup>1</sup>), i.e. no word should be used that does not add either to the sense or the beauty of the sentence.

Important effects are, however, often brought about by Diffuseness (نطویل). Brevity would require that the shorter of two synonymous words or expressions should be chosen, but emphasis or dignity might require the longer.

(b) There are three forms of Diffuseness (نطویل): (1) Tautology (حشو)

<sup>1</sup> The translator in a note remarks: "These intolerable insipidities are considered beauties of style."

<sup>2</sup> Both are admired and copied in Persia.

<sup>3</sup> The author was a Persian.

<sup>4</sup> Dr. Rosen says these diaries "are the best and truest specimens of the modern colloquial language spoken at the Persian court and capital." Also "that it is only the uneducated who use the style which Nāṣir-'d-Dīn Shāh has now raised to the dignity of a written language." Educated people do not adopt this style. The style of the Diary when first published raised a great deal of adverse criticism.

<sup>5</sup> Opposed to مطرل. Brevity is a general term. A statement may be brief because the most important things are omitted. A concise (جامع و مانع) style expresses much in a few words. A speech may be the reverse of brief as regards length: it may contain a thousand statements each concisely explained. In a concise style, the thoughts are conveyed in the fewest possible words but with the utmost precision. Tersse (قل و دل) means eloquent as well as concise. Pūthy (پرمغز) is short but full of force.



(2) Pleonism (حشو مبالغه), or Redundancy (حشو متوسط); (3) Circumlocution (بطاف).

"They came successively, one after the other" در عقب هم دیگر آمدند یکی (حشو قبیح) is Tautology (حشو قبیح) بعد دیگری (or) بردیف یکی بعد دیگری آمدند.

"I saw it with my eyes" دیدم چشمم دیدم is Redundancy (حشو متوسط).

"I saw it with my own eyes" دیدم خودم دیدم چشمم دیدم is Pleonism (حشو مبالغه) تاکید.

The epithets of poetry are often pleonastic embellishments (حشو زینتی); if not kept within limits, they constitute the vice of style called Turgidity.

Tautology (حشو قبیح) is the repetition of the same idea in different words without the addition of force or clearness. The synonymous words or phrases generally occur in the same grammatical place. Tautology is generally due to an error of thought (as in the expression 'universal panacea', or 'a single unique').

(c) What may be termed Tautology, is justified if the sense is not satisfactorily expressed by a single term, as 'poor and needy', or 'common and vulgar', i.e. when the two words mutually help each other.

Legal documents have to guard against attempted evasion; consequently repetition and synonyms (this is حشو مبالغه) are necessary:—"Tell the truth, the whole truth, and nothing but the truth." In a Persian deed of sale etc. occurs the following:—  
عالمًا عامدًا باطوع و الرغبه دون الاكراه والاجبار دانسته: *ālim<sup>a</sup> amid<sup>a</sup> bi-<sup>l</sup>-taw<sup>a</sup> va 'r-raghabat<sup>a</sup> dūn<sup>a</sup> l-ikrah<sup>a</sup> va 'l-ijbār dānista va jahmīda bi-saman-i mablah-i fulān*—

(d) (1) Certain dual and tautological expressions as "null and void," and بی شک و شبهه<sup>2</sup>, are justifiable by use, being almost regarded as one word, and may be styled حشو مند و له.

(2) In *giryā u zārī*<sup>2</sup> گریه و زاری and "what we have seen with our eyes and heard with our ears" هر چه چشم دیده ایم و بگوش شنیده ایم, the pleonisms are تاکید<sup>3</sup> or emphasis, and constitute حشو مبالغه. Vide also section on "Errors in Rhetoric."

Emphasis has sometimes the appearance of redundancy:—"Not one single man of you" *na yak nafar-i wāhid az shumā*: "all without exception" *hama bi-lā istisnā*: "there is not one that doeth good, no not one" *hich kas nikūkār nīst yak-i ham<sup>3</sup> na*.

<sup>1</sup> The distinction in English between Pleonism and Redundancy is often not observed, the former term being used in Rhetoric and the latter as a general term.

<sup>2</sup> *Mutarādi*/ مترادف "synonymous."

<sup>3</sup> In the Persian translation of the New Testament this is *nikūkār-i nīst yak-i ham nay* نیکو کاری نیست یکی هم نی.



Emphasis sometimes requires the multiplication of connectives (Polysyndeton), *vide* § 140.

(3) The refrain or burden<sup>1</sup> of a song or of an emotional speech, is a justifiable repetition. So too in affection or admiration there is iteration.

(e) Emotion of any kind is often expressed by repetition, that is by *حشو مایع*<sup>2</sup>.

(f) CIRCUMLOCUTION (الغذاب) is a roundabout way of speaking. It is usually a defect. But it can be used for rhetorical effect, and then constitutes a Figure<sup>3</sup>. As a defect, it is a form of diffuseness (تطویل) that cannot be remedied by the omission of superfluous words: the whole sentence must be recast in terser language. Under Circumlocution (الغذاب), may be included digressions (انحراف), and the introduction of irrelevant matter (ذكر كلام غير مربوط).

The following are English examples of Circumlocution (الغذاب) as a Figure:—"Brain preserved in ink" (for 'a book'); "An honest gentleman sent abroad to lie for the good of his country" (i.e. an ambassador); "A rod with a worm at one end and a fool at the other" (a fisherman).

Euphemism (حسن تعبیر) is often expressed by circumlocution (الغذاب) as: "Terminological inexactitude" (a lie); "fond of romance" (a liar).

Circumlocution is notably used in Commentary (تفسیر).<sup>4</sup>

(g) VERBOSITY (لسانی) is an excessive use of words, and arises from a natural gift of fluent expression that has not been corrected.

(h) PROLIXITY (تطویل لا طائل) is the tedious accumulation of circumstances and needless particulars, so as to encumber the meaning.

*Remark.*—In many of the older English and Persian writers, Tautology and other forms of diffuseness are common.

<sup>1</sup> *Tarjī band* ترجیع بند is a poem with a refrain or *band*.

<sup>2</sup> English examples are: "A poor, infirm, weak, and despis'd old man"; "I am astonished, I am shocked, to hear that—"; "I would never lay down my arms, never, never, never"; "O Absalom, my son, my son"; and:—

" Alone, alone, all alone  
Alone on a wide wide sea."

All these are *حشو مایع*.

<sup>3</sup> Sometimes called Periphrasis.

<sup>4</sup> Commentators (مفسرین) often carry the practice to excess. The English mock sermon of "Old Mother Hubbard" is in ridicule of this.



(i) The chief sources of brevity are the selection of the aptest words,<sup>1</sup> the grammatical structure, and the employment of certain Figures.<sup>2</sup>

The following are some of the methods of abbreviation:—

ONE PREDICATE FOR SEVERAL SUBJECTS (or one subject for several verbs).—In a compound sentence where there are several statements, each with the same verb, the verb need in English be mentioned only once, as: "Reading maketh a full man, writing an exact man, speaking a ready man." In Persian this non-repetition of the verb is very common. Examples:—(a) *khupāndan mard rā kāmīl mī-kunad va harf zadan hāzīr javāb*. (b) *ān rūz rā mardīn bā bīān ān shajāt va chīgūnagī safar va kashīdan-i tutun, va zanān bi-navākhtan-i daf va tarāna-hā-yi-gūnāgūn bi-sar burdand*—(Tr. H.B. Chap. III).

Compare "He resided here for many years, and after he had won the esteem of all the citizens (he) died." In Persian the second pronoun 'he' could not be inserted.

(j) (1) PARTICIPLES.—Participles present or past. Examples:—پشت سران pusht-i sar-i-ān Zibā Khānum zūd ān<sup>4</sup> darb-i ūtāq rā du-dastī<sup>5</sup> sakht bāz kardā, dād u jaryād kunān, dākhil mī-shavad (Vazīr-i Lankarān) "when his back is turned,<sup>6</sup> Zibā Khānum, suddenly and with both hands, throws open the other door of the room, and comes in crying and screaming": زیبا خانم (لند لند) زبیر لب می گوید (Zibā Khānum (lund lund kunān rafta zir-i lab mī-gūyad<sup>7</sup>) "Zibā Khānum (going off muttering, says under her breath)—."

This construction, especially in modern Persian, is often carried to excess.<sup>8</sup> In a sentence of eight or nine lines there may be but one principal verb at the end, separated from its subject at the beginning by a succession of participial clauses. Example:—*Gashniz<sup>9</sup> va shambālīla bū dāda<sup>10</sup>*

<sup>1</sup> For the selection of words, precise rules cannot be laid down. It should be recollected that words have both a denotation (معنی لغوی) and a connotation (معنی اصطلاحی).

<sup>2</sup> In English, especially the following Figures: Comparison and Metaphor, the Transferred Epithet, Antithesis, Epigram, and Ellipsis.

<sup>3</sup> For if inserted it would be emphatic.

<sup>4</sup> *Ān* "the other" or "the further."

<sup>5</sup> *Du-dastī* and *sakht* are both adverbs.

<sup>6</sup> *Pusht-i sar* پشت سر "behind"; *ān* for او.

<sup>7</sup> Stage directions in *Vazīr-i Lankarān*.

<sup>8</sup> Producing the 'excess of suspense' so dear to schoolboys when translating from Latin.

<sup>9</sup> In India کشنیز *kashniz*. The *g* of Iranian Persian often becomes *k* in Turanian Persian.

<sup>10</sup> *Bū dādan* "to roast like coffee."



*va<sup>1</sup> ba'd hama-yi in ajzā rā fard<sup>an</sup> fard<sup>an</sup> sā'ida az alak yā pārcha bīrūn karda muṭābiq-i vazn namūda nīm 'paund' namak sā'ida makhlūt namūda dar shīsha karda sar-i ān rā muḥkam bi-gīrand ki havā taṣarruṣ na-kunad* (‘Paund’-i Inglisī *ṣad miṣqāl*) گشنیز و شنبلیله بوداده و بعد همه این اجزا را فرداً فرداً سائیدد از آلك یا پارچه بیرون کرده مطابق وزن نموده نیم پوند نمک سائیده مخلوط نموده در شیشه کرده آن را محکم بگیرند که هوا نرسد - (پوند انگلیسی صد مثقال) “roast the coriander seed and fenugreek; pound all the ingredients separately and pass them through a hair-seive or through cloth; make them up to the weights (given above): mix in half a pound of pounded salt and keep in tightly stoppered bottles. (An English ‘pound’ equals a hundred misqal).”—*Cookery Receipt*.

(2) Participles and participial adjectives may be used as equivalents for phrases containing the relative, as: “The never-ceasing wind” for the “wind that never ceases.” This construction is specially suitable to Persian, which abounds with compound epithets. In *gauchar-i shab-tāb-i shab-chirāgh* “a carbuncle,” or “a firefly,” the second epithet would in English have to be rendered by a relative clause, or else rendered by a substantive in apposition.

The following is an example of Arabic past participles:—*Maktūb-i marqūm-i muvarrakha-yi ghurra-yi Rajab<sup>2</sup> l-Murajjab-i surkār<sup>2</sup> maṣhūb-i “pūst” mutazammin bi-mazāmīn-i maḥabbatāna va mundarij bi-marātib-i muvaddatāna ziyārat gardīd* مکتوب مرقوم مورخه غرة رجب المرجب سرکار مصحوب پست متضمن بمضامین صحبتانه و مذرج بمراقب مودتانه زیارت گردید “your letter written and dated the first of Rajab, and sent by post and expressing your friendship (etc., etc.) reached me.”—*Modern letter*.

(3) Participles<sup>3</sup> are often brief equivalents of phrases containing conjunctions and verbs.

The participial construction is in English often ambiguous, as the writer does not always make it clear by the context whether the participle is used for a causal, a temporal, a concessive, or a relative clause. The same obscurity can occur in Persian. Thus in *mard-i tālib-i in dunyā hīch vaqt khush-hāl namī-shavad* مرد طالب این دنیا هیچ وقت خوشحال نمی شود “man seeking this life is never happy”, it is not clear whether the sense is “the man while he seeks, or because he seeks, or the man that seeks.”

<sup>1</sup> *Va* should be omitted.

<sup>2</sup> Note this common but faulty collocation. Read *maktūb-i surkār morakha-yi* *sarkār muvarrikha-yi*.

<sup>3</sup> And in English, adjectives also, as: “Drive it into his stupid head”; “The astonished mother finds a vacant nest”; “War was preferred by the hardy mountaineers [the Swiss because they were mountaineers and hardy].” Vide p. 651 (p).



For the error known as the 'misrelated participle,'<sup>1</sup> vide § 125 (n).

Sometimes the participle "being" is omitted, as: "France at our doors, he sees no danger nigh", for "France being—" or "though France is—". Compare *شمشیر به دست می ترسد* *shamshīr bi-dast mī-tarsad* "sword in hand he fears"; = "while the sword—or though the sword"<sup>2</sup> etc.

(k) OMISSION OF THE VERB.—The verb or copula need not always be expressed, as:—*ما درین گفتار و هردو باهم گرفتار* *mā dar īn guftār va har du bā-ham giriftār* (Gul., Chap. VII., St. 19, about Sa'di's Quarrel): *لا جرم النجا بآية* *lā jaram iltijā bi-sāya-yi dīvār-i kardam mutaraqqib ki magar kas-i zahmat-i harr-i tamūz<sup>3</sup> az man bi-barad* (Gul., Book V, St. 8); *هزار مرتبه بیش ازین* *hazār martaba bīsh az īn* "a thousand times more"; *از تو اشاره کردن* *az tu ishāra kardan<sup>4</sup> zi'man bi-sar dāvidan* "you have merely to indicate an order and I obey"; *او بکنار دیگرانرا چه میگوید* *ū bi-kinār, digarān rā chī mī-gūyid* (m.c.) "leaving him out of the question, what's your opinion about the others?" In the Persian translation of *Hājī Bābā*, the verb is frequently omitted. Example:—*پدر پزیش کفان که این اوقات عروسی را نشاید*—*من بی سر و سامان جنگ*—*pidar pūzish kunān ki īn awoqāt 'arūsī rā na-shāyad; man<sup>5</sup> bi sar u sāmān, jang darmiyān, bā īn 'arasāt-i 'arūsī ya'nī chī?* (Chap. XXXVII): *و بمریض بلعانیوادم*—*همگنان بافئظار قانیور دعاء من چشمها دریده* *va bi-marīz bal'ānīdam. Hamginān bi-intizār-i ta'sīr-i du'ā-i man, chashmhā darīda va gardanhā kashīda*—(Chap. II) "—and made the patient swallow it. All present (remained) in expectation of the result of my charm—their eyes staring, heads poked forward (on tiptoe from expectation)" *اما چون نه بخیمه او راعی داشتم و نه بخیمه سائرین زنان پیوندد دوستی منحصراً*: *ammā chūn na bi-khīma-yi ū rāh-i dāshdam va na bi-khīma-yi sā'ir-i zanān, payvand-i dustī munḥaṣṣir būd az jānib-i ū bi-nāz, va az jānib-i man bi-niyāz; ān ham az dūr* (Chap. 14): *این بود که گفتند که ای* *az alḥāf-i yāzdānī īnki*—(Chap. IV): *از الطاف یزدانی اینکه*—*این بود که گفتند که ای* *īn būd ki guftand, ki ay shā'ir agar gufti, rīsh-at khalāṣ, vagar na, khūnat ḥalāl*—(Chap. VI) "they (the robbers) all exclaimed, 'Oh poet, this instant compose verses: if you do, you'll be spared; if you don't, you won't.'" Vide also Appositive Clauses § 134 (b).

(l) ELLIPSIS.—Abbreviations of construction consist in omitting certain words, but these omissions should be of such a nature as can be supplied

<sup>1</sup> Obscurity can also occur from a careless use of the Persian Present and Past Participles.

<sup>2</sup> For other kinds of participial obscurity, vide § 125 (n), (p. 531).

<sup>3</sup> The Persians feel the heat much more than do the Indians.

<sup>4</sup> The Infinitives are here nouns.

<sup>5</sup> *Man* refers to the father who is speaking.



from the tenour of the sentence, easily and without ambiguity.<sup>1</sup> *Baytār az ānchi dar chashm-i chahārpāyān kardī dar dīda-yi ū kashīd* در آنچه از چشم چهارپایان کردی در دیده او کشید (Sa'di) "the farrier (horse doctor) put something<sup>2</sup> into his eyes of the stuff he was accustomed to put into the eyes of animals": *guftār-i bī-kirdār<sup>3</sup> chu darakht-i bī-bār juz sūkhtan rā na-shāyad* (Sa'di) "words without deeds are like trees that yield no fruit; fit for naught but burning."

OMISSION AND NON-REPETITION OF THE VERB.—"Who wrote this letter?" "Muhammad [wrote it]" *īn kāghaz rā ki navisht?* [آنها نوشت] *Muhammad [ān rā navisht]: agar shā'ir-i va bī-chāra* (Trans. Haji Baba) "if you are a poet and poor—": *yak-ī az īshān zabān-i ta'arruz darāz kard va malāmat kardan āghāz*—(Gul., Chap. II, St. 20).

چکان خویش از استخوان میدوید      همی گفت و از هول جان میدوید  
که گردنم نزد دست این تیرزن      من و موش و و—وانه پید—ورزن

*Chakān khūn-ash az ustukhūpān mī-davīd*

*Hamī-guft u az hawl-i jān mī-davīd*

\* *Ki gar rastam az dast-i īn tīr-zan*

*Man u mūsh u vīrāna-yi pīr-zan'*—(Anv. Suh., Chap. I).

"From the bone flowed the sanguine tide,

In terror of its life it fled and cried:

\* Could I escape this archer's hand, I'd dwell

Content with mice and the old wowan's cell." \* 4

(East. Trans.)—

(m) METAPHOR BRIEFER THAN LITERAL STATEMENT. Dispensing with phrases of comparison (such as 'like,' 'as,' etc.), Metaphor is brief, and does not disturb the structure of the sentence:—

"All flesh is grass" (Isa. xl. 6), is briefer than, "All flesh is *as* perishable as grass": *dar jang shīr būd* در جنگ شیر بود "he was a lion in combat."

<sup>1</sup> For examples of ellipses, correct and otherwise, *vide* § 136 (d).

<sup>2</sup> The object (*chiz-i*) is understood.

<sup>3</sup> Note *kirdār*, from *kardan*, when *kardār* might be expected.

\* (1) For the ellipsis of a verb in a contracted compound sentence and the difference between English and Persian in such a construction, *vide* § 136 (d).

(2) For the non-repetition of a noun, *vide* § 121 (j).

For the repetition of a noun, necessary for clearness, *vide* § 120 (h) Remark.

(3) For the non-repetition of an adjective or participle, *vide* § 121 (k).

(4) For the non-repetition of an adverb, *vide* § 122 (e).

(5) For the non-repetition of a conjunction, *vide* § 123 (d).

(6) Prepositions—for the non-repetition of, *vide* § 124 (b).



(n) GENERAL TERMS<sup>1</sup> ARE BRIEFER THAN PARTICULAR TERMS. "He is fond of sport" او شکار دوست میدارد *ū shikār dūst mī-dārad*, is shorter than "he hawks, shoots, and courses" او با باز و تفنگ و طول و تازی شکار میکند *ū bā bāz va tuḥang va tūla va tāzī* <sup>2</sup> *shikār mī-kunad*.

(o) A PHRASE MAY BE EXPRESSED BY A WORD. "The style of this book is of such an obscure nature that it cannot be understood" عبارت این کتاب آن طور صغلق و مبهم است که هیچکس نمیتواند بفهمد *ibārat-i īn kitāb ān ṭawr muḥlaq u muḥham ast ki hāch kas namī-tavānad bi-fahmad*, is expressed better and more briefly by, "The style of this book is unintelligible" عبارت این کتاب *ibārat-i īn kitāb lā yusham ast*. "A mere stripling," *pisar-i nā-bāligh*, is briefer and more forcible than "One who has not yet attained the age of manhood" کسیکه بعد تکلیف نرسیده است *kas-i ki bi-ḥadd-i taklīf na-rasīda ast*.

(p) A STATEMENT MAY SOMETIMES BE BRIEFLY IMPLIED instead of being expressed at length, thus: "The conqueror of Austerlitz might be expected to hold different language from the prisoner of St. Helena," i.e. "Napoleon when elated by the victory of Austerlitz" and "Napoleon when depressed by his imprisonment at St. Helena."

So too a mere epithet may imply a statement. Thus چادر نشین شیردل *chādar-nishīn-i shīr-dīl* *jang ikhtiyār kard* "the bold nomad preferred war," i.e. 'preferred war because he was a nomad and therefore brave.'

(q) CONJUNCTIONS MAY BE OMITTED. In the short sentences of Macaulay, for instance, conjunctions are frequently omitted.

Example:—"You assert this: I (on the other hand) deny it." Instances of this omission will be found in § 134 (b).

The omission of connectives is called *Asyndeton*,<sup>3</sup> as in: بيماران را شفا دهيد ببرصان را طاهر سازيد مردگان را زنده كنيد ديوها را بيرون نماييد "Heal the sick, cleanse the lepers, raise the dead, cast out devils."—Mat. x. 8. نقشچي باشي (Tr. H. B., Chap. XLI, p. 335).

(r) THE IMPERATIVE MAY BE USED FOR "IF." Thus, *biyā tā turā-khidmat kunam* <sup>4</sup> بيا تا ترا خدمت كنم "Come (for If you come) and I will serve you."

<sup>1</sup> General terms are however not so forcible. General or abstract terms are less simple to conceive than particular or concrete terms.

<sup>2</sup> *Tūla* is 'a pointer' and perhaps any "small dog" as opposed to *tāzī* "the greyhound (Arab)", and *sag* "the pariah dog" (and also 'dog' generally).

<sup>3</sup> It is the opposite of *Polysyndeton*, the multiplication of connectives.

<sup>4</sup> Example of جواب امر *javāb-i amr* "Apodosis of a command."



(3) **APPOSITION** is brief:—

اتفاقاً در آن طرف رودخانه مذکور پشتۀ واقع بود مشرف بر آب - سبز و خرم - و بر فراز  
آن سطحی پنجاه ذره در پنجاه ذره که گویی<sup>1</sup> کارفرمایان قضا و قدر بجهت چیدن رز مهیا  
داشتند بودند. — (*Iqbāl-Nāma-yi Jāhangīrī*, p. 241, Ed. Bib. Ind. Bengal As. Soc.).  
The above is briefer than — *ki mushrif bar āb va sabz u khurram būd va—būd—*.

(4) **PARENTHESIS**<sup>2</sup> (افراش). Parenthetical clauses are commoner in modern than in classical Persian. In classical Persian, the parenthesis is usually a blessing or a curse, as:—  
محمّد (صلی اللہ علیہ وعلی آلہ و أصحابہ وسلم) — گفت.

In a long sentence, English or Persian, parentheses are liable to obscure the meaning. Though conducive to brevity, they must be sparingly used.

Examples:—این چاوش<sup>3</sup> (گداغش بگردن او که میگوید) روزی در راه مشهد سر ترکمانی (Pers. Trans. *Hājī Bābā, Guftār* II) “he<sup>4</sup> was a character well known on the road between Tehran and Meshed, and enjoyed a great reputation for courage, which he had acquired for having cut off a Turcoman’s head whom he had once found dead on the road” (*Hājī Bābā, Chap II*). “But in vain I endeavoured to cheer up his spirits by saying—” (Pers. Trans., *Hājī Bābā, Guftār-i Sivum*).

*Remark.*—Clearness should be the first consideration. Some of the rules for brevity clash with the rules for clearness.

### § 143. Further Observations on Style.

(a) “Other things being equal”, says a writer on English composition, “a better-known word is to be preferred to a less known, a native or thoroughly naturalized and appropriated word to a word of outlandish origin and habit, a concrete to an abstract word, a specific to a general, a homely to a technical.”<sup>4</sup>

Persians are fond of obsolete Persian, and out-of-the-way Arabic words and expressions. Arabic phrases and quotations from the Quran are dragged in wholesale, and sometimes Arabic idioms too, literally translated into

<sup>1</sup> *Gūyi*, “as though; you might say”; vide § 91 (b) (10).

<sup>2</sup> جمله معترضه “incidental proposition.”

<sup>3</sup> *Chāwush*, T., lit. “a sergeant.” A leader and guide of a pilgrim-caravan, whose duty it is to make arrangements for supplies, regulate the hour of march, etc., etc.

<sup>4</sup> A business letter, even in Persian, is usually worded in every-day terms.



Persian. A Zardushti Anjuman<sup>1</sup> when composing the usual congratulatory letter of New-Year greeting to the Anjuman of another city, or to the Shah,<sup>2</sup> will search the dictionary for obsolete words with which to adorn the composition.<sup>3</sup> As an example of ambiguity, the following quotation from the *Anvār-i Suhaylī* will suffice:—*و باز که وحشی و غریب است چون از او منفعتی نصیب* می‌توان کرد و به اعزاز هر چه تمامتر او را بدست می‌آرند و بر ساعد ناز از روی اعزاز باستزاز *va bāz ki vahshī u gharīb ast chūn az ū manfa'at-i taṣavvur mī-tavān kard va bi-i'zāz-i harchi tamāmtar ūrā bi-dast mī-ārand va bar sā'id-i nāz az rūy-i i'zāz bi-ihtizāz mī-parvarānand*—(Anv. Suh., Chap. I, St. VI) "while the hawk,<sup>4</sup> which is wild and strange—they allure with every sort of kindness and bring him<sup>4</sup> up on the wrist of favour, indulgently and proudly."—(East. Trans.). In a footnote Eastwick remarks, "The MSS. I have consulted, omit the sentence after *می‌آرند* *mī-ārand*, which is found in the printed and lithographed editions. Keene translates *baihtizāz* 'to exercise.' It may bear that sense, or mean, 'with exultation.' The word is no doubt chosen on account of its ambiguity, which is such a source of delight to the Persian author, and of despair to the translator." [This *بی‌هتزاز* *bi-ihtizāz* according to one or two learned Persians I have consulted, means "exercise", but the word would be understood by the few only. Most Persians would be contented by merely reading and enjoying the rhyme of the word.]

The following sentence from the Persian translation of *Hājī Bābā* (end of Chap. II) defeated many Persians:—*در سایه این بی‌اعتدائی دستۀ تیغ* . It was not till the discovery was made that *قول* was not the Arabic word *qawol*, but the Turkish word *qul* "a slave",<sup>7</sup> that the obscurity was removed.

<sup>1</sup> A Parsee committee (in Kerman, twelve members) that meets every Friday and on other necessary occasions to discuss matters concerning the Parsees and to settle small disputes and religious matters. The Persian Anjumans are under the Bombay Anjuman.

<sup>2</sup> Sent of course through the *Ṣadr-i A'zam*.

<sup>3</sup> This is considered a sign of scholarship. A preacher too will first mouth a sentence in Arabic (though perhaps only two or three of the congregation are acquainted with Arabic), and then repeat it in Persian. If asked the reason, the reply is 'To display his knowledge.' A preacher who didn't 'display his knowledge' would be held in little esteem.

<sup>4</sup> *Bāz* properly the female goshawk.

<sup>5</sup> *Qizil-bāsh*, a term often applied to Persians generally, just as Baluchis will use the word *Qājār* to signify any Persian. (*Qājār*, Qajar, is the Turkish tribe to which the Shah belongs).

<sup>6</sup> *Rūfzī*, i.e. *Shī'ah*, a term applied to the *Shī'ahs* by the Sunnis, to which sect the robber Turkomans belonged.

<sup>7</sup> It is doubtful whether the word *qul* is used by any but the Turks. The author should have used the common word *banda*.



The difficulty in the following passage from the same translation, is attributable rather to the imperfection of the Arabic character than to the obsolescence of the language. The *Malik*<sup>1</sup> *Sh-shu'arā*<sup>2</sup> when relating his adventures to Hājī Bābā (Chap. VII), takes the opportunity in the translation of reciting a ridiculous couplet of his own:—

کو کو دل کو سر کو نهاد      کو آئین کو کیش کو کو نژاد

Now *kū* in classical and modern Persian means “where?” and *kū-kū* is a “dove” and also the murmuring of the dove. More than one Persian poet has played on these different meanings.<sup>1</sup> Several Persians who were consulted, exhausted their ingenuity in trying to apply these meanings to the lines in question, but it was only when a Zardushti suggested that the reading should be *gav* and not *kū* that the meaning, “which was veiled and obscured by the curtain of obscure words and the wimple of difficult expressions appeared on the stage of lucid style and the upper chambers of becoming metaphors.”

(b) (1) Obscure and unintelligible expressions<sup>2</sup> are in English improper:—

“Yet—when that flood in its own depths was drown'd,  
It left behind it false and slippery ground.”—*Dryden*.

“The first of these lines is nonsensical. The author's meaning, in plain language, is apparently no more than ‘when the waters of the deluge had subsided.’” Extravagant as is this idea it is not too extravagant for a Persian, rather in its extravagance would lie its excellence.

(2) It is ambiguous, to employ a word or a phrase susceptible of different interpretations, or generally speaking to use the same word or phrase successively in different senses. ‘He aimed at nothing less than the crown’ *هیچ چیز کمتر از سلطنت در مدّ نظر نداشت* *hīch chīz kamtar az saltanat dar madd-i nazar na-dāsh*t may denote either ‘nothing was less aimed at by him than the crown’, or, ‘nothing inferior to the crown could satisfy him.’ In chapter 54 of *Hājī Bābā*, the Persian translator describing the faded charms of the candidates for temporary wifehood, employs the expression (است) *چراغ لاله شانرا از دم سرد روزگار آفتها* *chirāgh-i lāla-yi shān rā az dam-i sard-i rūzgār āfat-hā (ast)*. It requires considerable thought on the part of a European to solve this passage. *Lāla* in Persian is “a tulip, or a poppy”, and hence “the cheek of a mistress”, but in m.c. it is also “a candle-stick with a small globe.” On account of the latter meaning, *chirāgh* is here incorrectly used in the sense of “light.” A cold breath (*dam-i sard*) might extinguish a candle: lastly *آفتها* *āfathā* must be considered equal to *سدمها* *šadmahā*. Persians consider that this kind of equivoque exhibits the *hunar* of the writer.

<sup>1</sup> Examples of *tajnis*.

<sup>2</sup> Vide also (4).



By the *skilful* use, however, of the same word in two senses, force and point is obtained, as: "If the loss of temporal gain be the gain of eternal good, then the reverse of fortune is the reverse of misfortune."<sup>1</sup> Here 'gain' is used in two somewhat different senses, while 'reverse' in the first case means 'revolution' in the second 'opposite.'

The Persians delight in plays upon words (Paronomasia):—

من از تاب روش و تاب موش دیگر تاب ندارم *man az tāb-i rū-yash va tāb-i mū-yash digar tāb nadāram*. The first *tāb* signifies "brightness", the second "curling" and the third "endurance."

چو بر مزار من افتد گذارت از پس مرگ مشو بغصه من زار و بر مزار مزار

*Chu bar mazār-i man uftad guzār-at az pas-i marg*

*Ma-shaw bi-ghussa-yi man zār u bar mazār ma-zār.*

*Mazār* مزار is "tomb", *zār* زار is "weeping" and *ma-zār* مزار is "don't weep."

This is a good example of the Figure تَجَنُّس *tajnīs* or جناس *jinās*.

(3) Inconsistent words or phrases must be avoided.

"I do not remember that I ever spoke three sentences together in my whole life"—*Spectator*. Instead of together, the writer should have said 'successively' or, 'in succession.'

This kind of error is common in Persian. *Hīch yād-am nīst ki bi-'umr-am sī jumla bā-ham gufta bāsham* هیچ بادم نیست که بگویم همه جمله باهم گفته باشم (m.c.), is a sentence that would pass unchallenged by most modern Persians. For *bāham*, substitute *pay-i ham* پی هم or *pusht-i sar-i ham* پشت سر هم.

(4) One source of obscurity is the affectation of excellence, or 'fine writing':—

"Men must acquire a very peculiar and strong habit of turning their eyes inwards in order to explore the interior regions and recesses of the mind, the hollow caverns of deep thought, the private seats of fancy, and the wastes and wilderness, as well as the more fruitful and cultivated tracts of this obscure climate."—*Characteristics*. A most wonderful way of telling us that it is difficult to trace the operations of the mind!

The following is from an American newspaper:—"This is not an event of to-day or of yesterday or of to-morrow, it is a fact which will go gallivanting down the corridor of posterity until it reaches the ultimate back-fence of humanity."

Neither of these quotations is too extravagant for Persians. In chapter II of *Hājī Bābā*, the author says:—"The caravan was ready to depart a week after the festival of the New Year's day." A simple statement like this does not satisfy the Persian translator, who writes *کما بیش دو هفته از نوروز دیگر روز رفته* رحمة الله میرزا مهدیخان نسیم عنبر شمیم بهار از فروردین مرده

<sup>1</sup> The figure *Ploce* or *Antanacласis*. Vide also § 145 (i).



رنگین آورد - بقية السيف بهمن و شقا گرسنه و ناشقا روی بهزیمت نهاد - نوران زمین چمن  
بدرکنازی جنود قوای نامیده بتصرف قزلباش گل در آمد - غارنگران صحن چمن و بغمائیان  
دولالملک گلشن سر پیوستین کشیدند - ترکان تنگ چشم شگونه فوج فوج و صحرا  
نشینان رباحین دسته دسته فرمانبري سلطان بهار را اختیار کردند - ترکمانان کلاغ پیست مانند  
باد ربه نفرز دشت قپچاق حاضر براق گشتند - بردالعجزوز دی ردالعجز علی الظم کرده  
بدانجا تاخت که عرب نیزه را انداخت - چاوشان چکارک و هزار در راسته بازار باغ و گلزار به  
آوز بلند صلی خوش باش در انداخته که -

"همگانیم ز ایران صفا - هر که ز اهل صفاست خوش باشد"

*kamābīsh du haftā az Nawrūz-i firūz rafta (Raḥm"llah!) Mirzā Mahdī Khān-i*  
*nasīm-i 'ambar-shamīm-i Bahār az Jarr-i Farwardīn muzhda-yi rangīn āvard.*  
*Baqiyyat" 's-sayf-i Bahman<sup>2</sup> va Shitā gurisna va nāshitā rūy bi-hazīmat nihād.*  
*Tūrān-zamīn-i chaman bi-Turk-tāzī yi junūd-i quvā-yi nāmiya bi-taşarruf-i*  
*Qizl-Bāsh-i gul dar āmad. Ghīrat garān-i ṣaḥn-i chaman va yazhma'iyān-i*  
*dār"l-mulk-i gulshan sar bi-pūstīn kashīdand. Turkān-i tang-chashm-i shigūṣa*  
*ḥawj ḥawj va ṣahrā-nishīnān-i riyāḥīn dasta dasta ḥarmān-bārī-yi Sultān-i Bahār*  
*rā ikhtiyār kardand. Turkamānān-i kulāgh i pīsa<sup>3</sup> mānīnd i bādrīsa 'bi-firāz-i*  
*dasht-i Qibchāq ḥāzīr-yarāq gashtand. Bard"l-'ajūz-i Day radd"l-'ajz-i 'alā*  
*az-zahr karda bid-ānjā tākht ki 'Arab nayza rā andākht. Chā'ūshān-i chakāvak<sup>4</sup>*  
*va ḥazār,<sup>5</sup> dar rāsta-bāzār-i bāgh u gulzār bā āvāz-i buland ṣalū-yi khush-*  
*bāsh dar andākht ki—.*

"Hamagānīm z'Īrān-ṣafā

Har ki z'ahl-i ṣafā 'st khush bāshad."

The reader is at liberty to translate this rubbish.

(c) (1) 'Allied to the unintelligible, are the marvellous, the puerile, the learned, the profound, etc.

In Chapter 28 of *Hājī Bābā*, when the Shah visits the house of the physician *Mirzā Aḥmaq*, the *Malik* 'sh-Shu'arā<sup>1</sup> recites:—

"The firmament possesses but one sun, and the land of 'Irāq but one king.

Life, light, joy and prosperity, attend them both wherever they appear.

<sup>1</sup> Name of the famous Prime Minister of *Nādīr*.

<sup>2</sup> *Bahman* is two months before *Naw-rūz*.

<sup>3</sup> The Royston crow. *Pisa* 'piebald.'

<sup>4</sup> *Bād-rīsa* بادریسه has apparently no meaning here. It however rhymes with پیسه *pīsa*.

<sup>5</sup> *Chakāvak* چکارک a species of desert lark that sings both on the ground and in the air.

<sup>6</sup> For هزار *ḥazār dāstān*.

<sup>7</sup> *Rāsta-bāzār* راسته بازار is the main street that runs straight through a city. It rhymes with *ḥazār* but is very unlike a *bāgh*.



The doctor may boast of his medicine; but what medicine is equal to a glance from the king's eye?

What is *spikenard*? what *mūmiyā*<sup>1</sup>? what *pād-zahr*<sup>2</sup>? compared to the twinkle of a royal eyelash!

This is bad, but in the Persian translation occurs the following<sup>3</sup> :—

یکیست صہر منور سپہر گودون را      بدین دلیل کہ یک شاہ هست ایرانوا  
حیات و پرویش کائنات و پرتو عیش      بود مطیع و متابع ہمین وہم آن را

\* \* \* \* \*

برای آنکہ رسد دست میرزا احق      نبض حق حرکت بر نہاد شریانوا

*Yak-i 'st mihr-i munavvar sipihr-i gardūn rā*

*Bi-dīn dalīl ki yak Shāh hast Īrān rā;*<sup>4</sup>

*Hayāt u parvarish-i kā'ināt u partav-i 'aysh*

*Buvad muṭī' u mutābi' ham in u ham ān rā*

\* \* \* \* \*

*Barāy-i ān ki rasad dast-i Mīrzā Ahmaq*

*Bi-nabz, Haqq harakat bar-nihād shiryān rā.*<sup>5</sup>

Not quite so bad is the following from the *Anvār-i Suhaylī* :—

چو بر خارا زدی از خشم دنبال      فکندی شیر چرخ از بیم چنـگال  
بر آن راهی کہ او یکدم نشنی      گذار خلق قا سالی بہ بستی

*Chu bar khārā zadī az khashm dumbāl*

*Fikandī shīr-i charkh az bīm changāl:*

*Bar ān rāh-i ki ū yakdam nishastī*

*Guzār-i khalq tā sāl-i bi-bastī.*

(Anv. Sub., Chap. I, St. 5.)

<sup>1</sup> The *mūmiyā* of Eastern bazars is described as being the product of a mine, but it was formerly believed to be extracted from the skulls of living victims suspended head downwards over a fire. It is probably connected with and confused with bits of mummy anciently used in Europe in medicine.

<sup>2</sup> The bezoar-stone, obtained from the intestines of some animals and considered to be an antidote to poison.

<sup>3</sup> These lines are said to survive in a book of poems by Fath 'Alī Khān-i Šabā-yi Kāshī, *Malik* 'sh-Shu'arā in the time of Fath 'Alī Shāh. Whether the poet considered these lines poetry, or whether he recited them in derision of his audience, laughing in his sleeve the while, is doubtful.

<sup>4</sup> The second line is to be translated first: as there is only one Shah, so by analogy there is only one sun and life, and all these depend both on the former and on the latter!

<sup>5</sup> i.e. God made blood to flow in the arteries, solely that the physician Mīrzā Ahmaq might feel the pulse.

<sup>6</sup> The 'tiger' of the story. In the original *palang*, which means "leopard."



“ When with his<sup>6</sup> tail he furious lashed the rock,  
Heaven's lion dropped his talons at the shock.<sup>1</sup>  
And where he but for one short instant paused  
A long year's stoppage to that road he caused.”

(East Trans.).

(2) “ One form of impropriety is the lack of sufficient precision. By ‘precision,’ it is understood that the words and phrases employed express the writer's meaning, and nothing more.” Lack of precision may be said to be one of the characteristics of Persians and Persian writings.

Hājī Bābā, replying to the questions of the Sardar as to the numbers and dispositions of the Russians<sup>2</sup>, says:— در سرحد روس خیلی کم است پانصد ششصد هفتصد یا هشتصد - شاید هزار - نه دو هزار - البته بیش از اینها نیست \* ده بیست منتهایا *dar sar-hadd, Rūs khaylī kam ast; pānsad, shash-ṣad, haft ṣad yā hasht ṣad;—shāyad hazār; na du hazār: aibatta bīsh az īnhā nīst. Dah bīst, muntahā chihil yā panjāh, tūp dārānd.*

(d) “ Sentences should not be extended beyond what seems their natural close.”

To do so without some special reason is to violate the ‘Rule of Suspence.’ The principle of suspence is so to write a sentence that the reader, until he comes to the full stop, feels the sentence to be incomplete.

The violation of this rule is shewn in the following example:— من هم با هیأت مستجاب الدعوتی با قوت نفس و غلظت نفس قلم دان و کاغذ خواستم (H. B. Chap. XI). “ I putting on the saintly appearance of one whose prayers are ever answered, with the air of authority and a ‘clergyman's voice’ demanded pen and paper—although in my whole life I had never held pen in my hand.”

Sometimes however a violation of this rule gives force, specially in colloquial, as:— آنگاه در آن دیار غربت از آشنا و بیگانه و دوست محروم و از دست آنگاه *Angāh, dar ān diyār-i ghurbat, az āshnā u bīgāna u dūst mah rūm, va az dast-i asrāz bī-bahra, āmadam bar-sar-i mā-yamlīk-i khud.*—Haji Baba, Chap. IX. In Persian, the absence of punctuation makes such sentences particularly difficult.

Though the rule is perhaps violated in the following, the violation does not conduce to weakness:— پیره زن مرا از حیاطی کوچک باطاقی بود - بستوبیماری درمیان (H. B. Chap. XI). آن - زدهام زن و مرد چنانکه اگر سوسوزنی انداختی بزمین نرسیدی

(e) The strength and beauty of a sentence may be promoted by figurative language and the use of figures.

<sup>1</sup> An example of that variety of Hyperbole ( صنعت مبالغه ) known as *تعلو*.

<sup>2</sup> Chapter XL.



§ 144. Examples of Errors in Rhetoric.

(a) In the sections on the Relative, on the Participle, and on Collocation, some instances of obscurity have been given. Those errors could, however, be traced to a definite source. The following are instances<sup>1</sup> of incoherence, either in expression or in thought:—

“‘The riches of the temple gradually disappeared but *by whom* or *when* is not known.’ (Read ‘*how or when*’).” This error can hardly be repeated in Persian; still in the following translation it would be better to substitute دولت و ثروت بُت کده *chi tawr* for بی‌تلاشی *bi-tavassat-i ki*: دولت و ثروت بُت کده کم از میان رفت ولی بی‌تلاشی و کی معلوم نیست *davlat u garvat-i but-kada kam kam az miyān raft vali bi-tavassut-i ki va kay ma'lūm nīst.*<sup>3</sup>

“The philosophers who held that this world is naught but a creation of man’s fancy . . . . their belief meant.—(Read ‘The belief of the philosophers who held that—’).” *Faylasūfān-i ki rāy-i shān bar īn qarār girišta būd ki hama-yi īn ‘ālam khwāb u khayāl ast, ‘aqīda-yi shān ‘ibārat ast* az—  
 فیلسوفانیکه رأی شان برین قرار گرفته بود که همه این عالم خواب و خیال است عقیده شان عبارت است از—  
 عقیده فیلسوفانیکه رأی شان برین قرار گرفته بود که همه این عالم خواب و خیال است عبارت بود از—  
*‘aqīda-yi faylasūfān-i ki rāy-i shān bar īn qarār girišta būd ki hama-yi īn ‘ālam khwāb u khayāl ast ‘ibārat būd az—*).

(b) Great length is one cause of obscurity, while brevity is another.

In the following English passages, the ambiguity is due to the ellipsis of four words at most:—

“ ‘Antony was not less desirous of destroying the conspirators than his officers, but he—.’ [Read ‘than were his officers,’ otherwise the meaning might be, ‘than he was desirous of destroying his officers.’]” *Fulān khūpāhān-i istīṣāl-i muṣṣidīn kamtar az ṣāhib-manāṣibān-ash na-būd* فلان خواهان استیصال مفسدین کمتر از صاحب مناصبان اش نبود. (Read *fulān kamtar az ṣāhibān-ash khūpāhān-i istīṣāl-i muṣṣidīn na-būd* فلان کمتر از صاحبانش خواهان استیصال مفسدین نبود).

“The poor despise the purse-proud man not one whit less than do the well-born and well-educated”; ‘do’ is indispensable to avoid ambiguity.” *Faqīr hīch kamtar az ān ki naṣīb u tarbiyat-yāfta maghrūr-i davlat rā haqīr mī-shumārānd*, *namī-shumārād* فقیر هیچ کمتر از آنکه نجیب و تربیت یافته مغرور دولت را حقیر می شمارد *mi-shumārād*, *namī-shumārād* is clear and can have but the one construction put on it; but the following exhibits the same obscurity that would be found in the English example were the word ‘do’ omitted:—

† Taken from *Hodgson* either directly or indirectly.

<sup>2</sup> Or *bi-tavassuṭ-i ki va dar chi vaqt* بقسط که و در چه وقت

3 Or būd ۲۳.



شمارد *faqir maghrūr-i davlat rā hich kamtar az najīb u tarbiyat yāfta haqir namī-shumārād*. Insert the affix *rā* after *tarbiyat yāfta* یافته, and ambiguity is removed, but the meaning is not the meaning of the English.

“‘The Persians rate him not less than Sa’di and Firdausi.’ (Read ‘than did Sa’di and Firdausi,’ or else ‘than they rate Sa’di and Firdausi.’)”  
 ایرانیها او را کمتر *Irānīhā ūrā kamtar az Sa’dī va Firdawsī dūst namī-dārand*

is ambiguous. The two following however are clear but with different meanings: *Irānīhā ūrā kamtar dūst namī-dārand ki Sa’dī va Firdawsī rā* ایرانیها او را کمتر دوست که سعدی و فردوسی را; *Irānīhā ūrā kamtar dūst namī-dārand chunānki Sa’dī va Firdawsī ūrā dūst mī-dārand* ایرانیها او را کمتر دوست چنانکه سعدی و فردوسی او را دوست میدارند.

“The lecture is an able summary of the history of this remarkable man, who rose to the highest dignities, and deserves to be widely distributed. [Insert ‘it’ before ‘deserves’ otherwise ‘who’ may seem to be subject of ‘deserves.’]” In آن نطق خلاصه کلیه ایست از تاریخ حال این مرد قابل که بمراتب *ān nuṭq khulāṣa-yi kulliya-i ‘st az tārikh-i hāl i in mard-i qābil ki bi-marātib-i ‘āliya taraqqī karda būd va mustahiqq-i intishār va ishtihār dar dunyā ‘st*, the English error is repeated; but insert آن نطق *ān nuṭq* after, *va*, and the ambiguity disappears.<sup>1</sup>

“‘It is said, when he died, the Cardinal<sup>2</sup> spoke fifty languages.’ [This reads as though the cardinal died babbling in fifty languages. Substitute, ‘before his death was master of at least’, etc., or something of the sort.]”  
 میگویند کارد نل فلان *Mī-gūyand Kārdinal Fulān ki murd panjāh zabān mī-dānist* <sup>3</sup> is clear enough; but write کارد نل فلان پنجاه زبان میدانست *Kārdinal Fulān panjāh zabān mī-dānist ki murd* and the sense might be that he died because he knew fifty languages. Better میگویند وقتی که *mī-gūyand vaqt-i ki Kārdinal murd aqall<sup>4</sup> panjāh zabān mī-dānist*.

(c) The construction that looks to the implied sense rather than the

<sup>1</sup> Read *va ān nuṭq saẓāvār ast ki dar dunyā intishār va ishtihār yābad*. It is necessary to repeat the word *nuṭq* نطق, as the pronoun *ān* آن can refer to animate beings as well as inanimate things.

<sup>2</sup> Cardinal Mezzofanti.

<sup>3</sup> Or *mī-dānista ast* میدانسته است.

<sup>4</sup> This construction, giving a double and ambiguous sense, is called by the French *construction louche* or ‘squinting construction.’



form,<sup>1</sup> in which some part of speech not expressed has to be inferred from the context, is common in modern Persian.<sup>2</sup>

“ ‘Our climate is mild and somewhat moist, and except when covered once in a year by snow, always presents a green surface.’ [ ‘The country’ is the implied subject to ‘presents’ ].” *Āb u havā-yi mā mulāyim vā bārutūbat ast va ghayr az sāl-i yak daf’a ki zīr-i barf ast dar sātīr-i awqāt sabz va khurram mī-numayad*<sup>3</sup> آب و هوای ما ملایم و بارطوبت است و غیر از سالی یکدفعه که زیر برف است در سایر اوقات سبز و خرم می نماید.

“ ‘The tobacco monopoly was broken down in such and such a year and may be included among the benefits owed to the Mujtahids.’” *Inhiṣār-i tutun-farūshī dar sana-yi fulān mawqūf shud va mī-tavān jahmīd ki īn yak-i az favā'id-i st ki az mujtahidīn rasīda*<sup>4</sup> *ast* انحصار توتون فروششی در سنۀ فلان موقوف شد و می توان فهمید که این یکی از فوائدیست که از مجتهدین رسیده است. It was not the ‘monopoly’ but the breaking down thereof ‘that was a benefit.’ Insert *tauqīf-i inhiṣār* between *īn* and *yak-i*.

“ ‘The weight of its skeleton [a whale’s] was thirty-one tons and was afterwards exhibited in London and Paris.’” *Vazn-i ustukhwanhā-yi badan sī va yak ‘tan’-i Inglīsī būd va dar Landan va Pāris barāy-i tamāshā bi-mardum nishān dāda mī-shud* وزن استخوانهای بدن سه و یک “تن” انگلیسی بود و در لندن و پاریس برای تماشا بمردم نشان داده میشد. (Add the words *ān ūstukhwan hā* before *dar Landan* در لندن).

“ ‘They both speak a little Persian though it is ten years since they left<sup>5</sup> it (Persia).’” *Har du-yi ishān<sup>6</sup> qadr-i Fārsī mī-tavānand harf bi-zanand bā-vujūd-i ki dah sāl pīsh az īn az ānjā raftand* هر دوی ایشان قدری فارسی میتوانند حرف بزنند باوجودیکه ده سال پیش از این از آنجا رفتند. Instead of *az ān jā*, write *az Irān*.

“ ‘In Great Britain and Ireland there are more females than males, and in France the excess of women is still greater; but in Spain nearly equal and

<sup>1</sup> *Pros to sēmainomenon* ‘with reference to the meaning’, or the *kātā sūnā’in* ‘according to the sense.’ They were, in Greek and Latin, recognised as rhetorical devices to be used sparingly. They are incorrect in English.

<sup>2</sup> “ ‘The guilelessness of his own heart led him to suspect none in others.’ (‘Guile,’ not ‘guilelessness’, is the intended antecedent of ‘none’. Read ‘no guile’).” Vide Note 5.

<sup>3</sup> Insert *zamīn* before *ghayr az*. If however *zamīn* be omitted, there is according to Persian ideas not an actual mistake.

<sup>4</sup> Or *rasīd*. *Ihtikār* احتکار is hoarding up grain till a time of scarcity (and then selling it at a high price): it does not mean ‘monopoly.’

<sup>5</sup> Modern Persians consider this construction correct as it is admissible in Arabic on the authority of the Quran: *i’dilū huw aqrab il-taqwā* اَعْدِلُوا هُوَ أَقْرَبُ الْمَقْوَى (Qurān) ‘be just; it (i.e. justice) is the nearest (thing) to piety.’

<sup>6</sup> Better *ishān har du*.



in the United States an excess of males' [i.e. 'the excess is nearly equal.' It should be, 'the numbers are nearly equal, and in the U.S. there is', etc.].” *Dar Landan<sup>1</sup> zan bīsh az mard ast va dar Frānṣa kaḡrat-i zan az īn ham ziyād-tar ast va līkin dar Ispāniyā taqrīb<sup>2</sup> barābar ast va dar Itāzūnī<sup>3</sup>*

در لندن زن بیش از مرد است و در فرانسه کثرت زن از اینهم زیاد تر

است. ولیکن در اسپانیا تقریباً برابر است و در ایتالونی کثرت مرد است. Corrected:—

*Dar Landan zan bīsh az mard ast va dar Frānṣa zan az ānjā ham bīsh-tar ast va līkin dar Ispāniyā zan u mard taqrīb<sup>2</sup> musāvi<sup>3</sup> ast va dar Itāzūnī kaḡrat-i mard*

در لندن زن بیش از مرد است و در فرانسه زن از آنجا هم بیشتر است و لیکن در ایتالیا

زن و مرد تقریباً مساویست و در ایتالونی کثرت مرد است.

“It [the Edinburgh Review] could agree with nobody. What man of sense could? [He speaks of parties in the Church strife; ‘agree with anybody’ is required in the last sentence.]” *Ān rūz-nāma bā hīch yak-i shān durust namī-āmad-kudām shakḡ-i ‘āqil mī-tavānist* آن روز نامه با هیچ یکشان درست نمی آمد کدام شخص عاقل میتواندست.

“Muhammad Hasan who was a friend of mine was a Kermani by birth and was educated in that town” محمد حسن که یکی از رفقای من بود کرمانی *Muhammad Hasan ki yak-i az rufaqā-yi man būd Kirmānī būd zīrākī dar ān shahr tavallud yāfta būd.* Vide p. 661, foot-notes 1, 2, and 5.

A somewhat similar error occurs in *نَدَلَق بیدار کردم و پرسیدم که از نام و نسب tamalluq-i bisyār kardam va pūrsīdam ki az nām u nasab-i khud-at marā āgāh kun: pūrsīdan* is ‘to ask’ and not ‘to say,’ and should be followed by a question.

“His name is among the most distinguished of painters” *ism-i ū dar miyān-i muṣavvirīn-i mashhūr-i dunyā ‘st* اسم او در میان مصورین مشهور دنیا است. Insert *gabt* before *ast*, and *asāmī-yi* after *miyān-i*.

“Agarchi bi-lashkar-i pādshāhī ki bā-karrāt u marrāt bar sar-i man firistād, muḡāvat na-tavānistam, ammā—” اگرچه بلشکر پادشاهی که با کرات و مراتب بر سر من فرستاد مقاومت نتوانستم اما (H. B. Tr. Chap. XI) “—and although my sacred character was not proof against the attacks made upon it by the arms of the Shah, yet—.” Here the subject of *firistād* is *pādshāh*, understood from the adjective *pādshāhī*; read *firistāda shud* or *firistādand*, or else mention the subject of *firistād* in the relative clause.

“The name of our present cook is Muhammad and a very good one when he likes.” *Ism-i āsh paz-i ḡaliyya-yi<sup>3</sup> mā Muhammad ast, va khaylī*

<sup>1</sup> Geography is not taught in Persia.

<sup>2</sup> French = *États Unis*.

<sup>3</sup> *Ḥāliyya*, fem., apparently for *awḡāt-i ḡaliyya*.



*khūb ham hast agar bi-khūpāhad khūb bi-pazad* اسم آشپز حالیه ما معذور است و خیلی خوب هم هست. This might not be considered incorrect in modern Persian, though incorrect it is, since 'he' is understood in Persian as the subject to *hast*: write *va khaylī āshpaz-i khūb-i 'st*.

" 'Amen!' said Yeo, and many an honest voice joined in that honest compact, and kept it too like men?—*Kingsley*, 'Westward Ho!' (Ed. 1879, Chap. XXV, p. 401)." "*Guft 'āmīn' va bisyār sadāhā-yi dīgar nīz bā ū ma' shudand va 'ahd-i khud rā bi-pāyān rasānīdand* گفت آمین و بسیار صداهای دیگر نیز با او مع شدند و عهد خود را به پایان رسانیدند صاحبان صدا، *saḥibān-i sadā*.

(d) *Bi vāsita-yi ulāghhā va chā'-pāyān va asphā ki shayha mī-kashīdand* "on account of the asses and other animals, and the horses, all of which were neighing—"; here *shayha mī-kashīdand* does not refer to *asphā* alone, but to all the animals: this is not considered incorrect in Persian.

Zeugma is a figure in grammar in which *two*<sup>1</sup> nouns are joined to a verb or to an adjective suitable to one only, the missing verb or adjective being suggested. In English, Zeugma is usually a blunder.

Instances of Zeugma in Persian seem rare. Examples are:—"Many scenes or incidents which are graphically narrated, are told as well, or better, by other travellers." [One cannot narrate a scene]." Compare *shahrhā va dīda u shunīda-hā-yi khud rā bāz guft*, *shahrhā va dīda u shunīda-hā-yi khud rā bāz guft*, and *shahrhā va dīda u shunīda-hā-yi khud rā bāz guft*.

" 'He accounted, handsomely enough, for the delay by saying that my long absence, and the recent loss in my family, prevented him from applying to me immediately on my return.' [This holds good of the second reason but hardly of the first]." *Ū ma'zarat khūpāst ki ghaybat-i shumā va jawt-i pidar-am mānī'-i in shud ki bi-mujarrad-i murāja'at-i janāb-i 'ālī bi-khidmat bi-rasam* او معذرت خواست که غیبت شما و فوت پدرم مانع این شد که بی‌موجراد و به مراجعت جنابعالی بخدمت برسم.

However in, "The bees and birds sang sweetly" (for 'the bees hummed and the birds sang sweetly'), the Zeugma is hardly a blunder; it is a metaphor. 'Sang in gladness,' however, would be better than 'sang sweetly.' This may be called *ایجاز معجازی*.

(e) Too many negatives are a source of error. Amongst negatives must be included such words as 'scarcely,' 'seldom,' 'few,' etc.

" 'He thought the wealth and honours of this world poor compensation for a quiet conscience and a healthy frame.' [It should be, 'compensation for the want of' etc.]." In, *زاهد عرض کرد پادشاه را قبول نکرد چونکه عزت و دولت دنیا را جزای*

<sup>1</sup> Compare last example in (c).



پنداشت *zāhid 'arṣa-yi pādishāh rā qabūl na-kard chūnki 'izzat u davlat-i dunyā rā jazā-yi kam-i barāy-i āramī-yi zamīr va queva-yi bunya pindāsh*, read *barāy-i 'adam-i āramī-yi zamīr va 'adam-i queva-yi bunya*; or else after دنیا *dunyā rā*, write *nisbat bi-* (or *'iwaṣ-i*) *āramī-yi zamīr va queva-yi bunya jazā-yi kam-i* *pindāsh*.

" 'Few of his friends, except myself, knew of his being in the kingdom.' [This is like saying, 'I have little money except a penny.' For 'few' read 'none'; or for 'except,' 'besides']. "*Ghayr az* غیر means "except" and *'alāva bar* علاوه means "besides," and the English error is reproduced in: *ghayr az man mushkīl (or kamtar)* کسی از دوستانش میدانست که *kas-i az dūstān-ash mī-dānist*<sup>1</sup> *ki—*; or *ghayr az man kam-i az ruṣqā-yash mī-dānistand ki—*; however owing to the slovenly use in modern Persian of *ghayr* and *'alāva*, few Persians would consider either of the examples faulty. Corrected: هیچ کدام از دوستانش غیر از من نمی‌دانست که *hīch kudām az dūstān-ash ghayr az man namī-dānist*<sup>2</sup> *ki—* "none of his friends except myself knew—."

(f) The foregoing examples are partly right and partly wrong. The following are wholly wrong:—" 'The unwary traveller stumbles to rise no more.' ['And falls' must be inserted after 'stumbles,' stumbling, neither being possible to one who lies on the ground, nor necessarily implying a fall.]" *Agar musāfir az rūy-i ghaflat darān part-gāh sikandari bi-khurad hargiz na khvāhad bar khāst* هرگز بخورد *sikandari bi-khurad*. Insert *va biyustad*, after *بخورد* *sikandari bi-khurad*.

" 'The 'Queen,' without exception, is one of the best transport ships afloat.' [This phrase is unmeaning, as the 'Queen' is said to be not the best, but one of the best, etc.]." Compare *او بلا استغنا یکی از مدبرترین حکمای ایران است* *ū billā istignā yak-i az mudabbir-tarīn-i hukamā-yi Irān ast* (m.c.).

"The sad faces and joyous music formed an incongruous sight"<sup>3</sup> *sūrat-hā-yi ghamgin-i nāzīrān va mūsīqī-yi tarab-angīz-i mutribān tamāshā-i būd ki bāham viṣq na-dāsh* *نگین ناظرین و موسیقی طرب انگیز* *tamāshā kardan* and *dīdan* are frequently used in the sense of hearing, as: *julān kas āvāz mī-khvānad*, *biyōyid biravim tamāshā kunīm*, *bi-binīm chi faṣl mī-khvānad* *کس آواز می‌خواند* (m.c.).

" 'The occurrence, it was said at the banquet, was a thing 'unprece-

<sup>1</sup> Or better چیز پستی *chīz-i past-i*.

<sup>2</sup> In modern Persian the plural *میدانستند* *mī-dānistand* is often (incorrectly) used.

<sup>3</sup> This is not exactly Zeugma, 'vide' (d), as the error lies in a noun, and not in an adjective or verb.



dented in the history of Scotland.' We have no doubt of it; and we trust it will always remain so.'—Times, 23rd October 1866." *In vāq'ā dar tavārīkh-i Askātland bī-sābiqa ast va ummīd dārim ki hamīsha chunīn būshad (or khīpāhad mād)* این واقعه در تواریخ اسکاتلند بی سابقه است و امید داریم که همیشه چنین باشد (or خواهد ماند).

"A season more favourable for roses can scarcely be imagined, certainly never has been surpassed." [For 'has been surpassed' read 'has occurred.' It is nonsense to say 'a more favourable season has never been surpassed.']\* *Fasl-i barāy-i gulhā mufīdtar az īn fasl tazaveur namī-tavān kārīd va yaqīn\*\* hīch vaqt bihtar ham na-būda ast* فصلی برای گلها مفیدتر از این فصل تصور نمیتوان کرد (correct). *و یقیناً هیچ وقت بهتر هم نبوده است*

'The dance roused the Kirmani audience to applause but I do not think it would do so in London.' [It is not likely that a Kirmani audience would be roused to applause in England. For 'audience' substitute spectators: people do not listen to a dance.] *Raqṣ-i ū tamāshūchīyān-i Kirmānī rā bar ān dāsht ki shūbāsh bī-gūyand valī gumān namīkunam dar Landan īn tarṣ* رقص-و تماشاچیان کرمانی را بران داشت که شباش بگویند ولی گمان نمیکنم در لندن اینطور باشد *bāshad*. (*Say tamāshūchīyān-i Landan īn tarṣ bi-kunand*).

(g) (1) A metaphor is an implied simile and unless an intelligible simile can be evolved from the metaphor, the metaphor is false.

In the writings of even good Persian authors, metaphors abound that are absurd, strained, false, or confused. Study the following:—

صورت او جامهٔ مجد و سعادت را طراز معنی او خاتم اقبال دولت را نگین  
عارض رنگین شعارش همه غنچ و قریب طورهٔ مشکین الفاظش سراسر تاب و چین  
ز کلام کاملش انوار دانش شعله زن راست چون اسرار علم ز معنی اهل یقین

*Šurat-i ū jāma-yi majd u sa' ādat rā tarāz*

*Ma'nī-yi ū khātīm-i iqbāl-i daulat rā nigīn*

*Āriṣ-i rangīn-i ash'ār-ash hama ghanj u farīb*

*Turra-yi mushkīn-i alfāz-ash sar-ā-sar tāb u chīn*

*Az kalām-i kāmīl-ash anwār-i dānish shu'la-zan*

*Rāst chūn asrār-i 'ilm az sīna-yi ahl-i yaqīn.*—(Anv. Suh., Pref.).

"Its form is fringe-like to the robe of joy<sup>1</sup> and happiness,  
Its sense the gem that decks the ring of fortune and success:  
While from its verses' tinted cheek love's wiles and witchcrafts  
beam,  
Its diction's labyrinthine curls like musky ringlets seem."

(East. Trans.)

<sup>1</sup> "The form of the book is like the fringe of the robe of happiness."



*Dil agar khāna bi-sāzād bi-sar-i zulf-i tu sāzād* دل اگر خانه بسازد بر زلف تو سازد (Trans. Hājī Bābā; Intro. Epis.) "were my heart able to build a dwelling, it would build it upon thy locks."

"The passions may be humoured till they become our master, as a horse may be pampered till he gets the better of his rider; but early discipline will prevent mutiny, and keep the *helm* in the hands of reason." [The metaphor, if not actually mixed, is here too abruptly changed.] "*Tan dādan bi-nafs-i ammāra bā'is-i ghalaba-yi ān khwāhād shud: chunānki asp rā agar bisyār tavajjuh va navāzish kunand dīgar savārī na-khwāhād dād va sar-kashī khwāhād kard; ammā agar az avsal na/s va asp rā jalaw-girī va la'dīb u tarbiyat numāyand az zahmat-i sar-kashī-yi ānhā rihā'ī mī-yāband va sukkān-i har du dar dast-i 'aql mī-mānad* آن خواهد یافت غلبه آن خواهد شد چنانکه اسپ را اگر بسیار توجه و نوازش کنند دیگر سواری نخواهد داد و سرکشی خواهد کرد اما اگر از اول نفس و اسپ را جلوگیری و تأدیب و تربیت نمایند از زحمت سرکشی آنها رهایی می یابند و سکان هر دو در دست عقل می ماند. [For *sukkān* "helm", read *inān* 'rein].

"One of the sources from which has sprung that abundant harvest of usefulness which he has scattered broad-cast through the length and breadth of his native land." [1, Source; 2, harvest; 3, broad cast, which applies to seed, not crop]. "*In ast yak-i az sar-chashma-hā'ī ki az ān-hā hāsil-i vāfir-i mufid ī ki ū dar 'arz u tūl-i zād u būm-i khud pāshida sar zada ast* اینست یکی از چشمه‌ای که او در عرض طول زاد و بوم خود پاشیده سر زده است. [For *ān-hā*, read *ānhā*; and for *pāshida*, read *kāshida*].

"We see how difficult it is to eradicate the stamp which the mother puts upon her child." *Az in maṣāl mī-bīnim ki istiṣāl-i manqūsh-ī ki mādar bar farzand-i khud mī-numāyad chī qadr mushkil ast* ازین مثل می بینیم که استیصال منقوشه مادر بر فرزند خود می نماید چه قدر مشکل است. [Instead of *istiṣāl*, read *maḥv kardan*].

The following, an instance of confusion of metaphors, is not considered inelegant in modern Persian:—*dāman-i marḥamat-i shumā chūn abr sāya afkand va muḡmīr-i gamar shud*.

In a work on Persian Grammar, occurs this sentence, "This glare of

1 The word *sukkān* "helm" is not generally known to Persians as few of them have ever seen a ship. (*Sukkān* is also the Ar. pl. of *sūkīn* "dweller.") The Anglo-Indian word 'sea-cunny' is a corruption of *sukkānī*.

2 *zād u būm*, m.c. for *zād-būm*.

3 *Bi-vāsita-yi in sar-chashma hāsil rā kāshida am* بواسطه این سر چشمه حاصل را کاشیده is considered correct Persian.



anger was evident in his postures *āgār-i khashm dar ḥarakāt wa sukanāt ashpaidā āmad.*" The English and Persian are equally objectionable.

(2) "Akin to confusion of metaphors, are incongruities of speech and 'Irish Bulls.' A medical student, when asked what progress he had made in medicine, replied, 'I hope I shall soon be fully qualified to be a physician,' for I think I am now able to cure a child." *Guft ummīdvār-am ki hamīn zūdihā duktūr-i kāmīl-i bi-shavam zīrākī ḥāl mī-tavānam atfāl rā mu'ālajā kunam*<sup>1</sup> گفت امیدوارم که همین زودها دکتور کاملی بشوم زیرا که حال میتوانم طفلان را معالجه کنم.

In Mirza Hairat's excellent translation of Malcolm's History of Persia occurs an intricate passage to the following effect: 'Just when the key of victory was in his hand, one of those extraordinary events . . . . snatched the tempting morsel from his lips.' This confusion of metaphors is not considered inelegant by Persians.

This is scarcely so ludicrous, as: "We shall never rest until we see the British lion walking hand in hand with the floodgates of democracy.—(Exordium of an English Politician)."<sup>2</sup> Compare the following: یکی از شعراء را مضمونی است که آهای هفتی ما اگرچه از سر چشمهای جداگانه است اما بهم چون پیوندند سیلی چنان نهد بر می انگیزند که آن را برای هیچ سد و بندی نیست و از هیچ نمی اندیشد (H. B., Chap. XXIV).

(h) Confusion as to the logical subject of discourse is another source of error.

"Much cause too have you for thankfulness on account of the many temptations from which you are preserved.' [The true construction is, 'of your preservation from many temptations.' The relative clause is here inseparable]." *Az a'māl-i qabīḥa-yi shahr ki shumō mah/ūz mī-mānīd bāyad khaylī shukr-i Khudā rā bi-jā āvarīd* باید بمانید از اعمال فحشاء شهر که شما محفوظ می مانید از [Read— *bi-mah/ūz-i ḥifāẓat az—*]. خیلی شکر خدا را بجا آورید.

"The skirt of her dress, which was on fire, was put out by Mrs.—." [Read, the fire which had caught the shirt of her dress, etc.]. *Dāman-i qabā-yi ūrā, ki ātash girifta būd, khāmūsh kardand* دامن قباى او را آتش گرفته بود خاموش کردند. In Persian this is said to be no mistake, as *dāman* is considered to be a *majāz-i mahall bi-ism-i ḥāl*<sup>3</sup> 'the use of the place for what is in it.'

<sup>1</sup> This Persian sentence has been submitted to the judgment of many Persians, several of whom prided themselves on their proficiency in Arabic. All of them failed to see the incongruity, even when it was carefully explained.

<sup>2</sup> Another bull is: "All along the untrodden path of the future we can see the hidden footprints of an unseen hand." A Eurasian father was heard to say to his son: "You have buttered your bread and now you must lie on it."

<sup>3</sup> Example *nārdān jūrī shud* "the gutter in the roof began to flow," i.e. the water flowed.



(i) (1) As already stated in § 143 (b), force and point are derived from the *skilful* use of the same word in different senses.<sup>1</sup> Persians are fond of this figure. Example:—<sup>2</sup> چون خویش را در بغل بیگانه دید<sup>3</sup> از عقل بیگانه گردید<sup>4</sup> (Tr. H. B., Chap. XXXVII), “(when ‘she came to her senses’) and saw herself in the arms of a stranger she became greatly upset”: this use of *bigāna* is *Tajnis-i tām* تَجْنِیسِ تَام. *Rakht-i khvāb na-dāshdan*<sup>5</sup> *zahmat-i na-dāsh*<sup>5</sup> رخت خواب نداشتن<sup>5</sup> زحمتی نداشت (Trans. H. B. p. ۳۵).

*Remark.*—‘The *unskilful* use of the same word in the same sentence, (i) with different meanings, or (ii) as different parts of speech, is an awkwardness to be carefully avoided in English.’ Examples: (i) ‘The terrible War of Succession had now arrived at such a *point* that the royal authority seemed on the *point* of being destroyed.’ (ii) ‘The guinea places were *better* filled than the half-guinea, and not a jot *better*.’ (‘Better’ used as adverb and adjective in the same sentence.)

(2) But the repetition of the same meaning in slightly different words is a fault even worse than the repetition of the same word. To say the same thing twice over in different ways in the same context, or to repeat *unnecessarily* the same word several times (that is the useless repetition of the same thing), is Tautology\* (حشو قبیح).

In Persian, if tautology adds to the jingling sound or is pleasing to the Persian ear, it is considered a branch of Ornament. Examples of tautology (حشو قبیح)\* are:—

“By the Portuguese *law*, every person is *legally* obliged to join the battalions arranged in defence of the country.” Compare در قانون ایران همه دار قانون ایران هماغه مطیع شرع باشند *dar qānūn-i Irān hama-yi ra’āyā bāyad az rūy-i hukm-nāma muṭī-i shar’ bāshand*.

“In *addition* to these, there was *superadded* a still more fatal and indelible source of discord.” Compare علاوه بر نقصان تجارتش فوت پدرش هم مزید *alāva bar nuqsān-i tijārat-ash fawt-i pidar-ash ham mazīd bar ān shud*.

“He always communicated his directions *with clearness* and in the most concise terms, yet *without obscurity*” همه دستور العمل خود را واضحاً و باختصار *hama-yi dastūr<sup>6</sup> l. ‘amal-i khud rā vāzih<sup>6a</sup> va bi-ikhtisār-i harchi tamāmtar bi-dūn-i<sup>6</sup> ibhām bayān mī-kard*.

(j) It is not always easy to distinguish between Tautology and Redundancy. In, “the *reason* why Socrates was condemned to death was *on account*

<sup>1</sup> The Figure Place or Antanaclasses.

<sup>2</sup> *Did* and *gardiā* is *Tajnis-i zā'id*.

<sup>3</sup> *Tajnis-i ishtiṭāq*.

<sup>4</sup> For the three kinds of *Hashv* or ‘stuffing’ in Persian, vide § 142 Rhetoric.

<sup>5</sup> بدون ابهام *bidūn-i ibhām* is حشو قبیح *hashv-i qabih*.



of his unpopularity," the error is due to thoughtlessness, and would be Redundancy rather than Tautology. [Delete either 'on account of' or 'the reason why' and the second 'was']. Compare در اصل جهت نقوای قتل او از باب عدم رضایت مردم بود *dar aṣl jihat-i fatvā-yi qatl-i ū az bāb-i 'adam-i riṣāyat-i mardum būd*.

English redundancies sanctioned by good usage are, 'from hence', 'from thence', 'from whence.' In modern Persian a preposition is as a rule prefixed to the adverbs اینجا *injā*, and آنجا *ānjā*, while some prepositions are now seldom used singly as, *az barāy* برای, *bi-ghayr* بغير, *bi-juz* بجز. This redundancy is حشو متوسط.

Emphasis sometimes assumes the appearance of redundancy, as: "all without exception" همه بلا استثنا *hama bi-lā istignā*; "not one single man of you" نه یک نفر واحد از شما *na-yak nafar-i vāhid az shumā*; "there is none that doeth good, no not one" هیچ کس نه نیکوکار نیست یکی هم نه. This Pleonasm is حشو علیحده.

(k) A new construction should not be introduced without cause. Write "riding or walking" or "on foot or on horseback", but not "on foot or riding." Compare: درویش خود نیز در تقدس فروشی و ظاهر سازی از قبیل بزمین نگرستن که سرد کشیدن و بیهوده لب جنبانی و سکوت ساخته و ترش روئی و کج خلقی و بی *darvish khud nīz dar taqaddus-farūshī va zāhir-sāzī az qabīl-i bi-zamīn nigaristan, āh-i sard kashidan, va bihūda lab-jumbānī, va sukūt-i sākhṭa, va tursh-rū'ī, va kaj-khulqī, va bi-mazagī, va pārsā'ī bi-gard-am namī-rasīd*.—(Trans. "Hāji Bābā," Chap. 45) "No face wore a more mortified appearance than mine: even the dervish, who was the best mimic possible, could not beat me in the downcast eye, the hypocritical ejaculations, the affected taciturnity of the sour, proud, and bigoted man of the law." Compare also the Figure *Sajī-i Mutavāzin*, سجع متوازن, 'vide' 'Ilm' 'l-Adab, Vol. I, Beyrout edition 1902, p. 150.

Note the change of subject in:—و بعد از آن گاه در پایگاهی عالی و گاه در منصب عادی مانند ایرانیان پست و بلند دنیا را خیلی چشیده عاقبت بنام کارپودازی از جانب شاه فرستاده شد. Substitute فرستاده شدن. Such a change of subject is common in modern Persian, but is to be condemned.

In the following: "The detectives were baffled by the many complications, and had it not been for outside help, the murders would not have been solved to this day", though there is no actual fault, the change of subject is unnecessary and the style therefore loose (منتشر). "Detectives" should be the subject throughout; also the co-ordination is slovenly. Reconstructed: "The Detectives were so baffled by the many complications that had they not obtained outside help, they would not have—". Compare: (Tr. H. B. و قضیه را بدین انجامید که فرنگی خون بیچاره نسقی را گرفت و بمرد

† In Persian *Hashe-i qabīh*, but in English Redundancy.



Chap. XXXII, p. 259): the subject to گرفت *girift* is فرنگی *Farangī*, but the subject to مرد *bi-murd* is نساچه *nasaqchī*.<sup>1</sup>

(l) (1) An Antithesis may be faulty or it may be incomplete. An antithesis is faulty<sup>2</sup> "when the balanced terms present no actual contrast." Example: "His speeches in after life attest his familiarity with the *least*, as well as with the *best*, read Roman writers." ['Least' requires 'most', as 'best' would require 'worst']. Compare ما درون را مینگریم و شما ظاهر را *mā darūn rā mī-nigārīm va shumā zāhir rā*.<sup>3</sup> ['Darūn' درون requires 'bīrūn' بیرون, and 'zāhir' ظاهر requires 'bātin' باطن]. مان مثل انسانم و او مثل آلاغ *man miṣl-i insān-am va ū miṣl-i ulāgh*; [for آلاغ *ulāgh* read حیوان *ḥayvān*].

An antithesis is incomplete<sup>4</sup> "when much of its possible effect is lost through non-preservation of consonance of the terminations," i.e. when it is unbalanced (غیر متوازن *ghayr-i mutavāzin*). "The idea which underlies most of his plays is a struggle of virtue assailed by *external* or *inward* temptations." [This should be 'outward or inward', or 'external or internal.']

(m) (1) Climax<sup>5</sup> (a ladder) "is an ascending scale", i.e. a rhetorical arrangement of clauses in which there is a graduated increase in emphasis. "We glory in *tribulations* also, knowing that *tribulation* worketh *patience*; and *patience* experience; and *experience* hope; and *hope* maketh not ashamed—" (Rom. v. 3, 4) و نه این تنها بلکه در مصیبتها هم فخر میکنیم چونکه میدانیم که مصیبت صبر را ( *va na in tanhā balki dar muṣībathā ham fakhr mī-kunīm chūnki mī-dānīm ki muṣibat ṣabr rā paydā mī-kunad vā ṣabr imtihān rā va imtihān ummīd rā va ummīd bā-iṣ-i sharmsārī namī-shavad*.<sup>6</sup>

*Ḥabīb-i man qamar ast balki shams* حبیب من قمر است بلکه شمس (Example in Arabic Gram.).

"Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death—" (James i. 15) پس شهوت آستان شده گناه ( *pas shahvat ābistan shuda gunāh rā mī-zāyad va gunāh bi-anjām rasīda mawt rā taulīd mī-kunad*.<sup>6</sup>

(2) Anti-climax is opposed to Climax and is, unless used for a special purpose, a fault in style; it consists in an abrupt descent from stronger to weaker expressions. Examples: شما شخص بزرگی هستید با علم با فضل

<sup>1</sup> بیچاره نساچه *bīchāra nasaqchī*, or in m.c. بیچاره *bī-chāra-yī nasaqchī*. Both in English and in Urdu such a change of subject is bad.

<sup>2</sup> Faulty Antithesis might be called تضاد المعنی.

<sup>3</sup> *Tazūdd-i qabīḥ* تضاد قبیح.

<sup>4</sup> Incomplete Antithesis might be called تضاد ناقص اللفاظ.

<sup>5</sup> No regular name in Persian but *taraqqī* or *tadrij* might be coined for this.

<sup>6</sup> Trans. revised by Rev. R. Bruce, D.D.

<sup>7</sup> *Tanazzul* or *inhīfāt*; coined term.



او در سوازی و شکار و منشی گری و آتش پزی نظیر : *shumā shakhs-i buzurg-i hastīd, bā 'ilm, bā faḥl, bā tadayyun; raqṣ ham khūb mī-kunīd* : شما کتاب سعدی را خوانده اید ؟ بلی خیلی خوب است بی نظیر است گمان میبرم که در کرمان *ū dar savārī va shikār va munshī-garī va āsh-pazī nazīr na-dārad* : *shumā kitāb-i Sa'dī rā khwānda īd ?* *Balī khaylī khūb ast bī-nazīr ast; gumān mī-baram ki dar Kirmān dah mard nīst ki bi-tavānand īn jūr kitāb bi-navīsand (m.c.).*

“ He was eminently truthful in all things. I do not believe he would have told a falsehood, even on his oath ” او همیشه راست گو بوده است و هیچ باورم *ū hamīsha rāst-gū būda ast va hīch bāvar-am namī-shavad ki ḥattā dar sawgand-i khud nīz darūgh-i bi-gūyad.*

“ Where is the man or minister either who has not read Guy Mannering ? ” [This is as if a minister were not a man. It should be ‘ man, even a minister. ’] ” *Kujā ast ān ādam yā mullā-i ki īn kitāb rā na-khwānda ast (or—bāshad) ?* کجا است آن آدم یا ملائی که این کتاب را نخوانده است (or باشد) This should be *kujā ast ān ādam ki īn kitāb rā na-khwānda ast agarchi mullā ham bāshad* کجا است آن آدم که این کتاب را نخوانده است اگرچه ملا هم باشد.

(n) It is a violation of the “ Rule of Suspence ” to introduce unexpectedly, at the end of a long sentence, some *short* and *unemphatic* clause (unless such a clause is purposely so introduced for the sake of effect). In, در سراجہ حکیم پارہ ۷۷۱ میں دیدم ولی هیچ یک جنگ بدل زن نہ دہند و من ہم نہ جسارت میکردهم و نہ بخاطر خطور میکردهم کہ بدیشان نگاہی کنم برای آنکہ بمحض دیدن آنچہ (Tr. H. B. Chap. XXIII), the sentence logically ends at *kunam*. It is an ill-constructed ‘ loose sentence. ’<sup>1</sup>

(o) Coherence ( ربط یا ارتباط ) is partly a matter of Syntax ( نحو ) and partly a matter of Logic ( منطق ).

Avoid illogical compound sentences. A complex sentence must have *one* main part, and that part must be expressed as the main clause. The following therefore are both *illogical*: (i) “ Avoid danger. Keep your seats till the car stops ” از خطر اجتناب کن - تا کالکے ایستادہ نشود بر جای خود نشینہ باش<sup>2</sup> and (ii) “ Avoid danger and keep your seats till the car stops ” از خطر اجتناب کن و تا کالکے ایستادہ نشود بر جای خود نشینہ باش<sup>2</sup>

<sup>1</sup> An English example of this error is: “ This reform has already been highly beneficial to all classes of our countrymen, and will, I am persuaded, encourage among us industry, self-dependence, and frugality, and not, as some say, wastefulness. ”

Corrected: “ — and will, I am persuaded, encourage among us, not, as some say, wastefulness, but industry, self-dependence and frugality. ”

<sup>2</sup> The same illogicalness exists in the Urdu:—

(i) خطور سے بچو - جب تک ٹریم گاڑی کھڑی نہو جائے اپنی جگہ پر بیٹھے رہو

(ii) خطور سے بچو اور جب تک کہ ٹریم گاڑی کھڑی نہو جائے اپنی جگہ پر بیٹھے رہو



The sentence should logically be: "To avoid danger, keep your seats till the car stops" معض اجتناب از خطر بر جای خود نشسته باش تا وقتی کہ کال سکہ نہ ایستد<sup>1</sup>

Connecting, by the co-ordinating conjunction *and*, two statements that are not co-ordinate, is one common instance of incoherence (غیر ارتباط). Other reasons of want of unity and lack of coherence are, undue ellipsis, the faulty reference of pronouns, and the faulty placing of qualifying words and phrases (تعقید معنوی). Note the ambiguity in:—

لکھنو بالنسبہ پیشاور از دہائی دور تر است = لکھنو پیشاور کی نسبت دہلی سے زیادہ دور ہے<sup>2</sup>

Reconstructed as follows, there is no ambiguity:—

موقدری کہ از دہائی پیشاور دور است از آن لکھنو دور تر است = جتنی دور دہلی سے پیشاور ہے اوس سے زیادہ دور لکھنو ہے

خطرات سے بچنے کے لیے اپنی جگہ پر بیٹھ رہو جب تک کہ ٹریم گاڑی 1 In Urdu Study also the following English and Urdu sentences:—

(a) *Illogical*: "I turned to reply, when the platform on which I was standing gave way with a crash" میں نے جواب دینے کے لیے منہ پھیرا جب چبوترا جس پر میں کھڑا تھا دھم سے گر پڑا۔ This sentence is logically upside down, both in English and Urdu: the main thought is expressed as subordinate and *vice versa*. In Urdu *jab* جب in such a position means 'then and then only' and stands for *tab* تب. If *ki* کہ be substituted for *jab* جب, it will denote simultaneous action and the Urdu idiom will be correct (as it would be in Persian)—though the Pluperfect *pherā thā* پھیرا تھا instead of the Preterite, would be more idiomatic.

(b) *Logical*: "When I turned to reply, the platform on which I was standing gave way with a crash" جب میں نے جواب دینے کے لیے منہ پھیرا چبوترا جس پر میں کھڑا تھا دھم سے گر پڑا۔

(c) If you write, "When the platform on which I was standing gave way with a crash, I turned to reply" جب چبوترا جس پر میں کھڑا تھا دھم سے گر پڑا میں نے جواب دینے کے لیے منہ پھیرا, the idea is that the writer remained unmoved in the midst of the crash.

تعقید معنوی, or ابہام<sup>2</sup>

THE END.



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## APPENDICES.

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## APPENDIX A.

### ARABIC GRAMMAR.

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## ERRATA, ETC.

Page 694, Active Participle. For مَفْعَلٌ *mufall*<sup>as</sup>, read مُفْعِلٌ *muf'ill*<sup>as</sup>.

Page 697, II Stem, Passive Participle. For "None," read مُتَفَعِّلٌ *muta-fa'la*<sup>as</sup>.

Page 702, footnote 2. For مَفْعَلٌ, read مَفْعِلٌ.

Page 731 (XIII). For صَوْرَاتٌ, read صَوَرَاتٌ.

Page 788. To § XXXVI (a) (5), add :—

REMARK.—A noun governing an indefinite noun in the genitive, is indefinite in *Arabic*. Thus in بِنْتُ مَلِكٍ *bint<sup>a</sup> malik<sup>a</sup>*, the word *bint<sup>a</sup>* is indefinite, though by a peculiarity of English idiom it may be made definite in English.

Page 820. To § XLVII (e), add :—

رَغِبَ فِي "to like," but رَغِبَ عَنْ "to dislike."

Page 843, line 14. For "if you have done," read "if you do."

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## APPENDIX A.

### § I. Arabic Forms and Measures.

(a) Arabic words abound in even the daily vocabulary of the Persians, while Arabic phrases and quotations are not uncommon in their writings. Not only is a knowledge of Arabic roots indispensable for the advanced student of Persian,<sup>1</sup> but also some acquaintance, at least, with the elements of Arabic grammar.

(b) Nearly every Arabic word can be traced to a triliteral root <sup>ثلاثي</sup> <sup>أصل</sup> <sup>ال</sup> <sup>أصل</sup> <sup>الثلاثي</sup>. Quadriliteral roots <sup>أصل</sup> <sup>الرابعي</sup> <sup>أصل</sup> are rare. A few nouns<sup>2</sup> are primitive, that is they cannot be referred to any verbal root, as: <sup>فرس</sup> "horse"; <sup>درهم</sup> "a dirhem"; <sup>سفرجل</sup> "quince."<sup>3</sup> Some words have but two letters, as for instance some of the pronouns and particles.

The verb (root) <sup>قبل</sup> signifies "he accepted"; <sup>قبل</sup> is virtually a preposition "before"; <sup>قابل</sup> is the active participle or agent "accepter; able to receive; capable, fit"; <sup>مقبول</sup> is the passive participle "accepted"; <sup>مقابلة</sup> is "confronting, opposition"; <sup>استقبال</sup> is "going out of the city some distance, to meet a friend or receive a great person." It will be seen that, in all these derivatives from <sup>قبل</sup>, the three radical letters occur somewhere in the word, and that the idea "accept or receive" is more or less concealed in each.

Supposing *laugh* to be an English root, the agent is formed by adding *er*, the participle or the gerund by adding *ing*, and the past participle by adding *ed*. Such modifications are obtained in Arabic, not only by suffixing letters, but by prefixing them; by inserting letters in the middle, or by a combination of these methods.

<sup>1</sup> Some knowledge of Arabic roots is also necessary for a proper knowledge of Urdu.

<sup>2</sup> In Persian, <sup>سه حرفي</sup> <sup>ماتة</sup>.

<sup>3</sup> In Persian, <sup>چهار حرفي</sup> <sup>ماتة</sup>.

<sup>4</sup> Under 'Nouns', Arabs include Adjectives and Pronouns, and also certain Prepositions, Adverbs, and Interjections. Nouns are either primitive ( <sup>جامد</sup> ), or derived

( <sup>مشتق</sup> ).

<sup>5</sup> There are only a few quinqueliteral primitive nouns.

<sup>6</sup> Hence "acceptable to the heart", and in Modern Persian, "pretty."



(c) The *seven servile letters* ( <sup>س ه و ي ا ؤ</sup> *الحروف الزائدة*, or *الزوائد* ) used to expand a word, are contained in the Arabic word <sup>يَتَسَمَّنُونَ</sup> *yatasammanū* "they become fat."

According to Arab grammarians there are *ten* <sup>زوائد</sup> *zawā'id*, contained in the Arabic words <sup>سَأَلْتُمُونِيهَا</sup> "you asked me about her." In this phrase, *hamzah* and *alif* are both given; *س*, as it is added to some infinitives, to form the noun of unity, etc., and to form the feminine; and *ل*, as it is prefixed to the first and third persons of the Aorist Active (and in the Passive to the second persons also) to form the Imperative, "Let me, let them, etc."

(d) The radical letters ( <sup>ك خ د ط ز ح ط</sup> *الحروف الأصلية* ), always found in primitive roots, are twenty-one.

(e) At first sight it may appear that to find the root of a word, all that is necessary is to strip it of all servile letters. This, however, is not the case, for the servile letters are not used for augmentation *only*; some roots themselves contain one and even three servile letters: so, were all serviles eliminated from the derivatives of such roots, the whole root as well as the letters of augmentation might disappear. It is therefore necessary to know the *form* of a word, *i.e.* in what order or position the letters of augmentation occur in each form of derivative.

(f) The noun that expresses the simple action is considered as the *maṣḍar* or "source" from which all derivatives are derived. It supplies the place of the Infinitive, which is wanting in Arabic. This noun is, however, variable in form.

The Arabs have therefore found it a convenient fiction to treat all words as though derived from the third person singular masculine of the Preterite Tense, Indicative Mood, Active Voice; so, in Arabic dictionaries, all derivatives (except such roots as contain weak letters<sup>1</sup>), are grouped under, and must be looked for under, this root.

(g) Arab grammarians have taken, as a typical root, the word <sup>فَعَلَ</sup> *fa'ala* signifying *action*, and have expanded the root <sup>فَعَلَ</sup> in every possible way to form paradigms of every part of speech that could possibly be derived from a root, and the formulæ so obtained are called "forms, or measures, of words." Just as all the tenses of the Greek verb *tūpto* do not exist in any one Greek verb, so no single Arabic root affords all the forms and measures assigned by grammarians to the root <sup>فَعَلَ</sup>. From some roots, for

<sup>1</sup> These must be looked for under the pure root, *i.e.* the form of the triliteral infinitive.



instance, only two or three verb-derivatives exist. Also, the root-meaning is not always traceable in every derivative.

(h) The term 'Form' properly denotes the outward appearance of the model on which a word is formed, i.e. the model unpointed by vowels, while 'Measure' properly denotes the Form fully pointed. The distinction is often ignored.

(i) In grammatical language, the three root-letters of any word are not styled the first, second, or third; but the *fā*, *ʿayn*, *lām*. Each derived form of **فَعَلَ** is in fact a formula. The symbols X, Y, Z could be substituted as a root-paradigm, and expanded for each form by the serviles suitable for that form.

(j) As an English beginner usually experiences much difficulty in grasping what the "measure" or *wazn* (وزن) of an Arabic word means, for him the following unscientific explanation is given:—

The measure of the passive participle is **مَفْعُولٌ** *maʿfūl*<sup>1</sup>, and of this measure are **مَعْلُومٌ** - **مَقْبُولٌ** - **مَفْهُومٌ**. If, for instance, **مَعْلُومٌ** be written above the measure **مَفْعُولٌ**, it will be seen that the words have certain letters in common that occur in corresponding positions, and that these letters are also from the 'servile' list. Each of the two words commences with the same servile letter (**م** *m*), and each word has the same servile letter as a fourth letter (**و** *wāw*): both words have the same number of letters (and the same short vowels). In other words, every Arabic derivative of five letters that has *m* for the first letter and *ū* for the fourth, will be of the 'measure' **مَفْعُولٌ** and will be a passive<sup>1</sup> participle.

Conversely, **قَاتِلٌ** *qātil*<sup>2</sup> "killer" is an active participle or agent. Now, what is its root and its measure? It has one servile letter, the second, *alif*: the triliteral root therefore must be **قَتَلَ** (= **فَعَلَ**). Expand **فَعَلَ** by the same servile letter (*alif*), and you get the Form **فَاعَلَ**: point the form with the same short vowels, and you get the Measure **فَاعِلٌ**. This is the principle to be adopted with all derivatives and all roots. A knowledge of the correct measure of a word is a guard against mispronunciation. Persians and Indians, for example, usually say *munḥaṣar* and *muttahaḥ*, but the Arabic measures are *munḥaṣir* and *muttahiḥ*.

<sup>1</sup> Some passive or past participles are also used as nouns, as: **مَكْتُوبٌ** "written, also, a letter": **مَنْثَلٌ** "in three parts, a triangle."



(k) Euphonic difficulties arise when the root contains any of the weak consonants or semi-vowels (حُرُوفُ الْعِلَّةِ) ي - و - ا; or when a dental and palatal come together; or when two identical or similar letters come together without the intervention of a long vowel.

The three weak consonants are homogeneous to the three short vowels (حَرَكَات), but subordinate to them. When, in a measure, a weak consonant would in pronunciation follow a short vowel that is not homogeneous to it, euphony requires that the weak consonant should change into the letter of prolongation for that short vowel; or, in other words, the short vowel changes the weak consonant into that weak consonant that is analogous to itself.<sup>1</sup> These changes are called the Permutations of Weak Consonants (تَعْلِيل). Example: مِيعَادٌ "place or time of promise; trysting and trysting-place; promised limit of time,"<sup>2</sup> is from وَعَدَ "he promised"; but the measure for the Noun of Instrument<sup>3</sup> is مِيفْعَالٌ *mif'āl*<sup>4</sup> and this would give مِوَعَادٌ *miw'ād*<sup>5</sup>, which is uneuphonic: hence, according to rule, the *kasrah* (—) conquers the *wāw* (و) and changes it into *yā* (ي). So, too, يَدَّاعٌ "depositing" is for يَوْدَاعٌ (v. n. 4 of دَعَى).

(l) As regards the second kind of euphonic change called إِتْدَالٌ, if the soft dental ت follows ض - ص or ط, it changes into the hard palatal ط; if it follows ظ, it changes into ظ, or else both letters become ظ; if it follows the soft dental ذ, it changes into ذ; and if ذ, it either changes into ذ, or else both letters become ذ; if it follows ز, it becomes ز. Examples: from صَلَحَ "he became fit," on the measure إِفْتَعَالٌ we would get إِصْطَلَحَ; but, as Arabs find difficulty in pronouncing ت immediately after ض, the word, according to the rule given, becomes إِصْطَلَحَ "idiom"; إِطْلَعَ "to overlook, look down upon, (and hence) to know, be informed", from طَلَعَ "to rise (of sun)"; ظَلَمَ "to oppress", إِظْلَمَ or إِظْلَمَ "to be oppressed"; from the root زَاجَ "he married," we get on

<sup>1</sup> Arab grammarians give many complicated rules to meet various cases.

<sup>2</sup> Though formed on the measure of the Noun of Instrument, it has the meaning of a Noun of Time and Place: vide § VIII (b).

<sup>3</sup> And from a few verbs, of the Noun of Time and Place also.



the measure **إِفْتَعَال** (infinitive of **إِفْتَعَلَ**, VIII Stem) **إِزْتَوَاج**, which in an Arab's mouth changes to **إِزْدَوَاج**.

(m) The weak letters are a real difficulty, and sometimes the Arabs even have mistaken the root of a word. For instance, **مَكَان** "place" is in some dictionaries said to be from **كَانَ** "it was"; but by a mistake Arabs have taken the root to be **مَكَّنَ**, and so have derived words from this non-existing root,<sup>1</sup> as: **مَكِينٌ** "dweller, well-fixed": the broken plural of **مَكَان** is **أَمْكِنَةٌ**, whereas grammatically nouns of time and place have broken plurals on the measure **مَفَاعِلُ**.

(n) Another euphonic change is ASSIMILATION ( **إِدْغَام** ). When two identical letters, or two letters of a similar kind, come together, one is assimilated by the other, which is then pronounced with a *tashdīd*; thus, the root **خَصَّ** "he became special" was originally **خَصَّصَ**.

(o) In the 8th Conjugation of verbs beginning with **ي — و — ح**, these weak letters are assimilated to the **ت** characteristic of that conjugation, as: **إِنْفَاقٌ** from **وَفَّقَ**; **إِنْسَارٌ** from **بَسَّرَ**; **إِنْتِخَاذٌ** from **أَخَذَ**.

*Remark.*—In extracting the root of a word with a doubled **ت** ( **تَت** ), one **ت** ( **ت** ) should be considered servile and eliminated, while the other should be converted into either a *hamzah*, or else a radical *wāw*, as: **إِنْفَاقٌ** "accident, chance," root **وَفَّقَ** "it happened"; **إِنْتِصَالٌ** "junction", root **وَصَلَ** "he united"; **إِنْتِخَاذٌ** "to take to oneself as, to take possession of", from **أَخَذَ**.

A servile **ت** coming after **ز**, is changed into a **د**, as: **إِزْدِحَامٌ** "crowd," root **زَحَمَ** "he forced his way through (a crowd, or forest)."

A servile **ت** coming after **ع**, is changed into **ط**, as: **إِضْطِرَابٌ** "agitation (of mind, sea, air, etc.)," root **ضَرَبَ** "he beat"; **إِضْطِرَارٌ** "great necessity, compulsion," root **ضَرَّ** "he harmed."

<sup>1</sup> There is a root **مَكَّنَ**, but with a different signification.



(p) POSITIONS OF THE SERVILE LETTERS.—A study of the various forms will reveal the following facts, that:—

(1) The serviles ت and ث may occur at the beginning, middle, or end of a word, as: <sup>ت</sup>إِسْتَفَارَ - <sup>ث</sup>تَعْلِيم - <sup>ت</sup>مَرْحَبًا - <sup>ث</sup>إِكْرَام - <sup>ت</sup>إِقْبَال.

(2) The servile letter س always occupies the second place in a word and is preceded by the serviles ت or م, and followed by a servile ث, as: <sup>ت</sup>إِسْتَقْبَل - <sup>م</sup>مُسْتَقْبَل - <sup>ث</sup>مُسْتَقْبَل.

(3) The servile م occurs only as a first letter, as: <sup>م</sup>مُعَبِّد - <sup>م</sup>مَدْرَسَة - <sup>م</sup>مَقْقَاح.

(4) The serviles ن and ي occur either in the middle or at the end of a stem,<sup>1</sup> as: <sup>ن</sup>شَمْسِي - <sup>ي</sup>شَرِيف - <sup>ن</sup>عَصِيَان - <sup>ي</sup>إِنْفَعَال.

(5) The servile و occurs only in the middle, as: <sup>و</sup>مَعْلُوم "known"; <sup>و</sup>غَفُور "very forgiving" (of God); <sup>و</sup>سَجُود "prostrating oneself, placing one's forehead on the ground."

## § II. On the Stems of the Verb, etc.

(a) The simple trilateral root or ground-form of the verb is by some grammarians called the 'First Stem.' Its meaning may be extended or modified by the addition of one or more letters, and the fresh stems thus obtained are usually referred to by their numbers, thus "Fifth Stem," "Tenth Stem," etc., which in dictionaries are indicated by a simple Roman figure (V—X, etc.). By some writers, these derived stems are termed Conjugations.

(b) There are in all fourteen derived Stems, which Palmer divides into four groups, formed by the four methods:—

(1) Adding one letter to the simple stem: this makes a neuter stem transitive, or a transitive stem strong or intense in action.

(2) Prefixing a ت: this implies a consequence or effect.

(3) Adding two or more letters: this modifies the meaning.

(4) Distorting the original form as well as adding letters to it: this implies distortion of meaning and indicates colour, defect, or intensity.

Stem XI is rare even in Arabic, while stems XII to XV are rarer still and may be ignored.

The stems up to XI only, are given below. For Persian, the verbal nouns

<sup>1</sup> But ن and ي can occur as the first letters in the Aorist, ن for the 1st pers. pl., and ي for the 3rd pers. masc. sing. dual, and plural, and 3rd pers. pl. fem.



and the *participles* only, of Nos. I to VIII, and of No. X, are really necessary. A study of the derived 'Conjugations', however, simplifies matters.

(c) The verbal nouns<sup>1</sup> (or "infinitives" or gerunds) are abstract nouns expressing the action or state of that Stem from which they are derived. Some have always a neuter sense, as : <sup>وَجُودٌ</sup> "existence" [trans. <sup>وَجَدَانٌ</sup>]; <sup>عَمْرٌ</sup> "being common"; but others are both active and passive in sense, thus <sup>نَصْرٌ</sup> means "helping another" or "being helped."

The verbal nouns and participles of the *derived* forms are fixed on measures. The Participles of the First Stem or Triliteral are also regular, but the measure of its verbal nouns are numerous, though only four or five forms are in common use.

(d) The following are the Stems. Their order must be noted.<sup>2</sup> The force of the derived forms and the measure of their infinitives or verbal nouns, and of their participles, will be given later :—

I. <sup>فَعَلَ</sup> <i>fa'al<sup>a</sup>.</i>	IV. <sup>أَفْعَلَ</sup> <i>af'al<sup>a</sup>.</i>	VII. <sup>إِنْفَعَلَ</sup> <i>infa'al<sup>a</sup>.</i>	X. <sup>إِسْتَفْعَلَ</sup> <i>istaf'al<sup>a</sup>.</i>
II. <sup>فَعِّلَ</sup> <i>fa''l<sup>a</sup>.</i>	V. <sup>تَفَعَّلَ</sup> <i>tafa''al<sup>a</sup>.</i>	VIII. <sup>إِفْتَعَلَ</sup> <i>ifta'al<sup>a</sup>.</i>	XI. <sup>إِفْعَالٌ</sup> <i>if'all<sup>a</sup>.</i>
III. <sup>فَاعَلَ</sup> <i>fā'al<sup>a</sup>.</i>	VI. <sup>تَفَاعَلَ</sup> <i>tafā'al<sup>a</sup>.</i>	[IX. <sup>إِفْعَلٌ</sup> <i>ifa'all<sup>a</sup>].</i>	[XII to XV. —————].

*Remark I.*—Stem I is usually of the measure <sup>فَعَلَ</sup>, as : <sup>قَتَلَ</sup> *qatal<sup>a</sup>* "he killed"; but <sup>فَعِلَ</sup> (generally intransitive) is also found, as : <sup>حَزِنَ</sup> "he was sad" (intr.); <sup>عَمِلَ</sup> "he did" (trans.); also <sup>فَعِلَ</sup>,<sup>3</sup> in intransitives only, as : <sup>حَسُنَ</sup> "it was beautiful." Occasionally, a form has varying Measures, as : <sup>عَمَرَ</sup> "to inhabit"; <sup>عَمَرَ</sup> "to grow old"; <sup>عَمَرَ</sup> "to be flourishing," according to the vowel of the 2nd Radical.

<sup>1</sup> *Masdar*<sup>4</sup> مَصْدَر (pl. مَصَادِر). lit. "place of issuing," i.e. "source."

<sup>2</sup> Because in European dictionaries the serial number only is quoted. The Arabs arrange these forms differently.

<sup>3</sup> Not found in Persian.

<sup>4</sup> *Kasrah* under the second radical often indicates temporary condition, while *zammah* over it, continuous condition.



*Remark II.*—Verbs on the measure *فَعَلَ* making its Aorist *فَعَّلَ*, have always the second or third radical one of the gutturals, *hamzah*, *هـ*, *ح*, *خ*, *ع* or *أ*.

(e) The Arabic participles do not in themselves convey any suggestion of time: hence *قَاتِلٌ* may mean 'one who has killed' as well as 'one who is killing'; *مَقْتُولٌ* 'one who ought to be killed' as well as 'one killed.' The Passive Participles (with the exception of the simple trilateral) are regularly formed by changing the *kasrah* ( *ِ* ) of the last syllable of the Active Participle into *fathah* ( *َ* ), as: *مُرْسِلٌ* *mursil*<sup>22</sup> "sender," *مُرْسَلٌ* *mursal*<sup>23</sup> "sent" (*فَعَّلَ* and *مَفْعَلٌ* of Stem IV).<sup>1</sup>

(f) The Infinitive of Stem I is of varying form, and is therefore specially noted in the dictionaries, under each verb. The same verb has often more than one infinitive,<sup>2</sup> sometimes with variety in meaning, as: *قَصْدٌ* "intention" and *مَقْصَدٌ* "object"; *قَرَبٌ* "nearness" and *قَرَانَةٌ* "relationship." One of the most common forms is *فَعْلٌ*, as: *قَتْلٌ* "killing."

The infinitive of *فَعَلَ* is generally *فَعْلٌ*, as: *غَضَبٌ* "being angry." Other measures, from usually intransitive verbs, are: *فَعُولٌ*, and *فَعَالٌ*, as: *جُلُوسٌ* "sitting," *سَلَامٌ* "being in a perfect state, health," *دُخُولٌ* "entering."

Note that all the stems that begin with *hamzah* ( *أ* or *إ* ) form the Infinitive by inserting an *alif* before their last radical. In the longer forms, too, the second consonant after the *hamzah* takes a *kasrah*.

*Remark I.*—There is a passive voice of all transitive verbs, which is formed by changing the short vowels of the active. The last short vowel remains unchanged; the last but one must be *kasrah* ( *ِ* ); and all other movable letters must have *zammah* ( *َ* ), as: *فَعَلَ* Act., *فُعِلَ* Pass.; *اِسْتَفْعَلَ* *istaf'al*<sup>24</sup> Act., *اُسْتُفِعِلَ* *ustuf'il*<sup>25</sup> Pass.; *فَاعَلَ* Act., *فُوِعِلَ* Pass.

*Remark II.*—The active and passive participles are also used as Adjectives and Nouns.

<sup>1</sup> The same measure as the noun of place, as: *مَكْتَبٌ* *maktab*<sup>26</sup> (place of writing) "a primary or preparatory school."

<sup>2</sup> The same verb may have different meanings, and then has a different noun of action for each.



### § III. The Fourteen Conjugations.

I STEM (i.e. the triliteral) **فَعَلَ** (or **فَعِلَ**<sup>1</sup> or **فَعُلَ**<sup>2</sup>). Ex.: **حَلَفَ** "he swore"; **ظَهَرَ** "he appeared"; **خَبَرَ** "he experienced, tested"; **عَلِمَ** "he knew"; **فَرَحَ** "he rejoiced"; **عَمِلَ** "he performed, worked"; **حَزِنَ**<sup>3</sup> "he was sad"; **حَسَنَ** "it was handsome"; **نَضَرَ**<sup>4</sup> "to be bright (of the face), be blooming."

**Active Part.** **فَاعِلٌ** *fā'il*<sup>5</sup>.—Ex.: **سَامِعٌ** "hearer"; **نَاصِحٌ** "adviser"; **عَالِمٌ** "knowing, learned"; **لَائِقٌ** *lā'iq*<sup>6</sup> (for *lāyiq*) "having capacity, fit."

**Passive Part.** **مَفْعُولٌ** *maf'ūl*<sup>7</sup>. Ex.: **مَرْحُومٌ** "blessed, late (i.e. dead, of Muslims)"; **مَأْمُورٌ** "ordered, appointed"; **مَقْبُورٌ** "understood"; **مَجْنُونٌ** "mad" (lit. possessed by a Jinn).<sup>8</sup>

**Infinitives** **فَعْلٌ** and **فَعَالَةٌ**; **فَعُولٌ** and **فَعُولَةٌ**; **فَعِلٌ** and **فَعِلَةٌ**; **فَعُلٌ** and **فَعُلَةٌ** (and many other forms). Ex.: **ضَرْبٌ** "striking"; **فَتْحٌ** "opening"; **كَرَمٌ** "being kind"; **عَمَلٌ** "working, doing"; **حِلْمٌ** "to be forbearing"; **عِلْمٌ** "to know, knowledge"; **قَبُولٌ** "to accept, accepting"; **حُضُورٌ** "being"

<sup>1</sup> Transitive or intransitive.

<sup>2</sup> Always intransitive. An adjective on the measure **فَعِيلٌ** can be formed from all such verbs (**فَعَلَ**), as: **حَسِينٌ** "beautiful," **كَرِيمٌ** "kind," **قَبِيحٌ** "ugly," from **حَسَنَ** - **كَرَّمَ** - **قَبَّحَ**; vide § XV (4).

<sup>3</sup> But **حَزِنَ** tr. "to grieve, sadden (some one)."

<sup>4</sup> Also **نَضَرَ** and **نَضِرَ** (**نَضَرٌ**).

<sup>5</sup> For Passive, vide Remark I to § II (f), and § XXV (a) and (b), and Table II, footnote 2 of Paradigms.

<sup>6</sup> **فَعْلٌ** abstract noun from transitives **فَعَلَ** and **فَعِلَ**. **فَعُولٌ** generally from **فَعَلَ** when intransitive. **كَرَمٌ** is from **كَرَّمَ**.

<sup>7</sup> **فَعُولٌ** from **فَعَلَ** when intransitive. **فَعُولَةٌ** and **فَعَالَةٌ** from **فَعِلَ**, intransitive.

<sup>8</sup> **مَفْعُولٌ** *maf'ūl*<sup>9</sup>, uncommon as an Infin., is also the measure of the noun of place, as: **مَكْتَبٌ** *maktab*<sup>10</sup> "a primary or preparatory school."



present, presence"; كَلَّمَ "to speak, speech"; كَمَالَ "to be perfect, perfection"; مَخْرَجٌ "going out, (also place of going out, exit)"; مَاتَ "to die, death," (from مَاتَ, we get مَمُوتٌ, which by permutation becomes مَمَاتٌ); مَوَعَظَةٌ "preaching"; مَنَعَهُ "to be benefited, benefit."

Examples of less common forms are: حَرَمَانٌ "being deprived"; سَلْطَانٌ "to have power, also one having power, i.e. sovereign"; نَدَامَةٌ "to regret, regret"; حَزَنٌ "being sorry, sorry," etc., etc.

## II STEM (i.e. first derived form) فَعَّلَ fa''l<sup>a</sup>.

This is formed by doubling the second letter of the primary, the original meaning of which it (1) intensifies<sup>1</sup>; or (2) it makes a neuter transitive, or a transitive causal; or (3) it is declarative; or (4) it is denominative<sup>2</sup>; or (5) it signifies to turn into, convert; or (6) it indicates a phrase; or (7) it indicates movement towards. Ex. (1) قَتَلَ "he killed" قَتَّلَ "he massacred"; ضَرَبَ "he struck" ضَرَبَ "he beat violently"; قَطَعَ "he cut in pieces" قَطَعَ "he cut in pieces"; (2) نَزَلَ "he descended" نَزَّلَ "he brought down"; عَلِمَ "he knew" عَلَّمَ "he taught"; كَتَبَ "he wrote" كَتَبَ "he taught to or caused to write"; دَخَلَ "he entered" دَخَّلَ "he caused to enter, introduced"; كَثُرَ "it was many" كَثَّرَ tr. "he increased"; (3) كَذَبَ "he told a lie" كَذَّبَ "he believed him to be lying, took him or declared him to be a liar"; صَدَقَ "he was truthful" صَدَّقَ "he believed, or he declared to be truthful"; (4) جَبَّشَ "an army" جَبَّشَ "he collected an army" (جَلَدَ "a skin"), جَلَّدَ "to skin, bind books"; (5) نَصَرَ "to turn into a Christian, convert"; مَجَّسَ "to convert

<sup>1</sup> مَفْعَلٌ ma/ʿal<sup>a</sup>, uncommon as an Infin., is also the measure of the noun of place, as: مَكْتَبٌ maktab<sup>a</sup> "a primary or preparatory school."

<sup>2</sup> Nadāmat<sup>a</sup> (نَدَامَةٌ); incorrectly amongst Indians and Persians nīdāmat.

<sup>3</sup> Doubling a letter in Arabic has generally an intensive effect.

<sup>4</sup> The Denominative forms of II Stem correspond to the English verb formed from a noun, as "to skin"; "to water" etc.



to *tamjis* or fire-worshipping"; *عَرَبَ* "to make (a foreign word) Arabic, to Arabicize"; (6) *كَبَّرَ* "to say *اللَّهُ أَكْبَرُ*" (Infin. *تَكْبِيرٌ*); *مَلَّلَ* "to say *لَا إِلَهَ إِلَّا اللَّهُ*" (Infin. *تَهْلِيلٌ*); *عَلِيهِ سَلَّمَ* "he greeted him" (i.e. said *السَّلَامُ عَلَيْكَ*); (7) *شَرَقَ* "to go East."

*Active Part.* *مُفَعِّلٌ* *muja'il*<sup>an</sup>.—Ex.: *مُعَلِّمٌ* "teacher"; *مُصَحِّحٌ* "correcter, proof-reader"; *مُبْصِرٌ* "having a deep insight into."

*Passive Part.* *مُفَعَّلٌ* *muja'al*<sup>an</sup>.—Ex.: *مُرَكَّبٌ* "compounded; a mixture; ink"; *مُرْصَعٌ* "bejewelled, inlaid with gold."

*Infinitive* *تَفْعِيلٌ* *taf'il*<sup>an</sup>, or *تَفْعِلَةٌ* *taf'ilat*<sup>an</sup>.—Ex.: *تَعْلِيمٌ* "teaching"; *تَأْيِيدٌ* "affecting, effect of"; *تَذَكُّرٌ* "reminding; memoir; testimonial; passport"; *تَجَرُّبَةٌ* "experience; trial, essay."

*Remark I.*—Rare forms are *تَفْعَالٌ* and *تَفْعَالٌ*, as: *تَكَرَّرَ* from *كَرَرَ* "to repeat (speech); to do a thing again"; *تَبَيَّنَ* from *بَيَّنَ* "to explain."

*Remark II.*—The verbal nouns of all the Derived Conjugations form their plurals in *ات*—(= sound fem. pl.), though those of II and IV Stems have also the broken plural *تَفَاعِيلٌ*, as: *تَفْسِيرٌ* "a commentary etc.," pl. *تَفَاسِيرٌ*; *أَرَاخِيفٌ* (= *أَرَاخِيفٌ*) "false news."

III STEM *فَاعِلٌ* *fā'al*<sup>a</sup>, is formed by inserting an *ali* after the first radical i.e. by lengthening the first vowel of the primary.

This stem adds to the primary, the sense of striving, thus: *قَتَلَ* "to kill") but *قَاتَلَ* "to try to kill, to fight with"; *كَتَبَ* "to write), *كَاتَبَ* "to correspond with" (with the accusative of the person); *غَلَبَ* "to overcome" ) *غَالَبَ* "to try to overcome." Hence a sense of reciprocity is



often implied,<sup>1</sup> as: (ضَرَبَ "he struck") ضَارَبَ "he struck and fought with"; (جَلَسَ "he sat") جَالَسَ "he sat with"; (شَرَكَ he was the "partner of So-and-so) شَارَكَ (with accusative of person) "he went partners with."

This stem may also mean to exercise some abstract quality on a person or thing, as: (لَانَ "to be soft, gentle") لَانَنَ "to exercise gentleness, to treat some one kindly": (لَاطَفَ "to caress, etc.") سَافَرَ "he journeyed alone" either "he journeyed alone, or (with the preposition مع) with some one else."

Note too the following:—طَالَبَ "to demand repeatedly"; عَادَ "to return to (frequently)"; شَاوَرَ "to hire by the month" (from شَهْر); صَافَرَ "to hire for the summer" (from صَيْف); شَانَهُ "to speak with" (from شَفَا "lip"); عَانَقَ "to embrace" (from عُنُق "neck").

*Active Part.* مُفَاعَلٌ *mufā'il*<sup>2</sup>.—Ex.: مُقَابِلٌ "opposing, confronting"; مُنَافٍ (الْمُنَافِي) "contradictory"; مُزَاحِمٌ "hindering."

*Passive Part.* مُفَاعَلٌ *mufā'al*<sup>3</sup>.—Ex.: مُبَارَكٌ "blessed, auspicious."

*Infinitive.* مُفَاعَلَةٌ *mufā'alat*<sup>4</sup>, and مُفَاعَلٌ *fi'āl*<sup>5</sup>.—Ex.: مُقَابَلَةٌ "opposition"; مُكَالَمَةٌ "dialogue"; مُبَاحَثَةٌ "discussing with, argument"; قَتْلٌ "slaughter"; (also مُقَاتَلَةٌ); نِزَاعٌ "quarrel."

IV STEM أَفْعَلَ *af'al*<sup>6</sup>, is formed by prefixing ا to the root and suppressing the vowel of the first radical (ف). With a few exceptions, it is transitive (taking the object in the accusative), and gives a causal signification to

<sup>1</sup> But Stem VI تَفَاعَلَ (formed by prefixing ت to this stem) always clearly indicates reciprocity.

<sup>2</sup> So too كَتَبَ لَهْ becomes كَاتِبُهُ, and جَلَسَ مَعَهُ becomes جَالِسُهُ.

<sup>3</sup> This Passive Part. is rare in Persian.

<sup>4</sup> Some concrete nouns are also found in this measure, as: رِكَابٌ "book"; رِكَابٌ

"stirrup-iron"; حِسَابٌ "account," etc., etc.



the primary, as: **أَنْزَلَ** "he caused to descend"; **أَجَلَسَ** "he bid to sit down"; **أَكْتَبَ** "he caused to write"; **أَحْسَنَ** "to do good to"; (**مَلَحَ** "to be fit for") **أَصْلَحَ** "to bring into good condition"; **أَظْهَرَ** "to cause to appear"; **أَدْخَلَ** "to cause to enter"; **أَخْرَجَ** "to cause to exit"; **أَبَاعَ** "to expose for sale"; **أَعْظَمَ** "he found the matter important"; **أَحْمَدَهُ** "he found him praise-worthy."

It often forms verbs from nouns, as: **أَصْبَحَ** "to do in the morning"; **أَسْلَمَ** "to receive Islam, become a Muslim."

Frequently it has the sense of beginning a gradual movement (intr.), as: **أَشَامَ** "he went to Shām (Syria)"; **أَغْرَبَ** "to go westwards"; **أَشْرَفَ** "to reach the top, be high; to look downwards on, overlook"; (**قَامَ** "to stand, to rise up") **أَقَامَ** "to halt, dwell with; also to make to stand."

*Remark.*—From some roots, the Stems II and IV are both used as causals, thus: **خَبَّرَ** and **أَخْبَرَ** both mean "to inform." Sometimes there is a difference in meaning; thus **عَلَّمَ** "to teach", but **أَعْلَمَ** "to inform."

Other examples are: **أَقْفَرَتِ الْأَرْضُ** "the land became desolate"; **أَنْتَنَ الْمَاءُ** "the water became putrid"; **أَحْصَدَ الذَّرْعُ** "the crop became fit for harvesting"; **أَقْطَمَ الْبَطْلُ** "the child attained the age of weaning."

*Active Part.* **مُفْعِلٌ** *muf'il*<sup>1</sup>.—Ex.: **مُشْرِفٌ** "overlooking"; **مُشْرِكٌ** "polytheist, implying partnership (to God)"; **مُحْسِنٌ** "benefactor."

*Passive Part.* **مُفْعَلٌ** *muf'al*<sup>1</sup>.—Ex.: **مُلْهِمٌ** "inspired"; **مُجْتَمِعٌ** "made ambiguous, ambiguous"; **مُدْفَعٌ** "forced into another, assimilated."

*Infinitive* **إِفْعَالٌ** *if'al*<sup>1</sup>.—Ex. **إِسْلَامٌ** (intr.) "yielding obedience, Islam"; **إِظْهَارٌ** (tr.) "making apparent, declaration"; **إِنْصَافٌ** "dividing into halves (two equal parts), justice."

<sup>1</sup> When the IV Stem is intransitive, as **أَتَيْلَ** "to come towards," there is no passive participle; the active participial form only is used, vide notes to VII and VIII Stems.



*Remark.*—The broken plural (*vide* Remark II, Stem II) is rarely <sup>أَقَاعِيلُ</sup>, as: <sup>إِيَّاهُمْ</sup>, pl. <sup>إِيَّاهُمْ</sup>. The regular feminine plural is commoner.

V STEM <sup>تَفَعَّلَ</sup> *tafa'ala*, is formed by prefixing a ت to No. II, of which it may reflect the consequence, as: ( <sup>وَلَدَ</sup> "to give birth to, to beget"—<sup>وُلِدَ</sup> "to extract a child (doctor); also *fig.* being the cause of" ) <sup>تَوَلَدَ</sup> "he was born." It also converts it into a reflexive, or gives the idea of doing a thing by degrees, and hence is also passive, as: ( <sup>جَرَعَ</sup> "to drink"—<sup>جَرَّعَ</sup> "to make to drink" ) <sup>تَجَرَّعَ</sup> "to sip": ( <sup>جَمَدَ</sup> "to become frozen, or hard"—<sup>جَمَّدَ</sup> "to cause to freeze" ) <sup>تَجَمَّدَ</sup> "he hardened himself by degrees; ( <sup>بَرَدَ</sup> "it was cold"—<sup>بَرَّدَ</sup> "to make cold" ); <sup>تَبَرَّدَ</sup> "he cooled himself by degrees"; ( <sup>كَسَرَ</sup> "he broke"—<sup>كَسَّرَ</sup> "he shattered" ) <sup>تَكَسَّرَ</sup> "it was shattered in pieces, etc."; ( <sup>عَلِمَ</sup> "he knew"—<sup>عَلَّمَ</sup> "he taught, he caused to know" ) <sup>تَعَلَّمَ</sup> "to be made to know, to learn"; ( <sup>وَقَفَ</sup> "to stand still; to be acquainted"—<sup>وَقَّفَ</sup> "to make to stand still, to stop" ) <sup>تَوَقَّفَ</sup> "he hesitated, he delayed."

Sometimes, it signifies to give oneself out as, or think oneself something, pretending,<sup>1</sup> as: ( <sup>كَبُرَ</sup> "he became great"—<sup>تَكَبَّرَ</sup> "he thought himself great, he became proud"; ( <sup>تَنَبَّأَ</sup> (or less common <sup>تَنَبَّأَ</sup> ) "to give oneself out as a prophet"; <sup>تَمَرَّضَ</sup> "to pretend to be ill, to feign sickness"; <sup>تَزَهَّدَ</sup> "to pretend to *zuhd* or monastic life."

It also means, derived from a concrete noun, "to adopt the tenets, etc. of, to become," as: <sup>تَنَصَّرَ</sup> "to become a *Naṣrāniyy*" (Christian)"; <sup>تَهَيَّأَ</sup> "to become a *Yahūdiyy*" (Jew); <sup>تَأَسَّدَ</sup> "to become bold or fierce as a lion" ( <sup>أَسَدٌ</sup> ); <sup>تَوَسَّدَ</sup> "to be propped, to lean on a <sup>وَسَادَةٌ</sup>."

*Present Part.* <sup>مُتَفَعِّلٌ</sup> *mutafa'il*.—Ex.: <sup>مُتَفَكِّرٌ</sup> "thinking within oneself, being anxious"; <sup>مُتَنَبِّئٌ</sup> "pretending to be a prophet"; <sup>مُتَكَلِّمٌ</sup> "speaker, the 1st person in grammar"; <sup>مُتَعَلِّمٌ</sup> "a student."

<sup>1</sup> But in this sense, No. VI Stem is more common.



*Passive Part.* مُتَفَعِّلٌ *mutafa'al*<sup>1</sup>.—Ex.: مَتَّبَعٌ “being deeply versed in”; مَتَّقَبٌ “expected.”

*Infinitive* تَفَاعُلٌ *tafa'ul*<sup>2</sup>.—Ex.: تَفَكَّرٌ “thinking”; تَتَبٌ “taking warning”; تَأَمَّلٌ “reflecting.”

VI STEM, تَفَاعَلَ *tafa'al*, is formed by prefixing ت to No. III, to which it gives a reflexive, or a reciprocal meaning, and the subject in the latter case must be *dual, plural, or a collective noun*, as: تَرَامَى “to throw oneself down at full length”; تَعَالَى اللّٰهُ = “God made Himself exalted above all”; (ضَارَبَ “he struck, gave blows to”) تَضَارَبَ “to give and receive blows from, to fight”; (كَاتَبَ “he wrote to”) تَكَاتَبَ “to write to and receive letters from, to correspond with.”

This form has sometimes a sense of feigning<sup>3</sup> and the subject may then be singular, as: جَسَرَ “to be bold”—جَاسَرَ “to make another bold”; تَجَاسَرَ “to show or pretend to be bold”; تَمَارَضَ “feigning sickness”; تَنَاصَرَ “pretending to have fever”; تَنَاصَرَ “to pretend to be a Christian.”

*Active Participle* مُتَفَاعِلٌ *mutafail*<sup>4</sup>.—Ex.: مُتَرَادِفٌ “being synonymous”; مُتَقَارِبٌ “being close to each other”; مُتَبَاعِدٌ “being distant.”

*Passive Participle* مُتَفَاعَلٌ *mutafal*<sup>5</sup>.—Ex.: مُتَصَاحِبٌ “taken as a companion.” This form is not used in Persian.

*Infinitive* تَفَاعُلٌ *tafa'ul*.—Ex.: تَنَاقُضٌ “being contradictory”; تَصَادَمٌ “clashing together”; تَمَارَضٌ “feigning sickness”; تَجَاسَرٌ “feigning bravery” (but in Persian “bravery”).

VII STEM, اِنْفَعَلَ, is formed by prefixing اِن to No. I, of which it is *always* a neuter or passive (without any agent being mentioned), as: (كَسَرَ

<sup>1</sup> In No. III, a second party is possible; in No. VI the reciprocity is necessary.

<sup>2</sup> A meaning sometimes given by No. V.



“he broke” ( **انكسر** ) “it was broken”; ( **كشَفَ** “to expose, reveal” ) **انكشف** “he showed himself openly, was revealed or discovered.”

The original sense was a reflexive of No. I, as “it broke itself”; but this and other derivative forms have become so habitually used in a passive sense, that the true passives of those verbs in which the form **انفعل** is in use, have fallen into disuse.<sup>1</sup> One of the meanings of this form is ‘accepting the action of the primary,’ as: **كسرتها فانكسرت** “I broke it and so it was broken”; **فتحت الباب فانفتح** “I opened the door and so it became open.”

It sometimes implies that a person allows an act to be done to him, as: **انجر** “to let oneself be dragged”; **انهزم** “to let oneself be put to flight, to flee.”

*Remark I.*—This Stem is distinguished from VIII in that the reflexive pronoun contained in it is never the indirect, but always the direct, object, and also in that this Stem never has a reciprocal signification.

*Remark II.*—When the first radical is **ي - و - م - ن - ل - ر** or *hamzah*, this form is not used: form VIII (**افتعل**) takes its place.

(Active<sup>2</sup>) Participle **منفعل** *munfa'il*<sup>3</sup>.—Ex.: **منكشف** “revealed”; **منفرد** “being lonely”; **منجمد** being congealed.

Passive Participle<sup>3</sup>, None.

Infinitive **انفعال** *infi'al*<sup>4</sup>.—Ex.: **انهدام** “being thrown down, demolition”; **انحراف** “turning aside, deflection”; **انفعال** “admitting wrong doing, hence shame.”

<sup>1</sup> In some cases for euphony, in other cases to avoid ambiguity. Supposing from **انتم**, the stem **انتَم** were in use, the root might be **نَم** “to backbite”, on the form **انتعل**.

<sup>2</sup> *Fa-nkasarat*. The **ا** of the Infinitive in a *hamzat*<sup>5</sup> *l wasl*.

<sup>3</sup> The form of the Passive Participle is not found in stems with a neuter or passive meaning. *Vide* notes to Stems IV and VIII.



VIII STEM, <sup>1</sup> *ifta'al*<sup>a</sup>, is formed by prefixing *!* to the first radical

of No. I, which then loses its vowel, and by inserting *ta* ( *ā* ) before the second radical. This form resembles No. VII in expressing the result of the action of the primary, and it also expresses the idea of such result after effort. It has generally a reflexive, less frequently a reciprocal or passive, signification, as: *اِكْتَسَبَ* "to acquire for oneself, earn one's living"; *اَجْتَهَدَ* "he busied himself, he tried"; *اِسْتَدَلَّ* "he engaged himself, was busy in" (work for himself or another); *اِسْتَلْفَ* "he borrowed (a thing)"; *اِسْتَعَلَ* "to take fire"; *اِضْطَرَبَ* ( *ضَرَبَ* ) "he was exerting himself violently"; *اِلْتَمَسَ* "he touched"; *اِلْتَمَسَ* "he sought to touch, he felt for"; *اِنْتَصَرَ* ( *نَصَرَ* he helped ) "he was victorious (by God's help), he was reinforced"; *اِمْتَلَأَ* "it was full"; *اِسْتَبَقَ* "he beat in a race, etc."; *اِخْتَصَمُوا* "they contended or litigated with one another"; *اِجْتَمَعَ* "to be collected"; *اِمْتَزَجَ* "to be or get mixed with."

*Active Participle* <sup>2</sup> *mufta'il*<sup>a</sup>.—Ex.: *مُجْتَهِدٌ* "striving"; *مُنْتَظِمٌ* "managing, manager"; *مُنْتَظِرٌ* "waiting for"; *مُجْتَنِبٌ* "shunning."

*Passive Participle* *mufta'al*<sup>a</sup>.—Ex.: *مُرْفَعٌ* "elevated, high"; *مُشْتَرَكٌ* "shared, in common"; *مُخْتَصَرٌ* "abridged."

*Infinitive* *ifti'āl*<sup>a</sup>.—Ex.: *اِعْتَرَأَ* "objecting to, objection"; *اِحْتَرَأَ* "avoiding"; *اِحْتَرَامٌ* "honouring, honour."

<sup>1</sup> Verbs with *ي* as a first radical, do not appear to have this form. *Vide* Assimilation, § I (o).

<sup>2</sup> When this VIII Stem is intransitive, as: *اِنْتَهَمَ* "to be accused," the Active Participle form only is used, with a passive sense, as: *muttahim* (not *muttaham*) "accused." *Vide* also note 1 to IV Stem and note 3 to VII Stem.



IX STEM *إِفْعَل* *if'all*<sup>a</sup>. This is formed from the triliteral by prefixing *!*; suppressing the first vowel, and doubling the third radical. It expresses the becoming a conspicuous quality, such as colour or bodily defect, as: *صَفِرَ* "he had a bilious complexion"; *أَصْفَرُ* adj., "yellow" <sup>1</sup> *إِصْفَرُ* "to be or become yellow, to yellow"; *حَدَبَ* "to be hunchbacked", *أَحْدَبُ* "hunch-backed" <sup>2</sup> *إِحْدَبَ* "to become hump-backed"; *عَوَرَ* "to be one-eyed", *أَعْوَرُ* adj. <sup>3</sup> *إِعْوَرَ* "to become one-eyed." Of this form, one or two of the verbal nouns only are found in Persian.

Active Participle *مُفْعَلٌ* *muf'all*<sup>a</sup>.—Ex. *مَعْمَرٌ* "becoming very red."

Passive Participle.—None.

Infinitive *إِفْعَالٌ* *if'ilāl*<sup>a</sup>.—Ex. *إِعْوَجَاجٌ* <sup>2</sup> "becoming crooked"; *إِحْوَالٌ* <sup>3</sup> "becoming squint-eyed."

X STEM *إِسْتَفْعَلَ* *istaf'al*<sup>a</sup>. It implies inquiry, desire, opinion, or tendency, with regard to the matter predicated by the simple verb, as: *إِسْتَعْلَمَ* "he wanted to know, he inquired"; *إِسْتَفْقَرَ* "he asked for pardon"; *إِسْتَحْسَنَ* "he thought it beautiful"; *إِسْتَحَقَرَ* "he thought him contemptible."

Sometimes it is merely causal, as: *إِسْتَحْلَفَ* <sup>4</sup> "to make to swear, to administer an oath" = *حَلَفَ*.

This form is also a reflexive <sup>5</sup> of No. IV, as: *أَعْلَمَ* "he taught" *إِسْتَعْلَمَ* "he taught himself"; *إِسْتَوْحَشَ* "to feel oneself lonely"; *إِسْتَلَمَ* "to surrender."

<sup>1</sup> This form is merely the 'adjective (noun) of colour or defect' with the final radical doubled, etc.; vide § XIV (b).

<sup>2</sup> This word is used in Persian.

<sup>3</sup> This word is not used in Persian.

<sup>4</sup> Originally also "to ask or command to be sworn."

<sup>5</sup> And sometimes, therefore, the meaning is apparently neuter.



It is frequently denominative and may signify summoning for a purpose and also becoming like, as: *اِسْتَدْعَمَ* "to call one to act as a *خَادِمٌ* " and hence "to engage as a servant"; *اِسْتَشْهَدَ* (tr. and intr.) "to produce as a witness" (tr.), and "to testify to, to become a Muslim" (intr.); *اِسْتَعَجَرَ* "to become like *حَجَرٌ*, to petrify."

*Active Participle* *مُسْتَعِجِلٌ* *mustaʿil*<sup>1</sup>.—Ex.: *مُسْتَعِجِلٌ* ("wanting to be in a hurry", i.e.) "hastening"; *مُسْتَقْبِلٌ* "coming towards, future"; *مُسْتَعِفٌ* "wishing to resign"; *مُسْتَوْجِبٌ* "deserving of"; *مُسْتَأْجَرٌ* "one who hires or rents, a lessee."

*Passive Participle* *مُسْتَفْعَلٌ* *mustaʿal*<sup>2</sup>.—Ex.: *مُسْتَعِلٌ* "brought into use, used"; *مُسْتَحْسَنٌ* "thought to be good, appreciated, liked"; *مُسْتَأْجَرٌ* "hired, rented."

*Infinitive* *اِسْتِفْعَالٌ* *istiʿāl*<sup>3</sup>.—Ex.: *اِسْتِعْمَالٌ* "using"; *اِسْتِغْفَارٌ* "asking for pardon"; *اِسْتِعْفَاءٌ* "tendering one's resignation from office."

[XI STEM, *اِفْعَالٌ* *ifʿāl*<sup>4</sup>, is formed from No. IX by inserting an *aliʿ* after the second radical. It intensifies No. IX, as: *اِمْقَارٌ* "to become very yellow."

According to some Grammarians No. IX indicates permanent colours or qualities, No. X those that are transitory or mutable.

This form is not used in Persian at all, and is very rare in Arabic even.

*Active Participle* *مُفْعَلٌ* *muʿāl*<sup>5</sup>.—Ex.: *مُعْمَارٌ* "becoming very red."

*Passive Participle*.—None.

<sup>1</sup> In Persian *مُسْتَعْفِي* (the definite form) also means "resigner, i.e. one who has resigned." The Past. Part. *مُسْتَعْفَى* *mustaʿfā*<sup>6</sup> (note the absence of the dots under *ي*) signifies in Arabic "pardoned"; in Persian it is not used.

<sup>2</sup> It is a rule in *قُرْآت*, that when a *hamzah* follows a weak letter that is *sākin*, the weak letter has a *maddah* (written or understood); or in other words the long vowel is prolonged in sound; thus *غَنَى* *ghana* "he sang," but *غَنَاءٌ* *ghināʾ*<sup>7</sup> (measure *فَعَالٌ*)

"singing" (verbal noun), in Persian *غَنَاءُ*.



*Infinitive* اِنْعِيَالٌ *if'ālāl*<sup>a</sup>.—Ex : اِحْمِيْرَارٌ “becoming very red.”]

[XII STEM, اِنْعَوَالٌ *if'aw'al*<sup>a</sup>.

This form is not used in Persian, and is rare in Arabic even. It does not occur in the Quran.]

[XIII STEM اِنْعَوَالٌ *if'awwal*<sup>a</sup>.

This form is not used in Persian, and is rare in Arabic even. It does not occur in the Quran].

[XIV STEM, اِنْعَنْلَالٌ *if'anlal*<sup>a</sup> is practically not used.]

[XV STEM, اِنْعَنْلَالٌ *if'anla*<sup>a</sup> is practically not used.]

#### § IV. Quadriliteral Verbs (رَبَاعِيٌّ).

Quadriliteral verbs are formed as follows: (1) A biliteral root expressing sound or movement may be repeated to indicate repetition, as: زَلَزَلَ “to cause to shake, to make to quiver” (زَلَّ to slip); وَسَّوَسَ “to whisper”; حَمَحَمَ “to neigh”: (2) To the beginning, end, or middle of the trilateral, a fourth letter, usually a liquid or a sibilant, may be added, as: بَعَثَرَ “to raise up (dust, or from the dead; from عَثَرَ); شَمَخَرَ “to be proud (from شَمَخَ “to be high”); (3) They may be formed from nouns of more than three letters, some of them foreign, as: جَوَّرَبَ “to put socks on a person (from جَوْرَب, Ar. form of Pers. گورب); تَلَمَّيْدَ “to become a تَلْمِيذٌ: (4) They may be the prominent parts of a well-known formula, as: حَوَقَلَ “to say بِسْمَلِ” لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ “to say بِسْمِ اللَّهِ”; حَمَدَلَ “to say praise be to God.”

*Remark.*—A few derivatives of quadriliterals are found in Persian. There are numerous onomatopoetic quadriliterals as: غَدَّ غَدَّ “to gargle”; وَسَّوَسَ “to whisper.”



I STEM *fa'lat*<sup>1</sup>: in formation and conjugation corresponds to II of the Trilateral; it is both transitive and intransitive. Example: *ذَبَبَ* "to cause to swing to and fro."

Active Participle *muṣa'ilil*<sup>1</sup>. Ex.: *مُرْزَلٌ* "quivering"; *مَذْبَذٌ*.

Passive Participle *muṣa'lat*<sup>1</sup>. Ex.: *مَذْبُذٌ* "dangled, dangling, hesitating."

Infinitive *fa'lat*<sup>1</sup>, or *fi'lāl*<sup>1</sup>. Ex.: *زَلَزَلَةٌ* "quivering, an earthquake"; also *زَلْزَالٌ* *وَسْوَسَةٌ* or *وَسْوَسٌ* "whispering of the Tempter."

II STEM *tafa'lat*: in formation and signification agrees with V of the Trilateral. Example: *نَذَبَبَ* "to hesitate"; *تَزَلَزَلَ* "to quiver"; *تَشَيَّطَ* "to act like a *شَيْطَانٌ*."

Active Participle *mutafa'ilil*. Ex.: *مُتَزَلْزِلٌ* "shaking, fanciful, volatile"; *مُتَذَبِّذٌ* "hesitating."

Passive Participle, None.

Infinitive, *tafa'lat*. Ex.: *تَزَلْزَلَ* "quivering; an earthquake."

III STEM *if'a'all*. This form is intransitive, as: *إِشْعَرَ* "to creep with terror (of a person, the skin, or the heart)." It corresponds to VII of the trilateral.

Active Participle, *muṣa'ill*. Ex.: *مُطْمَئِنٌّ* "being at rest in mind" [from *طَمَأَنَ* "he leant back (in a chair or on a pillow)"]; *مُضْمِعِلٌ* "withering."

Passive Participle, None.

Infinitive, *if'i'lāl*. Ex.: *إِطْمِينَانٌ* "being at rest in mind"; *إِضْمِعَالٌ* "withering, vanishing."

[IV STEM *if'anlat*. This form is very rare in Arabic and is not found in Persian.]

<sup>1</sup> This is also the only form of the *maṣdar*-*l-mīmīyy* of the quadrilateral verb.



### § VI. Irregular Verbs.

For the conjugation of all Irregular Verbs *vide* Paradigms at the end. They are classed as:—

1. *Doubled* (مضاعف), as: مَدَّ (for مَدَد) “to extend, to help”; فَرَّ “to flee.”

2. *Hamzated* (مهموز), as: أَمَرَ “to order”; سَأَلَ “to ask” (Imperative سَلِّ and اسْأَلْ or اسْتَلْ); قَرَأَ “to read.”

*Remark I.*—If the first radical is *hamzah*, as in اُنْسَ - اُنْسُ “to be social,” the III and IV Stems will be identical in form, as اُنْسَ<sup>1</sup> (III) “to become familiar, to become at one’s ease” and اُنْعَسَ (IV) “to make familiar, set a person at his ease.”

*Remark II.*—If the last radical is *hamzah* (or ي or و) as in قَرَأَ يَقْرَأُ “to read”; عَمِيَ يَعْمَى “to become blind”; عَدَا يَعْذُو (3rd radical و) “to go beyond,” the Infinitive of its II Stem is تَفْعَلَةٌ.

3. *Assimilated or Weak of the Fā\** (معتل الفاء با مثلاً), as: وَعَدَ “to promise”; يَبَسَ “to be dry.”

*Remark I.*—A word cannot begin with *aliḥ*. A verb beginning with ḥ is *mahmūz*, ‘vide’ 2.

*Remark II.*—Verbs with the first radical *wāw*, drop the و in the Imperative, as: عَدَّ “promise”: the measure of the Imperative is عَلِّ. Such verbs may have one Infinitive of Stem I عِلَّة, as: وَصَلَ or وَصَلَّ, from وَصَلَ, “to join, unite, reach”; وَصَفَ or وَصَفَّ, from وَصَفَ, “to praise, describe.” In the Infinitive of IV, the و changes to ي, as: اِنْبَجَادَ (from وَجَدَ); while in VIII, the و, as also in the case of ي, is assimilated to the ت, that is characteristics of this Stem, as: اِنْتَصَالَ (from وَصَلَ), and اِنْتَسَرَ (from بَسَرَ).

<sup>1</sup> The Infinitive of III is مَوَانَسَةٌ, and of IV اِنْفَاسٌ.



4. *Hollow, or Weak of the 'Ayn* (مَعْدِلُ الْعَيْنِ بِأَجَوْفٍ), i.e. which have in their triliteral infinitive, either of the weak letters و or ی as the second radical, as: يَقُولُ - قَالَ "to say" (from قَوْلٌ "saying"); يَبِيعُ - بَاعَ "to sell" (بيع "selling").

The measure of the Imperative is قُلْ, or فُلْ, or فِلْ, as: قُلْ "say"; بِعْ "sell"; خَفْ "fear."

The verbal nouns of Stems IV and X add ى after the third radical, as: إِقَامَةٌ and إِسْتِقَامَةٌ (from قَامَ).

5. *Defective, or weak of the Lām* (مَعْدِلُ اللَّامِ بِنَاقِصٍ), as: يَغْزُو - غَزَا "to raid" (from غَزْوٌ); يَدْعُو - دَعَى "to call"; يَرْمِي - رَمَى "to throw"; يَرْضَى - رَضَى "to be pleased." These have و or ی for their 3rd radical.

In the Active Participles, the terminations are changed into —, as: دَاعٍ (for دَاعٍو) and رَامٍ (for رَامِی). For the Infinitive of II, vide Remark II to (2) above. In the Infinitive of III, the ی is changed into *alif*, as: مُلَاقَاً (Inf. of لَاتَى). In the Infinitives of IV, VII, VIII, and X, where the third radical follows an *alif*, the ی is changed into *hamzah*, as: إلقاءً (from ألقى); إستغفاءً (from استغفى) etc.

(b) Combinations of these may occur. Verbs with weak letters follow the usual euphonic changes.

*Remark I.*—If the 1st as well as the 3rd radical is weak, *both* weak letters are dropped in the Imperative (vide 3, Remark II); the measure is ع as: قِ tr. "to save," Imperative قِ.

*Remark II.*—The "Doubled" verb is a "Strong or Sound" verb (فِعْلٌ سَالِمٌ): the remainder, especially classes (3) to (5) and (b) are "Weak" (فِعْلٌ مُعْجَلٌ).

## § VI. Indeclinable Verbs.

These are: (a) لَيْسَ "he is not," and عَسَى "perhaps," which have a Preterite only. Both are conjugated in all persons, numbers and genders. (From



روزِ اَلست "am I not your Lord?" comes the Persian expression اَلست "the day of God's covenant with man").

(b) The following are found in the 2nd persons masculine and feminine of the Imperative only, singular, dual, and plural: هَات "give"; تَعَال "come."

(c) To these may be added هَلِّمْ "bring" (Imperative); found in the singular and plural masculine, and the singular feminine. The expression جَرِّ هَلِّمْ = "prolong it" = وَفِّرْ<sup>1</sup>, etc.

In the same numbers and genders is found حَيَّ (Imperative) "come on, haste." This occurs in the *Azān*.

### § VII. Verbal Nouns of Action formed with *M* (الْمَصْدَرُ الْمَعْيِيُّ).

(a) Besides the simple 'Infinitives' or Verbal Nouns, there are some verbal nouns beginning with *م*, which have exactly the same meaning.

They are of the form of the nouns of time and place<sup>2</sup>:—

I. (فَعْلٌ) - مَفْعَلٌ or مَفْعِلٌ; and مَفْعَلَةٌ or مَفْعِلَةٌ. Ex.: مَضْرِبٌ<sup>3</sup> "striking"; مَجْلِسٌ "sitting"; مَرْحَمَةٌ<sup>4</sup> "doing kindness"; مَفْقَرَةٌ. The broken plural of these is regular, on the measure مَفَاعِلٌ, as: مَسَاجِدُ; مَرَاحِمُ; مَضَارِبُ.

II. (فَعْلٌ) - مَفْعَلٌ. Ex.: مُرَكَّبٌ (= تَرْكِيبٌ) "mixing."

III. (فَاعِلٌ) - مَفَاعَلٌ. Ex.: مُقَاتِلٌ (ordinary Infinitive مُقَاتَلَةٌ).

IV. (فَعْلٌ) - مَفْعَلٌ. Ex.: مُكْرِمٌ "honouring."

V. (تَفَعَّلٌ) - مَتَفَعَّلٌ. Ex.: مُتَشَدِّدٌ (= تَشَدُّدٌ) "being tight."

VI. (تَفَاعَلٌ) - مَتَفَاعَلٌ. Ex.: مُتَعَامِلٌ (= تَعَامُلٌ) "being long-suffering";

<sup>1</sup> In Persian and Urdu, pronounced as the accusative case, *wa ghayr<sup>a</sup>-h<sup>a</sup>*. In Arabic, the word has the three cases.

<sup>2</sup> These infinitives in *M*, and the noun of time and place, are *always* identical in form; the passive participle too, is the same, except in the simple trilateral.

<sup>3</sup> But مَضْرِبَةٌ "a time or place of striking," as the Aor. has — as its second vowel.

<sup>4</sup> In Persian مَرْحَمَت and مَفْقَرَت.



- VII. (إِنْقَلَبَ) - مُنْقَلَبٌ. Ex.: مُنْقَلَبٌ (= إِنْقِلَابٌ) "change."
- VIII. (إِشْتَكَا) - مُشْتَكِيٌّ. Ex.: مُشْتَكِيٌّ (= إِشْتِكَاءٌ) "complaining"; مُقْتَرَبٌ (= اقْتِرَابٌ) "drawing near."
- IX. (أَحْمَرُ) - مُحَمَّرٌ (for مَفْعَلٌ). Ex.: مُحَمَّرٌ (= أَحْمَرٌ) "being red."
- X. (أَخْرَجَ) - مُسْتَخْرَجٌ. Ex.: مُسْتَخْرَجٌ "the deducing."
- XI. (أَفْعَالٌ) - *Al-Maṣḍar* 'l-*Mīmiyy* not used.

(b) If the triliteral begins with *wāw* ( و ), the measure is مَفْعَلٌ, as: مَوْعِدٌ "promising"; مَوْرَثٌ "inheriting." Also from a few roots that do not begin with *wāw*, the noun is formed on this measure, as: مَرْجِعٌ "returning"; مَيْسَرٌ "to be easy"; مَيْسَرٌ "being easy"; مَيْتِمٌ "being an orphan."

(c) In the case of verbs with four radicals also, the *al-maṣḍar* 'l-*mīmiyy* is on the measure of the passive participle; as: مَزْلُزْلٌ = زَلَزَلَةٌ etc., etc.

(d) The *al-maṣādir* 'l-*mīmiyyah*, and the nouns of time and place of all derived forms from verbs of three or of four radicals, as also of the simple quadriliteral root, have no plural; but when these forms are past participles they have a plural.

### § VIII. Noun of Time and Place (أَسْمَاءُ الْمَكَانِ وَالزَّمَانِ).

(a) The measure from the simple triliteral is the same as for the *al-maṣḍar* 'l-*mīmiyy*, i.e. مَفْعَلٌ or مَفْعِلٌ<sup>1</sup>, and مَفْعِلَةٌ or مَفْعَلَةٌ, as: مَقْتُلٌ "a place of slaughter, a vital spot"; مَحَلٌ "place of alighting, stage, place"<sup>2</sup>; مَقَامٌ *maqām* "place of standing, place", from قَامَ "to stand"; مَقْبَرَةٌ

<sup>1</sup> The second vowel is not constant, thus: *mahlakah* or *mahlīkah*; *maqbarah* or *maqburah*. In a few cases only are two such measures found for one word. The pl. of these forms is مَفَاعِلٌ as: مَكَاتِبُ pl. of مَكْتَبٌ and مَكْتَبَةٌ, vide § IX (d).

<sup>2</sup> In Persian also "a palace": مَحَلَّةَ Ar., Pers., and Urdu, "the quarter of a town."



“graveyard” (also مَقْبَرَة, مَقْبَرَة and مَقْبَرَة); مَهْلَكَة or مَهْلَكَة “place of destruction” or “place of execution”; مَدْرَسَة place of study, a college; مَحْكَمَة “place of giving decision, court”; مَطْبَع or مَطْبَعَة “printing-office.” The addition of the 3 often gives the idea of “abounding in, as: مَأْسَدَة “a place abounding in lions.”

(b) (1) For verbs commencing with و or ي, the measure is مَفْعَل and sometimes مَفْعَال,<sup>1</sup> as: مَوْعِد “place or time of promise”, and مَبْعَاد “time or place of fulfilment of promise, rendezvous”; مِلَاد (for مَوْلَاد) “place or time of birth, anniversary of birth”; مَوْرِد “watering-place,” etc.; مَيْسَر “a betting game at archery” (from بَسَر “to cast lots with arrows”).

(2) This measure is also formed from some roots that do not commence with و, as: مَسْجِد “mosque”; مَغْرِب “west, sunset”; مَضْرِب “place of striking”; مَقْزَل “place of alighting, a stage.” *All the above can be Infinitives as well.*

(3) When the third radical is weak, the second syllable is always pointed with *jathah*, as: مَرْعَى (for مَرْعَى) from رَعَى “to graze”; مَأْوَى (for مَأْوَى) from أَوَى “to look for shelter.”

(c) From the *derived* stems and from quadriliterals, these nouns are of the same measure as the Passive Participle (and consequently of the *al-maṣḍar* “*l-mīmiyy*” also), as:—II. مَصْلَى (for مَصْلَى) “prayer carpet”;

<sup>1</sup> مَفْعَال is one of the measures for the noun of instrument, as: مِيزَان (for مِيزَان)

مِيزَان “scales”; مِفْتَاح “key.”

<sup>2</sup> Plural مَوَاعِد. From Stem I, on the measure مَفْعَل.

<sup>3</sup> Plural مَوَاعِيد. From Stem I, on the measure مَفْعَال.



V. <sup>مَتَوَضَّأُ</sup> "place of ablution"; VII. <sup>مُنْحَدِرٌ</sup> "place of descent"; VIII. <sup>مَنكَبٌ</sup> (for <sup>مَوَكِّي</sup>) "pillow."

*Remark I.*—Though neuter verbs have no passive (only the active) participle form, yet for the *al-maṣḍar l-mīmiyy*, and the noun of time and place, the theoretical measure of their past participles is observed.

*Remark II.*—It will thus be seen that a word like <sup>مَكْرَمٌ</sup> (from <sup>أَكْرَمَ</sup>) may have four meanings, (1) "treated kindly" (past partic.); (2) "treating another kindly", or "being treated kindly" (*al-maṣḍar l-mīmiyy*); or (3) "place of—"; or (4) "time of kind treatment" (i.e. noun of place or of time); while <sup>مَنْقَلَبٌ</sup> being from a neuter verb will have but three, (1) "changing" (intr. infin.); (2) "time of change"; and (3) "place of change." From Stem I, there can be four meanings (the passive participle having a different measure): i.e. active and passive infinitive; and time or place of killing.

### § IX. Noun of Instrument.

- (a) (1) There is no fixed form for *primitive* nouns, as: <sup>سِكِّينٌ</sup> "a knife"; <sup>قَدُومٌ</sup> "a hatchet, adze." *Vide* also § XI (a).
- (2) The following forms are from trilaterals (I Stem) only: <sup>مَفْعَلٌ</sup>; <sup>مَفْعَلَةٌ</sup>; <sup>مِفْعَالٌ</sup>. Examples: <sup>مِبْرَدٌ</sup> "file"; <sup>مِطْطَعٌ</sup> "butcher's chopper"; <sup>مِخْيَطٌ</sup> "a packing needle"; <sup>مِصْفَى</sup> "a strainer (metal)"; <sup>مِكْنَسَةٌ</sup> "broom"; <sup>مِرْوَحَةٌ</sup> "fan" (from <sup>رَوَحَ</sup> "blowing pleasantly"); <sup>مِرْآةٌ</sup> (for <sup>مِرَايَةٌ</sup>) "a mirror"; <sup>مِنْطَقَةٌ</sup> "girdle, zone of the earth"; <sup>مِصْفَاةٌ</sup> (for <sup>مِصْفِيَّةٌ</sup>) "strainer" (= the commoner form <sup>مِصْفَى</sup>).<sup>1</sup>

- (3) When this noun is derived from verbs with *ر* or *ي* as the medial radical, the weak letter remains unchanged, as: <sup>مَقْرَدٌ</sup> "halter" (from <sup>قَادَ - يَقْدُدُ</sup> "to lead"); <sup>مِخْيَطٌ</sup> "needle" (from <sup>خَاطَ - يَخِيْطُ</sup> "to sew").

<sup>1</sup> These nouns are readily distinguishable from the Nouns of Time and Place by the *kasrah* with which the prefixed *mīm* is pointed.



(b) The two measures *مَفْعَلٌ* and *مَفْعَالٌ* of the noun of instrument are also rarely used as adjectives.<sup>1</sup> They convey the idea of doing a thing like a machine and hence sometimes habitually, as: *مَسْعَالٌ* "coughing habitually"; *مَقْدَامٌ* "coming towards one with boldness." *Vide* also § XV (5) Remark III.

*Remark.*—In Persian, perhaps the only word found of this last measure and meaning is *مَعْمَارٌ* "a builder; an architect."

(c) The noun of instrument sometimes indicates the vessel in which something is contained, as: *مَجْمَرٌ* or *مَجْمِرَةٌ* "a brazier"; *مَحْلَبٌ* "a milk-pail."

(d) The measure of the broken plural for *مَفْعَلٌ* and *مَفْعَلَةٌ* is *مَفَاعِلٌ*, as: *مَبَارِدٌ* "files", *مَنَاطِقٌ* "girdles": of *مَفْعَالٌ* it is *مَفَاعِيلٌ*, as: *مَحَوَّابٌ* "arch", pl. *مَحَارِيبٌ*.

## § X. Other Verbal Nouns.

(a) THE NOUN OF THE NUMBER OF TIMES (*إِسْمُ الْعَرَّةِ* or *مَصْدَرُ الْعَرَّةِ*). This signifies the number of times an action is done. It is formed by suffixing a *ة* to all *Infinitives* that do not already end in *ة*. It is a form of the Noun of Unity, *vide* § XII.

The *measure* for I Stem is *فَعْلَةٌ*, as: *ضَرْبَةٌ* "one blow"; *وَعْدَةٌ* "one promise"; *شَرْبَةٌ* "one draught"; *جَلْسَةٌ* "one sitting"; *قَوْمَةٌ* "one standing."

Examples: *ضَرَبْتُهُ ضَرْبَةً* "I struck him once" (but *ضَرَبْتُهُ ضَرْبًا* = "I struck him severely"); *جَلَسُوا جَلْسَتَيْنِ* "they sat two sittings" (= *جَلَسُوا*); *قَامُوا قَوْمَاتٍ* "they stood up several times." The plural of this measure is the regular feminine plural, a plural of paucity, and = "several times."

<sup>1</sup> Make no change for gender.



Stems II<sup>1</sup> and III,<sup>2</sup> and the simple Quadriliteral,<sup>3</sup> have two forms of Infinitive, one of each ending in *ī*; consequently for forming this noun, that form that does not end in *ī* is selected.

When the ordinary verbal noun ends in *ī*, a word to limit its meaning is placed after it, as: *أَقَامَهُ أَقَامَةً وَاحِدَةً* "I raised him up once only." Vide also Adverbial Numerals.

(b) NOUN OF KIND OR MANNER (إِسْمُ النُّوعِ or مَصْدَرُ النُّوعِ). This indicates the manner of doing an act. From the trilateral, it is of the measure *فَعْلَةٌ*, as: *كَتَبْتُ كِتَابَةً يَوْسُفَ* "I wrote like Yusuf)." If the verbal noun is already of the measure *فَعْلَةٌ* (as *خِدْمَةٌ*), manner must be expressed by a paraphrase.

From the derived forms, this noun is the same as the noun indicating the number of times ('vide' a), as: *رَكَّبَ تَرْكِيبَةَ الطَّبِيبِ* "he mixed it as a doctor does."

## § XI. The Noun (إِسْمُ الْغَايَةِ Concrete Noun).

(a) PRIMITIVE NOUNS (الْأَسْمُ الْبَرَاءَةُ). Primitive nouns are those that cannot properly be referred to any verbal root. They may be trilateral, quadriliteral, or quinqueliteral; as: *إِبِلٌ* "camel"; *عَصْفُرٌ* "saffron in flower"; *مَفْرَجٌ* "quince." They exist in varying measures of all three forms. They have no fixed forms or measures. They are always concrete and are not derived from verbs. Still, in dictionaries, they must be looked for under the form that *might be* that of their root.

From primitive nouns, however, derivatives may be formed, as: *فَرَسٌ*

<sup>1</sup> Infinitives *تَفَعَّلَ* and *تَفَعَّلَ*.

<sup>2</sup> Infinitives *فَعَّلَ* and *مَفَاعَلَة*.

<sup>3</sup> Infinitives *فَعَّلَ* and *فَعَّلَ*.



“horse or mare,” *فَارِسٌ* “horseman, good rider”; *حَجَرٌ* “a stone,” *تَعَجَّرَ* “to Petrify”; *أَسَدٌ* “a lion”; *أَمَاسِدَةٌ* “a place full of lions.”

(b) DERIVATIVE NOUNS ( *إِسْمٌ مُشْتَقٌّ* ) may be derived from nouns or from verbs.

### § XII. Noun of Unity.

NOUNS OF UNITY ( *إِسْمٌ الْوَحْدَةِ* ) indicate one individual form out of a species, as: *حَمَامٌ* “pigeon-kind” or “doves,” *حَمَامَةٌ* “a pigeon or dove,” (but *حَمَامٌ* used as singular is the masculine of *حَمَامَةٌ* and = “a cock pigeon”); *ذَهَبَةٌ* “a gold coin” or “a piece of gold,” from *ذَهَبٌ* “gold.” The plural, the regular feminine plural, is a plural of paucity.

### § XIII. Some Forms of Verbal Nouns.

The principal are:—

1. TRADES AND OFFICES (abstract) *فِعَالَةٌ* *fi'ālat*“, as: *تِجَارَةٌ* “trading,” *خِیَالَةٌ* “tailoring”; *كُتَابَةٌ* “clerkship.”

*Remark I.*—The plural is the regular feminine plural.

*Remark II.*—The person professing or carrying on a trade is, as stated under Intensive Adjectives (*vide* § XV), of the measure *فَعَالٌ*, as: *قَصَّابٌ* “butcher.”

2. PAINS AND DISEASES are *فُعَالٌ* *fu'āl*“ (which is also one of the measures for sound), as: *صَدَاعٌ* “headache”; *زُكَامٌ* “catarrh”; *سُعَالٌ* “cough”; *خُنَاقٌ* “quinsy.”

3. (i) CONTINUOUS OR UNBROKEN SOUNDS are *فُعَالٌ* *fu'āl*“ (also used for some pains of the body), or *فَعِيلٌ* *fa'il*“ (also one of the measures for motion, etc.), as: *صُرَاخٌ* “a cry”; *صَفِيرٌ* “whistling” ( *مَفْبِرَةٌ* “one whistle”); *خَرِيرٌ* “the sound of running-water, snoring, etc.” For these, the regular feminine plural in *ت* is used.

<sup>1</sup> *Vide* end of § VIII (a), p. 652.

<sup>2</sup> But *خَرِيرٌ* or *خَرٌّ* (from the same root) generally means “prostration (in worship).”



(ii) **BROKEN SOUNDS** are **فَعْلَلَة**, and sometimes **فَعْلَلَة**, as: **قَهْقَهَة** "cachinnation, the ha-ha-ha sound of loud laughter"; **غُرْغُرَة** "gurgling"; **مَضْمَضَة** "rinsing the mouth"; **قَلْقَلَة** "gurgling of liquid poured from a bottle." For these, either the regular feminine plural, or else **فَعَالِل** is used, as: **مَضْمَضَات** or **مَضَامِص**.

4. **MOTION, COMMOTION, EMOTION.** **فَعَالَان** *fa'alān*<sup>28</sup> and less commonly **فَعِيلَان** *fa'ilān*<sup>29</sup> (which is also one of the measures for sound), as: **جَرَبَان** "running fast; also flowing"; **خَفَقَان** "palpitation of heart"; **رَحِيل** "marching, departure"; **نَقِيل** "a torrent; fast-galloper (horse); traveller."

5. **FLIGHT OR AVOIDANCE,** **فَعَال** *fi'āl*<sup>30</sup> (which is one form of the triliteral Infinitive), as: **فِرَار** "flight"; **نِفَار** "drawing back; aversion"; **شِرَاد** "bolt- ing, running away"; **إِبَاء** (for **إِبَائِي**) "refusal"; **حِجَاب** "veiling," and hence "modesty", also a "veil or screen"; **نِقَاب** "encountering unexpectedly," also "a veil"; **عَلَاء** "a sheath."

*Remark.*—Most nouns of the measure **فَعَال**, make their plural in **فَعَال**, as: **كُتُب**, pl. **كُتُب**.

6. (i) **A SMALL BIT** **فَعْلَلَة** *fi'lat*<sup>31</sup>, as: **كِسْوَة** "a broken crust; also a broken piece of anything"; **قِطْعَة** "a fragment"; **خِرْقَة** "a rag"; **نَقْرَة** "one of the *fiqrāt* or *vertebræ* of the back."

These take the regular feminine plural or else **فَعِل**, as: **قِطَعَات** or **قِطَع**. *Vide* also Collective Nouns (c).

(ii) **SMALL PIECES, REFUSE** **فَعَالَة** *fu'ālat*<sup>32</sup>, as: **بَرَادَة** "filings"; **نَشَارَة** "saw-dust"; **قِرَاصَة** "clippings, potsherds"; **كُنَاسَة** "sweepings." These take the regular feminine plural.



(iii) A SMALL QUANTITY, *فَعْلَةٌ* *fu'lat*<sup>1</sup> (also the measure for colour), as :  
*جُرْعَةٌ* "a draught of liquid"; *قَبْضَةٌ* "a handful"; *نَبْدَةٌ* "a small quantity";  
*شُرْبَةٌ* "small drink" (this may also be the Infinitive with the *š* of unity).  
 These take the regular feminine plural, or else *فَعْلٌ*, as : *نَسَخَةٌ* "a copy," pl.  
*نَسَخَاتٌ* or *نَسَخٌ*.

7. COLOUR IN THE ABSTRACT *فَعْلَةٌ* *fu'lat*<sup>2</sup> (also the measure for a small quantity), as : *حُمْرَةٌ* "redness"; *خَضِرَةٌ* "greenness"; *سُمْرَةٌ* "sun-burntness, brunettness"; but exceptions are *يَبَاضٌ* "whiteness"; *سَوَادٌ* "blackness."

8. VESSEL OR IMPLEMENT *فِعَالٌ* *fi'āl*<sup>3</sup>, as : *حَلَابٌ* "milk-pail"; *شَرَاكٌ* "throng."

9. AN OFFICE *فِعَالَةٌ* *fi'ālat*<sup>4</sup>, as : *خِلَافَةٌ* "office of *Khalīfah*."

10. MACHINE, OR PLACE WHERE SOMETHING IS OBTAINED *فَعَالَةٌ* *fa'ālat*<sup>5</sup>, as : *حَرَاكَةٌ* "fireship"; *كَلَّاسَةٌ* "chalk-pit."

11. For Participles used as Nouns *vide* § XIV (a) (2).

#### § XIV. Verbal Adjectives.

(a) SIMPLE ADJECTIVES denoting an inherent quality are derived from the simple triliteral (generally of neuter verbs), but are irregular in form and measure, as : *حَسَنٌ* "handsome" (*حَسَنٌ* "to be handsome"); *فَرِحَانٌ* (also *فَرِحٌ*) "happy" (from *فَرِحَ* "to be happy"); *حَذِرٌ* "cautious" (from *حَذَرَ* "to be cautious"); *عَطْشَانٌ* "thirsty" (*عَطِشَ* "to be thirsty"); *عُرْيَانٌ* "naked" (from *بَعَرَ* "to be naked"); *مُفَرٌّ* "empty" (from *مَفَرَّ*); *طَيِّبٌ* "good" (from *بَطِيبٌ* - *طَابَ*).

<sup>1</sup> *Alif maqṣūrah* ( *ي*, for *ي* or *ي* ) is written without the dots.

<sup>2</sup> But *مَفَرٌّ* "to whistle." Also *مَفَرٌّ* "zero."



(2) The participles are also used as adjectives and nouns, as: مُعْتَدِلٌ "temperate"; مُفَكَّرٌ "humble"; فَاضِلٌ "accomplished (فَضَلَ "to excel; also to remain over"); عَالِمٌ "learned" (from عَلِمَ "to know"); كَاتِبٌ "writing, a scribe"; مَكْتُوبٌ "written, a letter"; مَوْجُودٌ "existing" (وَجَدَ pass. of وَجَدَ "to find"); مَجْنُونٌ "mad."

*Remark.*—The measure فَاعِلٌ when formed from فَعَلَ and the transitive فَعِلَ, is not only a real participle indicating temporary state, but also a substantive or adjective denoting habitual state or continuous action, as: خَادِمٌ, حَاكِمٌ, عَالِمٌ etc. But from the intransitive فَعِلَ, and from فَعُلَ (always intransitive), the measure has the participle sense only, as: فَارِحٌ "rejoicing"; جَائِسٌ "being cowardly" (from جَبُنَ); ضَائِقٌ "being narrow" (from ضَاقَ): the corresponding adjectives of these are: فَرِحٌ, جَبَانٌ, ضَيِّقٌ.

(b) ADJECTIVES (MASCULINE) DENOTING COLOUR OR DEFECT are of the measure أَفْعَلٌ, as: أَحْمَرٌ "red" (حَمَرَ "he was red"); أَمْفَرٌ "yellow" (مَفَرَ "to be yellow"); أَخْضَرٌ "green" (خَضَرَ "to be green"); أَحْوَرٌ "black-eyed"; أَحْوَلٌ "squint-eyed" (حَالَ "to be changed, etc., to be squint-eyed"); أَهَيْفٌ "to be thin in the stomach" (also in good sense of a man, "to be lean in the flank"); أَمَمٌ "deaf"; أَعْمَى a'mā (for أَعْمَى) "blind."

This form undergoes no permutation of weak letters; أَبْيَضٌ (and not أَبْيَسٌ).

*Remark I.*—The feminine of this measure, when it signifies colour or defect, is أَفْعَلَاءٌ, as: بَيْضَاءٌ "white"; حَوَلَاءٌ "squint-eyed"; صَمَاءٌ "deaf"; عَمِيَاءٌ

<sup>1</sup> But مَفَرٌ "to whistle." Also مَقَرٌ "zero."

<sup>2</sup> Stem IX of the Verb (q.v.) is merely this adjective with the final radical *mushaddad*.

<sup>3</sup> The servile *hamzah* changes to و in the dual: vide Declension, § XXI (i).



“blind.” The termination is also found in substantives, as: **صَحْرَاءُ** “desert.” *Vide* § XVIII (b) 3.

*Remark II.*—The measure of the *broken plural* for the adjective of colour or defect (not elative), masculine or feminine, is **فَعْلٌ**, as: **رَجَالٌ حُمْرٌ** and **نِسَاءٌ حُمْرٌ**.

(c) THE ELATIVE ( **إِسْمُ التَّفْضِيلِ** ). The same measure **أَفْعَلٌ** gives the masculine elative (i.e. comparative and superlative), as: **أَحْسَنُ** “better or best”; **أَجَلُّ** “more or most majestic” ( **جَلِيلٌ** positive ); **أَعْلَى** “more or most high”; **أَعْطَشُ** “more or most thirsty”; **أَعْرَى** “more or most naked.” When the positive is already of this form, as in **أَبْيَضُ** “white,” the comparative and superlative are thus expressed: **أَشَدُّ بَيْضًا** “more intense as to whiteness”; **أَلْأَشَدُّ سَوَادًا** “the most intense as to black.”

(d) When the elative is followed by the preposition “than” ( **مِنْ** ), it is *comparative* and always remains masculine singular in form, as: **هِيَ أَكْبَرُ** “she is greater than he”; otherwise it is *superlative*, as: **هَذَا الْأَعْظَمُ** “this is the grandest (of all)”; **اللَّهُ أَكْبَرُ** “God is most Great (of all)”; **أَشْرَفُ الرِّجَالِ** “the noblest of men”; **كِبَرَى الْمَدَائِنِ** “the largest (fem.) of the cities.”

*Remark I.*—If the latter part of the comparison is not a simple noun but a sentence etc., an appropriate pronoun is suffixed to **مِنْ**, as: **الْهَوَاءُ الْيَوْمَ مَيَّأَ كَانَ (مِنْهُ) أَمْسٍ** “the weather is better to-day than it was yesterday”; **وَلَا أَنَا أَهَمُّ بِجِرَاحِ رَسُولِ اللَّهِ عَنِّي بِجِرَاحِي** “and verily I was



more concerned about the wounds of the Apostle of God than I was about my own wounds."

*Remark II.*—The article **الـ** is not a necessary adjunct of the superlative, as: **يُذَكِّرُ اللَّهُ أَعْلَى وَأَوْلَى وَأَعَزُّ الْخَلْقِ**. When, however, the Elative is defined by the article, or by a following genitive, or a suffixed pronoun, it is always superlative.

(e) The *masculine* elative can be formed from most Triliterals. As a comparative, the elative has only the one form: it has no feminine and no plural.

*Remark.*—Elatives are naturally not used from roots which express ideas that do not admit of comparison, such as **مَاتَ** "to die."

Adjectives that express colour or defect do not admit of comparison on this measure, as they are already of the measure **أَفْعَلُ**.

(f) For the elative of the participles of the Derived Forms, a paraphrase is resorted to, as: **أَحْرُّ = أَشَدُّ حَرًّا**, or better **أَشَدُّ حَرًّا**; **أَكْثَرُ** **إِحْتِمَادًا**; **أَشَدُّ** **إِنْتِقَامًا**.

(g) The feminine **فُعْلَى** *fu'la*, of the elative, is only used for the *superlative* when it is a qualifying epithet or when it governs a genitive (and not when it is a predicate), as: **الْأَسْمَاءُ الْعَظِيمَى** "the Most Excellent names of God"; **مِي أَحْسَنُ بَنَاتِي** "the largest of the cities"; but **زَيْنَبُ أَحْسَنُ مَنِيَّاتِي** "she is the handsomest of my daughters"; (and **زَيْنَبُ أَحْسَنُ مَنِيَّاتِي** "Zaynab is handsomer than she is"). Unlike the masculine, the feminine cannot be formed from every triliteral; thus **أَكْرَمُ** - **أَكْثَرُ** - **أَجْمَلُ** etc. have no feminine: the masculine form is used, or else a paraphrase.

The plural of the masculine superlative is **أَفْعَالُ**, and of the feminine **فُعُلَى**, or (rarely) **فُعْلِيَّاتُ**, as: **أَكْبَرُ**, pl. **أَكْبَرُ**; **كَبِيرُ**, pl. **كَبِيرَاتُ** or **كَبِيرَاتُ**. *Vide* § XXIII (r) (15).

1 i.e. the Attributes of God (**أَسْمَاءُ الصِّفَاتِ**). The essential name of God is **اللَّهُ** (**إِسْمُ الذَّاتِ**). The exalted Name of God (**أَلَا مِ الْأَعْلَامِ**) is known to few: it has magic power.



*Remark.*—*فَعْلَى* may be the fem. of adjectives that are not superlatives, as: *حُبْلَى* “pregnant,” br. pl. *حُبَالَى*; *خُنْثَى* “hermaphrodite,” br. pl. *خُنْثَى* and *خُنْثَا*.

(h) *خَيْرٌ* “good,” and *شَرٌّ* “evil,” are substantives or adjectives: they form the elative in the usual manner. However, their positives are often used for their elatives, as: *هَذَا خَيْرٌ (أَخَيْرُ) مِنْ ذَلِكَ* “this is better than that”; *خَيْرُ رِجَالٍ* “the best of man.”

### § XV. Verbal Intensive Adjectives or Intensive Agents,

(إِسْمُ الْفَاعِلِ لِلْمَبَالِغَةِ).

These are adjectives or substantives, and are derived from, i.e. take their force from, the triliteral. The commoner forms are:—

(1) *فَعَالٌ* an intensive form of *فَاعِلٌ*. Ex.: *قَتَالٌ* “killer of many”; *كَذَابٌ* “a great liar”; *نَصَارٌ* “a great helper.”

*Remark.*—Professions are generally of this form, as: *نَقَالٌ* “a great imitator, a professional story-teller”; *حَجَامٌ* “a barber”; *أَكَالٌ* “glutton”; *سَبَاحٌ* “a great traveller (especially by sea)”; *غَذَارٌ* “very treacherous.”

(2) *فَعِيلٌ*. Ex.: *صَدِيقٌ* “very truthful” (*صَادِقٌ* “truthful”; *صَدِيقٌ* “friend”); *سَكِيْتُ* “very silent”; *قُدَيْسٌ* “very holy” (of men; but *قُدُوسٌ* of God); *مَكْبُورٌ* “very drunken.”

(3) *فَعُولٌ*. Ex.: *صَبُورٌ* (= *صَبَارٌ*) “very patient”; *غَفُورٌ* “very forgiving (of God)”; *شَكُورٌ* “very thankful; also a great appreciator” (said of God with

<sup>1</sup> This form *فَعُولٌ* is very rare: *كَبَارٌ* “very great”; *جَمَاعٌ* “great collector” = *جَمَاعٌ*, vide (5).



reference to man's few good deeds); *غَبُورٌ* "very frowning, looking angry"; *أَكُولٌ* = *أَكَلٌ* "a glutton"; *كَذَّابٌ* = *كَذُوبٌ* "a great liar"; *جَهُولٌ* "very ignorant." Rarely, this form has a passive sense, as: *مَقْبُولٌ* = *قَبُولٌ* (but *قَبُولٌ* "acceptance"): *رَسُولٌ* (= *مُرْسَلٌ* "sent" i.e.) "Prophet": here it has lost its intensive force.

(4) *رَحِيمٌ*. Ex.: *رَحِيمٌ* "very merciful" (of God); *عَلِيمٌ* "very learned" (of God or man; but *عَالِمٌ* of man only); *فَعِيمٌ* "very intelligent"; *أَلِيمٌ* "very painful."

This form is not always intensive, as: *مَرِيضٌ* "sick"; *حَكِيمٌ* "a philosopher"; *حَبِيبٌ* "dear"; *شَرِيفٌ* "noble, of good family"; *عَمِيقٌ* "deep." In *بَخِيلٌ* "very stingy, miserly," the intensive meaning is contained in the root.

This form, when not intensive, has often the signification of the passive participle *مَقْعُولٌ*, as: *قَتِيلٌ* "slain" (= *مَقْتُولٌ*); *جَرِيحٌ* "wounded" (= *مَجْرُوحٌ*); *شَهِيدٌ* = *عَدْبُوحٌ*. It has sometimes, though rarely, an active meaning, as: *شَهِيدٌ* "witness"; *خَصِيمٌ* "quarrelsome" (= *مُخَاصِمٌ*), and also "enemy."

There are other rare forms.

(5) To a few intensive adjectives, the addition of *لَ* gives still greater intensity, as: — *عَلَامٌ* "very learned (of God or man)"; *عَلَامَةٌ* "the very learned (of man only)"; *فَعَامٌ* "very intelligent"; but *فَعَامَةُ الْعَصْرِ* "the most intelligent of the age"; *رَاقٍ* (*الرَّاقِي*) "a relator of something that happened"; *رَاقِيَةٌ* "a professional story-teller = *قَوَالَةٌ* : *قَوَالٌ* "talkative," but *قَوَالَةٌ* "a professional story-teller"; *جَمَاعٌ* "a collector"; *جَمَاعَةٌ* "an habitual collector"; *عَنْوَنٌ* "conferring favours ( *عَنْوَنَةٌ* ) on"; *عَنْوَنَةٌ* intensive. *Vide § XIX (f).*

<sup>1</sup> No epithet ending in a *ḥ* (which resembles the feminine), or in *ي* (which resembles the *yā' n-n-nisbah*), can refer to the Deity.



In Persian, of this intensive form, perhaps the only words used are *فَهَامَّة* and *عَلَامَة*.

*Remark I.*—There are other rare forms of the intensive not found in Persian, as: *ضَحَكَة*<sup>1</sup> “an immoderate laughter”; but *فَارُوق* “a great discriminator” (epithet of the Khalifah ‘Umar) and *قَيُّوم* “Everlasting” are occasionally used in Persian. In the Qoran occurs *وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ* “woe to every backbiter and defamer.”<sup>2</sup>

*Remark II.*—The *Ism‘l-Mubālaghah* (*إِسْمُ الْمُبَالَغَةِ*) forms the plural regularly in *—ُونَ*; except the form with added *ي*, which has no plural. Ex.: *عَلَامُونَ*, pl. of *عَلَام*; but *عَلَامَة* has no plural.

*Remark III.*—As stated in § IX (b), the two measures of the noun of instrument, *مَفْعَلٌ* and *مَفْعَالٌ*, are also used as intensive adjectives: these admit of the intensive *ي* mentioned in (5), but they make no change for gender: they admit of the usual broken plural *مَفْعَالٌ* and *مَفْعَائِلٌ*.

(7) For the Infinitive used as an intensive adjective *vide* § LXII (d).

## XVI. The Relative (Denominative) Adjective, and its Abstract Noun, and Collective Plural.

THE RELATIVE ADJECTIVE AND ITS ABSTRACT NOUN is formed by suffixing *ي* and rejecting the *ي* of the feminine or the endings of the dual and plural, and denotes that a person or thing belongs to, or is connected with, the word from which it is derived, as: *مَكِّي* “belonging to Mekkah,” from *مَكَّة*; *وَالِدِي* “paternal, maternal, or parental”; *حَسَنِي* “belonging to Hasan, or to the *Hasanān*”; *حَرَمِي* “relating to the *Haramān*” (the sacred precincts of the two mosques in Mekkah and Medinah, or according to some Mekkah and Jerusalem).

<sup>1</sup> Masculine and Feminine.

<sup>2</sup> *هَمَزَةٌ* “defaming behind a person’s back,” but *لُمَزَةٌ* “defaming to a person’s face.”



(a) If the noun itself ends in a **ي** preceded by more than two letters, there is no change, as: **صُوفِيّ** "a *Sūfiyy*."

(b) If the **ي** of the noun is preceded by only one letter, the first **ي** is marked with *fathah*, and the second changed to **ر**, as: **حَيّ** *Hayy*<sup>1</sup> (name of an Arab tribe and a village), **حَيَرِيّ**.

(c) If a noun of three or of four letters ends in **ي** or **ا** or **و** (as **فَتًى** - *fatnā*), the final letter is changed to **ر** before the suffix, as: **عَصْرِيّ** rel. adj. **عَصَا**, "youth," **فَتَوِيّ**; **صَقَوِيّ** name of a hill in Mekkah, **حَنّٰى** "John," rel. adj. **عَيْسَوِيّ**, rel. adj. **عَيْسَى**; **مُوسَى** "Moses," rel. adj. **مُوسَوِيّ**; **حَزَوِيّ** rel. adj. **حَزَوِيّ**.

(d) If the short final *alif* is the fifth letter, it is dropped, as: **مُصْطَفًى** "Mustafa" (chosen), rel. adj. **مُصْطَفِيّ**; **حُبَارَى** "the hubara bustard," rel. adj. **حُبَارِيّ**; **دُنْيَا** (for **دُنْيَى**, for **دُنْيَى**), rel. adj. **دُنْيَوِيّ**.

But in nouns ending in **ي** with only three letters besides it, if the 2nd radical has a vowel, the **ي** is rejected; but if the 2nd radical is *sākin*, the **ي** may be changed into **ر** but is preferably rejected, as: **جَمَزَى** "a swift ass," rel. adj. **جَمَزِيّ**; **بَرَدَى** "the Barada River," rel. adj. **بَرَدِيّ**; **قُرْبَى** "relationship," rel. adj. **قُرْبَوِيّ** or **قُرْبِيّ**.

<sup>1</sup> Such forms as **بَصْرَوِيّ** and **حَبَاوِيّ**, though used by the Arabs of Baghdad, are incorrect, and are borrowed from the Persians. Modern Persians, for **چيني** "Chinese", say **چينايي**. In Baghdad **چينايي** (*chināwī* (m.c.)) means "Chinese silk."

<sup>2</sup> In India and Persia **عيسوي** for the era, and **عيسائي** "a Christian." In Baghdad, there is an Arab Christian family known as **عيسائي**.

<sup>3</sup> Incorrectly, amongst Indians and Persians **مُصْطَفَوِيّ**.

<sup>4</sup> In Persia **هَوَرَوِيّ**.

<sup>5</sup> Incorrectly in modern Arabic and in Persian **دُنْيَوِيّ** and **دُنْيَوِيّ**.



(e) Nouns that end in *alif mamdūdah* (آ) change the final *hamzah* into و, as : سَمَاءُ "sky," rel. adj. سَمَآوِيٌّ "belonging to the sky," but شَتَاءُ "winter" becomes شَتَوِيٌّ.

From فَرَنْسَا or فَرَنْسَا "France," are formed فَرَنْسَوِيٌّ, فَرَنْسَوِيَّةٌ, and فَرَنْسَاوِيٌّ etc.

(f) A و that has been dropped, is restored in the relative adjective, as : أَبٌ (أَبُو) "father," أَبَوِيٌّ ; أَخٌ (أَخُو) "brother," أَخَوِيٌّ ; دَمٌ (دَمُو) "blood," دَمَوِيٌّ ; دَاعِيٌ (دَاعُو) "missionary," دَاعِيَوِيٌّ ; دَمَرِيٌّ.

(g) Occasionally there are certain changes in the short vowels, as : الْمَدِينَةُ "Medinah," rel. adj. مَدَنِيٌّ *madaniyy*<sup>1</sup> ; قُرَيْشٌ "Quraysh" (the Prophet's tribe); قُرَاشِيٌّ <sup>2</sup> *Qurashiyy*.

The *kasrah* in the measures فَعِلٌ and فَعِلَةٌ is changed to *fathah*, as : مَلِكٌ "a king," rel. adj. مَلَكِيٌّ.

(h) In the case of a proper noun compounded of two words, one is usually dropped, as : أَبُو بَكْرٍ from بَكْرِيٌّ, and عَلِيٌّ from عَلِيَّيْكُ.

(i) The following are irregular : — يَعْنِي (from الْيَمَنُ) ; حَنْفِيٌّ "a follower of Abū Hanīfah," but حَنِيفِيٌّ "a follower of *Hanīf*" (an epithet of Abraham) : before Islam, the Arab tribes styled themselves حَنِيفِيٌّ.

(j) Another form of the suffix is اَنِي, principally used in technical terms, as : جَسَانِيٌّ "corporeal" ; رُوحَانِيٌّ "spiritual" ; تَحْتَانِيٌّ "lower" (of letters dotted underneath ; also of a storey in a building) ; فَوْقَانِيٌّ.

<sup>1</sup> In modern Arabic, as well as in India and Persia, قُرَاشِيٌّ.

<sup>2</sup> A special kind of shoe without heel that comes from Yemen, is now called يَمَنِيٌّ : it therefore annoys a *Yamāniyy*<sup>1</sup> to be called "Yamani."



(k) The *feminine* of the relative adjective is formed in the usual way by adding *ī*.

*Remark.*—Persians however distinguish the fem. adj. by a silent *h* ( ه ), and the abstract noun [*vide* (l)] by a long *t* ( ت ).<sup>1</sup>

*Remark.*—Besides the regular masc. pl. [*vide* § XXI (p)], broken plurals are found, as: مَغْرَبِيَّ "a Moor," pl. مَغَارِبَةٌ; دِمَشْقِيَّ "a Damascene," pl. دِمَاشِقَةٌ; بَغْدَادِيَّ "a Baghdādī," pl. بَغَادِدَةٌ.

(l) THE ABSTRACT NOUN. The feminine of the Relative Adjective serves as an abstract noun<sup>1</sup>, as: إِلَهِيَّ "pertaining to God"; إِلَهِيَّةٌ "divinity"; جَاهِلِيَّ "foolish"; جَاهِلِيَّةٌ "state of ignorance, the time before Islam"; كَيْفَ "how?", rel. adj. كَيْفِيَّ, and abstract noun كَيْفِيَّةٌ (— Pers. چگونگی) "the howness, state, etc."; مَا مَيَّ, Ar., "what is that?", abstract noun مَا مِيَّةٌ "intrinsic worth, qualities, nature."

*Remark.*—In theological terms, the termination—ūt "وُت"—is found instead, as: لَاهُوتٌ "divinity"; مَلَكُوتٌ "kingdom of God"; جَبَرُوتٌ "omnipotence of God"; نَاسُوتٌ "humanity."

(k) COLLECTIVE PLURAL. So, too, a collective plural is formed from some words by adding the fem. *ī* to the relative adjective (and also to some singulars) as: دَهْرِيَّ, relative adjective, "materialist," دَهْرِيَّةٌ "the sect of dahriyy"; (جَمَالٌ, singular noun, "camel-leader, or a man who lets out camels on hire," pl. جَمَالَةٌ "a body of camel-leaders").

<sup>1</sup> As stated elsewhere, Persians have imitated this form and added the termination to some Persian words, as: سَكِّيت "dog-naturedness (in a bad sense)."

Indians even write نَبِیْرِیت ("everything is nature") and in slang say نَبِیْرِیت "being a native."



## § XVII. The Diminutive (إِسْمُ التَّصْغِيرِ).

(a) The Arabic diminutive, which is very rarely used in Persian, is formed from the trilateral by inserting a quiescent *yā* after the second letter and pointing the first with *zammah* (—); the measure is فَعِيلٌ, as: رَجُلٌ "a man", dim. رُجَيْلٌ *rujayl*<sup>1</sup> (used in contempt = Pers. مردک): عَبْدٌ "slave", dim. عَبِيدٌ "a humble slave; also a slave-boy, or a little son of a slave." [The diminutive also expresses endearment (بُذِي), and even enhancement (خَيْرٌ "the very best").] From quadrilaterals the form is فَعِيلٌ, as: عَقْرَبٌ "scorpion," dimin. عَقْرِبٌ, *vide* (c) (2). For more letters, the form is فَعِيلٌ, as: مَصْفُورٌ "sparrow," dimin. مَصْفِيرٌ, *vide* (c) (3).

Diminutives may be formed from substantives, adjectives, participles, demonstrative pronouns (e.g. ذِيَا from ذَا, and ذِيَالِكَ from ذَالِكَ; note that the initial vowel is here — and not —), relative pronouns (الَّذِي from الَّذِي), from certain prepositions that are substantives (عِيدٌ from عَدَ), and from some of the verbs of surprise and wonder (مَا أَحْسَنُهُ "how good he is!"), and the numerals.

*Remark.*—Diminutives cannot be formed from nouns that are already of the measure, such as: كَمَيْتٌ "a bay horse."

(b) There are rules for the euphonic changes in short vowels: they are not given here, but are illustrated in the following examples. (It must be recollected that the characteristic or dominant vowels of the diminutive measure, are *zammah* (—) at the beginning, and *kasrah* (—) at the end:—

تَمْرَةٌ "a date," dimin. تَمِيرَةٌ; صَغِيرٌ (fem. of masc. أَصْغَرُ) "smaller," dimin. أَصْغِيرٌ *ṣughayrā* "dear little one"; حَمْرَاءُ (fem.) "red," dimin. حَمِيرَاءُ *ḥumayrā* "dear rosy-cheeked"; أَحْمَالٌ (pl. of *paucity*) "loads," dimin.

<sup>1</sup> If the noun has a feminine termination, it is suffixed to the diminutive.



أَحْيَالٌ *uḥaymāl* "little loads"; سَلْمَانٌ *Salmān* (prop. name), dimin.,  
 سُلَيْمَانٌ *Sulaymān* "(dear) Solomon"; سَكْرَانٌ masc., "drunk," dimin.  
 سَكَايْرَانٌ *sukayrān* "slightly drunk; also dear little drunkard" (the fem. هَكِيرَى  
 expresses endearment; of a mistress that has دَوْبَرَةٌ = دَارُ (العَيْنِ) المَخْمُورَةِ,  
 and شَمَشٌ = شَمِيسَةٌ (from certain fem. trilaterals); تَلٌّ "hill" = تَلِيلٌ;  
 دَمِي = دَمِي.

(c) *With weak letters*:—(1) نَابٌ (for نَوْبٌ) "door," dimin. بُوَابٌ *buwayb*;  
 نَابٌ (for نَيْبٌ) "eye-tooth, tush, tusk," dimin. نَيْبٌ *nuyayb*; مِيزَانٌ (for  
 مِوزَانٌ) "balance, scales," dimin. مُوَزَيْنٌ *muwayẓn* "small scale"; جَدَّةٌ  
 "opulence" (from وَجَدَ), dimin. وَجْدَةٌ.

(2) فَارِبٌ "striker," dimin. ضَرْبٌ *ẓuwayrib*; حَيْدَرٌ "lion," dimin.  
 حَوَيْدِرٌ *huwaydir*; يَوْسُفٌ "Joseph," dimin. يُوَيْسُفٌ *Yuwaysuf* "dear little  
 Joseph"; غُلَامٌ "boy, also slave," dimin. غُلَيْمٌ *ghulayyim* (for غُلَيْيْمٌ);  
 قَانِيٌ, dimin. قَضِيٌ; عَدُوٌّ, dimin. عَدِيٌّ (for عَدِيٌّ).

(3) مِفْتَاحٌ "key," dimin. مُفَيْتِيحٌ *muḥaytib*; عَصْفُورٌ "sparrow" (often  
 applied to any little bird), dimin. عَصْفِيرٌ *uṣayfir*.

(4) The following should be noted:—

أَبٌ (for أَبُو) "father"; أَبِي *ubayy*.

أَخٌ (for أَخُو) "brother"; أَخِي *ukhayy*.

أَخْتٌ "sister"; أَخِيَّةٌ *ukhayyat*.

ابْنٌ (for بَنُو) "son"; بَنِي *bunayy*.

بِنْتٌ or بَنَاتٌ "daughter"; بَنِيَّةٌ *bunayyat*.

شَيْءٌ "a thing"; شَوِيٌّ or شَوِيَّةٌ, *shuwayy* or *shuwayyat*.



أَمَةٌ "slave girl"; أُمَيَّةٌ *umayyat*<sup>2</sup>.

أُمٌّ "mother"; do. do.

(5) As in the formation of broken plurals, so too those nouns that have more than four *radicals*, reject all after the fourth, as: سَفَرَجَلٌ "quince", dimin. سَفَرَجَلٌ *sufayri*<sup>3</sup>.

(6) Compound nouns take the diminutive in the first part only of the compound, as: عَبْدُ اللَّهِ "humble slave of God" (as a name); خَمْسَةٌ عَشْرٌ "fifteen", خَمِيصَةٌ عَشْرٌ "a mere fifteen"; قَبْلَ الْمَغْرِبِ "before sunset"; قَبِيلَ الْمَغْرِبِ "a little before sunset."

(7) Diminutives may be formed from regular plurals, masculine or feminine, and also from "plurals of paucity," as: عَالِمُونَ, dim. عَوَالِمُونَ, بذات, pl. dimin. بَنِيَاتٌ.

(8) A few diminutives are very irregular, as: مَغْرِبٌ "sunset," dim. أَنْيَسِيَانٌ, إِيَّاسٌ, مَغِيرِيَانٌ.

### § XVIII. Gender.

(a) There are two genders; masculine and feminine. The place of the neuter is generally supplied by the feminine.

Some nouns are of common gender, as: فَرَسٌ "a horse or a mare"; جَنَاحٌ "a wing."

(b) The following are Feminine by form :—

1. Nouns ending in servile ى, as: ضَارِبَةٌ "striker" [unless the sense is masculine, as in خَلِيفَةٌ "a Caliph" (pl. خُلَفَاء)].

2. Nouns ending in servile ة, as: سَلْمَى "Salma" (a woman's name); حَسْبَى "most beautiful" [vide Elative, § XIV (g)]; ذِكْرَى "remembrance";

<sup>1</sup> نَعْلَى, نَعْلَى, نَعْلَى are feminine, without the *tanwīn*, and make no change for case.



<sup>دُنْيَا</sup> *dunyā* (for <sup>دُنْيَا</sup> *dunyā*, for <sup>دُنْيَا</sup> *dunyā*, from <sup>دُنْيَا</sup> *dunyā* - <sup>دُنْيَا</sup> *dunyā* "to be low, also to be mean and to be near") "the world."

If however the <sup>ي</sup> is radical, it *may* be masculine, as: <sup>فَتَى</sup> (for <sup>فَتَى</sup> *fatā*) "youth"; <sup>فُجَى</sup> ( <sup>فُجَى</sup> *fujā* ) "morning" (from sunrise till about 9 o'clock); but <sup>قُرَى</sup> as a fem. (broken plural of <sup>قَرْيَة</sup> *qariya*) "towns" ( <sup>قُرَى</sup> for <sup>قُرَى</sup> *qurā* ).

3. Nouns ending in <sup>آ</sup>, as: <sup>الْخَفَاءُ</sup> "Khansā" (a woman's name); <sup>بَدَاءُ</sup> "a plain"; <sup>الْخَضْرَاءُ</sup> "the sky"; <sup>حُمْرَاءُ</sup> "red" (*vide* Adjective); <sup>سَمَاءُ</sup> *samā*" "sky"; <sup>كِبْرِيَاءُ</sup> "grandeur, magnificence, haughtiness"; <sup>صَحْرَاءُ</sup> "desert."

(c) The following are Feminine by signification:—

1. Proper names of women, towns, and countries,<sup>1</sup> and nouns that denote females, and participles on the measure <sup>فَاعِلَة</sup> *fā'ilah* that are applicable to females only, as: <sup>أُخْتُ</sup> "a sister"; <sup>مِصْرُ</sup> "Egypt"; <sup>حَامِلٌ</sup> "pregnant" (*vide* also § XIX (f)); <sup>عَاقِرٌ</sup> "barren"; <sup>حَائِضٌ</sup> "menstruous."<sup>2</sup>

2. The name of winds, fire, wine, as: <sup>رِيحٌ</sup> "a strong or stormy wind, also flatulence"; <sup>شَمَالٌ</sup> "North Wind" (but *Shimāl*" "the North, or the left-hand side"<sup>3</sup>): <sup>نَارٌ</sup> "fire"; <sup>خَمْرٌ</sup> "wine"; <sup>مَدَامٌ</sup> or <sup>مَدَامَةٌ</sup> "wine"; <sup>جَهَنَّمُ</sup> and <sup>سَقَرٌ</sup> etc., etc., "Hell."

3. The *double* parts of the body, as: <sup>يَدٌ</sup> "hand"; <sup>عَيْنٌ</sup> "eye"; <sup>كَتِفٌ</sup> "shoulder"; <sup>رِجْلٌ</sup> "foot"; and also <sup>سِنٌّ</sup> "tooth" (there are an *even* number) are feminine.

*Remark.*—These, besides the dual, make their plural <sup>أُنْعَالٌ</sup> or <sup>أَنْعَالٌ</sup>, as: <sup>أَرْجُلٌ</sup> "feet"; <sup>أُذُنٌ</sup> "ears" (sing. <sup>أُذُنٌ</sup> ).

<sup>1</sup> Because <sup>أَرْضٌ</sup> *arḍ* - <sup>مَدِينَةٌ</sup> *madīnah* - <sup>قَرْيَةٌ</sup> *qariyah* are all feminine.

<sup>2</sup> In Persian, and in colloquial Arabic, the feminines are used.

<sup>3</sup> The principal direction is the East or <sup>مَشْرِقٌ</sup> *maṣriq*.



4. Collective Nouns that denote living objects destitute of reason and that do not admit of the  $\text{٣}$  of unity to indicate an individual, are generally feminine, as:  $\text{خَيْلٌ}$  "horse-kind,"  $\text{إِبِلٌ}$  "camels." Those that do take the  $\text{٣}$ , are either masculine or feminine,<sup>1</sup> as:  $\text{حَمَامٌ}$  "the dove or pigeon tribe";  $\text{حَمَامَةٌ}$  "a single dove or pigeon";  $\text{قَوْمٌ}$  "people" is masc. and fem. *Vide* also under Collective nouns.

5. All broken plurals are collective nouns (while regular plurals are not), and are therefore *grammatically* feminine (though in some cases they may be qualified by a masculine adjective).

(d) A considerable number are Feminine by usage, as:  $\text{عَصَا}$  "a staff, rod";  $\text{بَيْتَرٌ}$  "a well";  $\text{دَارٌ}$  "a house";  $\text{نَارٌ}$  "fire" etc., etc.

*Remark.*—Some grammarians state, that things that the Arabs dislike, or that are injurious, they have made feminine; while things they love they have made masculine. Hence  $\text{الشَّمْسُ}$  "the sun" is feminine, while  $\text{قَمَرٌ}$  "a moon" is masculine.

*Firdaws*  $\text{فِرْدَوْسٌ}$  "Heaven" is masculine; but  $\text{جَنَّةٌ}$  "Heaven," and  $\text{سَمَاءٌ}$  "sky" are feminine *by form*.

(e) Of Common Gender are:—

1. Those collective nouns, chiefly denoting animals and plants, from which a 'noun of unity' can be formed, as:  $\text{بَقَرٌ}$  "cattle";  $\text{جَرَادٌ}$  "grasshoppers or locusts";  $\text{شَجَرٌ}$  "trees";  $\text{تَمْرٌ}$  "dates." These are masculine by form but feminine by signification ( $\text{الْجَمَاعَةُ}$  "totality"). *Vide* also Collective Nouns.

2. The names of the letters of the alphabet. (These are usually feminine).

3. Words regarded merely as such:  $\text{لَفْظٌ}$  is masculine, while  $\text{كَلِمَةٌ}$  or  $\text{لُغَةٌ}$  is feminine.

4. A considerable number of nouns incapable of classification, as:  $\text{سَلَامٌ}$  "peace";  $\text{سُلَامٌ}$  "a ladder";  $\text{سُوقٌ}$  "bazaar, market, street";  $\text{سَعِيرٌ}$  "barley";  $\text{أَرْنبٌ}$  "a hare" (gen. fem.);  $\text{سَبِيلٌ}$  "path, road."

<sup>1</sup> But  $\text{حَمَامٌ}$  used for a single pigeon, is masculine.



### § XIX. Formation of the Feminine from the Masculine.

(a) The ordinary method is by suffixing **ت** (plural **ات**), as: ضَارِبٌ masc.

“striker,” ضَارِبَةٌ fem.; مَخْدُومَةٌ fem. “served”; مُتَّاهِمَةٌ<sup>1</sup> muttāhimat<sup>2</sup> “accused.”

*Remark.*—ي before **ت** becomes **ة**, as: فَتًى “a youth,” فَتَاةٌ “a young girl.”

(b) (1) Adjectives of the measure **فَعْلَانٌ** become **فَعْلَى**, as: سَكْرَانٌ “drunk,” fem. سَكْرَى; خَرَفَانٌ “an old dotard,” fem. خَرَفَى; خَشْيَانٌ “timid,” fem. خَشْيَا.

(2) But **فَعْلَانٌ** (with *tanwīn*) and **فَعْلَانٌ** make their feminines in the usual way, as: نَدَمَانٌ “repentant,” fem. نَدَمَانَةٌ; عُرْيَانٌ “naked,” fem. عُرْيَانَةٌ.

(c) (1) **أَفْعَلٌ** as a *superlative* (when defined by the article or a following genitive) becomes **أَفْعَلَى**,<sup>3</sup> as: صَغِيرٌ “small,” masc. أَصْغَرُ “smallest,” fem. أَصْغَرَى; كَبِيرٌ “great,” masc. أَكْبَرُ “greatest,” fem. أَكْبَرَى.

(2) But **أَفْعَلٌ** denoting *colour or defect* has for its feminine **أَفْعَلَاءُ**,<sup>4</sup> as: أبيضٌ “white,” fem. أبيضَاءُ; أشقرٌ “chestnut, red-haired,” fem. أشقرَاءُ; عرجٌ “lame,” fem. عرجاءُ; أبرصٌ “a white leper,” fem. أبرصاءُ.

(d) **فَعُولٌ** when it equals **فَاعِلٌ** (tr. or intr.), and is a predicate to or attached to a substantive singular, makes no change for the feminine, as: ابْنَةٌ قَنُوعٌ “a contented girl.”

<sup>1</sup> It is incorrect in Arabic to write this **ت** as **ت**, though even in the Quran such orthography occurs.

<sup>2</sup> Broken plural **أَلْفَعَلٌ**. Vide also § XIV (d) and (g).

<sup>3</sup> Plural for both genders **فَعْلَى**. The feminine of the dual changes *hamzah* into **ه**, vide § XXI (i) Remark.



But **فَعُولٌ** when it equals **مَفْعُولٌ**, or if no substantive (or pronoun) is expressed, takes the feminine ى, as **رُكُوبٌ** masc. "a riding animal, camel"; **رُكُوبَةٌ** fem.

*Remark.*—The plurals are the regular feminine and masculine plurals.

(e) *Vice versa*, **فَعِيلٌ**, when it equals **مَفْعُولٌ**, and is under the same conditions as **فَعُولٌ** makes no change for the feminine, as: **إِمْرَأَةٌ جَرِيحٌ** "a wounded woman"; **بَنَاتٌ قَتِيلٌ** "a murdered daughter."

But **فَعِيلٌ** "when it equals **فَاعِلٌ**, or is an ordinary adjective, takes the usual ى, as: **شَفِيعٌ** "intercessor," fem. **شَفِيعَةٌ**; **مَرِيضٌ** "sick", fem. **مَرِيضَةٌ**.<sup>1</sup>

*Remark.*—These take the regular feminine and masculine plurals.

(f) Those adjectives or participles of the measure **فَاعِلٌ** that apply to females only, make no change [*vide* XVIII (c) 1], when they indicate some permanency, as: **طَالِقٌ** "divorcee" fem., (but **مُطَلَّقةٌ** = **طَالِقٌ**); **حَامِلٌ** "pregnant"; **مُرْضِعٌ** "giving suck" etc. But **هِيَ طَالِقَةٌ غَدًا** "she will be divorced to-morrow."

*Remark.*—These form the plural regularly in **ات**—, as: **حَامِلَاتٌ**.

## § XX. Note on final ى.

(a) In derived and primitive nouns it often forms a feminine<sup>2</sup>, as: **طِفْلٌ** "boy," fem. **طِفْلَةٌ** "girl."

<sup>1</sup> When the Noun of Instrument is an intensive adjective [§ IX (b)] it is governed by the same rules as **فَعُولٌ** and **فَعِيلٌ**.

<sup>2</sup> In verbs, it is **ت**, as: **ضَرَبَتْ** "she struck." In *Persian*, the final servile ى of Arabic nouns is generally written **ت**; some words are written with **ت** only, and some either with **ت** or ى, indiscriminately. Occasionally, in *Persian* (and *Urdu*), there is a difference in meaning between the two, as: **عَقِيدَةٌ** 'aqida "religious belief (generally)"; **عَقِيدَتٌ** 'aqidat "belief in a particular saint, etc."; **تَعْزِيَةٌ** ta'ziya "the representation of the shrine of Hasan and Husayn," and **تَعْزِيَاتٌ** ta'ziyat "condolence."



- (b) It forms the noun of unity, as: تَمْر "dates," تَمْرَةٌ "a date."
- (c) It sometimes distinguishes a singular from a broken plural, as: هَرَّةٌ "a she-cat," هَرَرٌ pl.; نَسْعَةٌ "a copy, recipe," pl. نَسَجٌ; قَرْيَةٌ "village," قُرَى pl.; نَحْفَةٌ "a rarity," نَحَفٌ or نَحَائِفٌ pl.; دَابَّةٌ "an animal" (specially a beast of burden), دَوَابٌ pl.; مَصْحُفَةٌ "a volume," مَصَائِفٌ or مَصُفٌ pl.; رَوْضَةٌ "garden," رِبَاضٌ and رَوْضٌ and رَوْضَاتٌ pls.

- (d) *Vice versa*, it sometimes distinguishes a plural noun from a singular, شَارِبَةٌ "travellers"; شَارِبَةٌ "dwellers on the banks and drinkers of the waters of the same stream"; جَمَالٌ "a camel-leader (driver)," pl. جَمَالَةٌ "camel-leaders"; حَصَانٌ "horse-dealer," pl. حَصَانَةٌ "horse-dealers"; إِمَامٌ "a leader in prayer, etc.," pl. إِمَامَةٌ "a tom-cat," pl. هَرَرَةٌ "tom-cats"; صُوفِيَّةٌ the "Sufis."

- (e) It forms substantives from participles, as: سَاقِبَةٌ "water-channel"; دَاعِيَةٌ "a claim; summoning; missionary work."

- (f) It corroborates a plural, as: صَيَاقِلَةٌ or صَيَاقِلٌ "metal-polishers," pl. of صَيَّالٌ and صَيَّالٌ; فِرْعَوْنٌ "a Pharoah," pl. فِرْعَوْنَةٌ.

- (g) It emphasizes intensive adjectives or nouns, as: رَؤِيَّةٌ, عَلامَةٌ etc. *Vide* § XV (5).

- (h) It is used as a compensation for a letter dropped, radical or servile, as: زَنْةٌ = زَنْ "a weight"; مِصْفَةٌ = مِصْفٌ "taking out"; إِغَانَةٌ (for إِغْوَاتٌ) "giving help."



### § XXI. Declension of Nouns.

(a) Arabic nouns have usually three cases, Nominative, Genitive and 'Accusative. They have three numbers, Singular (المفرد), Dual (المثنى), and Plural (الجمع). The *tanwīn* marks the indefinite, and the short final vowel the definite noun, as:—

The Singular (المفرد).<sup>1</sup>

Indefinite	Definite <sup>2</sup>	Definite.
(نكرة).	(معرفة).	with Pronouns.
Nom. <sup>رَفْعٌ</sup> كِتَابٌ "A book."	الْكِتَابُ "The book."	كِتَابُهُ "His book." كِتَابِي "My book."
kitāb <sup>aa</sup> .	al-kitāb <sup>a</sup> .	kitābuh <sup>a</sup> . kitāb-i.
Gen. <sup>جَرٌّ</sup> كِتَابٍ,	الْكِتَابِ	كِتَابِهِ كِتَابِي
kitāb <sup>aa</sup> .	al-kitāb <sup>i</sup> .	kitābih <sup>i</sup> . kitāb-i.
Acc. <sup>نَصْبٌ</sup> كِتَابًا	الْكِتَابَ	كِتَابَهُ كِتَابِي
kitāb <sup>aa</sup> .	al-kitāb <sup>a</sup> .	kitābah <sup>a</sup> . kitāb-i.

A word in the Nominative is called <sup>مَرْفُوعٌ</sup> مرفوع; in the Genitive <sup>مَجْرُورٌ</sup> مجرور or <sup>مَنْصُوفٌ</sup> منصوف; and in the Accusative <sup>مَنْصُوبٌ</sup> منصوب.

(b) A noun with three cases as above is called a Triptote, or by Arab grammarians, <sup>مَنْصَرِفٌ</sup> منصرف "declinable." Every noun that has َ in the nominative is a triptote. Every noun (undefined) that has ِ in the nominative is a Diptote (<sup>غَيْرُ مَنْصَرِفٍ</sup> غير منصرف); vide (f).

(c) The words <sup>أَبٌ</sup> أب "father"; <sup>أَخٌ</sup> أخ "brother"; <sup>ذُوٌ</sup> ذو "possessor"; <sup>فَمٌ</sup> فم "mouth"; <sup>فَرٌ</sup> [فر] "father-in-law"; and <sup>مَنْ</sup> من "thing, vagina," are declined with long vowels when in construction with a noun or with an affixed

<sup>1</sup> Indians and Persians generally say <sup>الْوَحْدُ</sup> الواحد.

<sup>2</sup> i.e. when defined by the Article, by Suffixed Pronouns, or by a following Genitive.

<sup>aa</sup>: <sup>كِتَابُ الرَّجُلِ</sup> كِتَابُ الرَّجُلِ - <sup>كِتَابُ الرَّجُلِ</sup> كِتَابُ الرَّجُلِ, etc. etc.



pronoun other than *ي* "my," as: *أَبُو* "his father"; *أَبِي زَيْد* "of the father of Zayd." This is a survival of the ancient declension.

(d) The noun *إِبْن* "son," between the name of the son and the father, drops its *hamzah*, and the proper name preceding it loses its *tanwīn*, as: *زَيْدُ بْنُ* *Zayd* "bn" *'Amr* "Zayd the Son of 'Amr." But if the word *إِبْن* happens to begin a line, the *hamzah* is not dropped. It is also not dropped when *إِبْن* is used predicatively, as: *زَيْدٌ إِبْنُ عَمْرٍو* "Zayd is the son of 'Amr."

In *بِسْمِ اللّٰهِ*, the *hamzah* of *إِسْم* is always dropped.

A weak radical, with or without *tanwīn* at the end (*قائِمٌ - قَائِمٌ*), of course affects the case-ending, *vide* (k).

*Remark.*—The word *أَخ* is also used for "one of a pair, a fellow to," as: *هَذَا نَعْلٌ أَخْرُودٌ*.

(f) IMPERFECTLY DECLINED NOUNS (*غَيْرُ مَنْصَرِفٍ*). Some nouns are imperfectly declined, i.e. they do not admit of the *tanwīn*. These take *zammah* (—) in the nominative, and *fathah* (—) in both the genitive and the accusative, singular or plural. Such are called Diptotes.<sup>1</sup>

All Diptotes when rendered definite by the Article, or a Possessive Suffix, or a following Genitive, are treated as Triptotes, i.e. they take *kasrah* instead of *fathah*, as: *لِلْأَكْبَرِ* (def. with *al*) "for the very great persons," (but *لَاكْبَرٍ* indef.);

*لِلْأَكْبَرِ النَّاسِ* (def. without *al*) "for the very great ones of the people."

(g) Some proper names are triptotes, as: *مُحَمَّدٌ*; others, diptotes, as: *أَحْمَدٌ*. Some again always require the article, as: *الْعَارِثُ*.

(h) Nouns ending in *alif maqṣūrah* have only the one<sup>1</sup> case, as: *مُوسَى* *Mūsā*; *كَبْرَى* (fem. of *أَكْبَرُ*).

<sup>1</sup> Words that have only one case like *قَائِمٌ* or *مُوسَى*, or any noun joined to *ي* "my," are not considered *ghayr munṣarif* or "indeclinable"; nor are the regular masculine and feminine plurals considered diptotes, nor the plural of *قَائِمٌ*, though they have two cases.



(i) The Dual ( *تَنْبِيْةٌ* ).

Masculine ( <i>مَذَكَّرٌ</i> ).	Feminine ( <i>مَوْثٌ</i> ).
Nom. <i>كِتَابَانِ kitābān</i> "two books."	Nom. <i>مَلِكَتَانِ malikatān</i> "two queens."
Gen. } <i>كِتَابَيْنِ kitābayn</i> .	Gen. } <i>مَلِكَتَيْنِ malikatayn</i> .
Dat. }	Dat. }

In construction, or when followed by an affixed pronoun, the ن is dropped, as: *كِتَابَا زَيْدٍ* "the two books of Zayd"; *فِي كِتَابَيْهِ fī kitābay-hi* "in his two books."

*Remark.*—If a noun ends in *aliḥ mamdūdah* followed by a servile *hamzah* ( *أَ* ), the *hamzah* becomes و in the dual, as: *صَحْرَاوَانِ* "two deserts" (from *صَحْرَاءَ*); *إِمْرَأَتَانِ سَوْدَاوَانِ* "two black women." (from *إِمْرَأَاتِ*).

(j) Regular, or Sane, Plural ( *الْجَمْعُ السَّامِعُ* ).

Masculine	Feminine
Nom. <i>كَاتِبُونَ kātibūn</i> .	Nom. <sup>1</sup> <i>مَلِكَاتٌ malikāt</i> .
Gen. } <i>كَاتِبِينَ kātibīn</i> .	Gen. } <i>مَلِكَاتٍ malikāt</i> .
Acc. }	Dat. }

The masc. and fem. dual, and the masc. plural, make no change for the definite form except prefixing ال.

(k) A final weak radical affects the case endings.

The word *قَاضٍ qāẓ* (indefinite) "a Qāẓi" (from *قَضَى - يَقْضِي* "to decide, finish"), is on the measure *فَاعِلٌ*: its proper forms for the nominative and genitive would be *قَاضِي qāẓiy*<sup>1</sup> and *قَاضِي qāẓiy*<sup>2</sup>; and with the definite article, the nominative and genitive would be *القَاضِي al-qāẓiy*<sup>1</sup> and *القَاضِي al-qāẓiy*<sup>1</sup>. But these sounds are considered uneuphonious ( *ثَقِيلٌ* ),<sup>2</sup> so they become

<sup>1</sup> The *h* ( *هـ* ) of the feminine singular becomes *t* ( *ت* ) when followed by an affixed pronoun.

<sup>2</sup> If the *ي* were *mushaddad*, as in *مَدَنِي*, the sound would not be uneuphonious.



for both cases, with the *tanwīn* قَاضٍ *qāzī*<sup>1</sup>, and without it الْقَاضِي *al-qāzī*. As *fathah*<sup>1</sup> over a *yā* that is preceded by a *kasrah* is not considered un-euphonious, the accusative is regular, viz. قَاضِيًّا *qāzīyā*<sup>2</sup> and الْقَاضِي *al-qāzīyā*. With the affixed pronouns, the Nom. and Gen. become قَاضِيهِ *qāzī-h*<sup>1</sup>; and the Acc. قَاضِيَهُ *qāzīy-h*<sup>2</sup>. Only the definite form of such words (without the article) is found in Persian and Urdu. The regular masculine plural is Nom. قَاضُونَ, and Gen. قَاضِينَ.

(l) Similarly, فَتًى <sup>2</sup> *fatā* "a youth" (from يَتًى—يَتًى "to be young"), is on the measure فَعْل, standing for فَتًى *fatayā*<sup>2</sup>, and الْفَتَى *al-fatā* is for الْفَتَى *al-fatayā*. Consequently, according to the rules of permutation or Arab euphony, there is no change for case: all three cases in the singular are فَتًى and الْفَتَى. Their declension is *virtual* (تَقْدِيرِي), not expressed (لَفْظِي). The broken plurals فِتْيَةٌ and فِتْيَانٌ are regularly declined.

(m) So too رِبَا "usury or interest" (from يَرْبُو—رَبَا "to increase," intr.), and رِضًا "satisfaction with" (from يَرْضَى—رَضَى), are on the measure فَعْل and stand for رِبَا *ribaw*<sup>2</sup> and رِضًا *riḥaw*<sup>2</sup>; they, too, make no change for case.

(n) Words like عَصَا and ذِكْرَى follow the same rule.

(o) The present participle of all derived forms whose final radical is ي or و, have the terminations of قَاضٍ - قَاضِي, while the passive participle will be like فَتًى - فَتًى. The broken plural of words like جَلِيلَةٌ and فَتْرَى make جَوَارٍ and فَتْرٍ in the Nom. and Gen. Sing., and فَتْرِي and فَتْرِي in the Acc. Sing.

<sup>1</sup> But if the ي (or و) were preceded by a *fathah*, the ي (or و) would become *alif*. Arabs say that *fathah* is the most euphonious (خَفِيفٌ) of the short vowels.

<sup>2</sup> Note the absence of the dots under ي to indicate *alif maqṣūrah*. In the Quran however, the dots are omitted under every *yā*. With the affixed pronoun, *alif maqṣūrah* becomes *alif lawīlah* for all cases, as: فَتَاوِي.



*Remark.*—Nouns like قَتَى - قَاتِى and موسى are called مُنْصَرَفٌ هَقْدَرُ الْحَرَكَاتِ “declined but with the final vowels understood.”

(p) The REGULAR MASCULINE PLURAL is used for:—

(i) Participles making their feminine in ى and signifying rational beings.  
 (ii) Proper names of men, provided they consist of one word (and are not compound as عَبْدُ اللَّهِ), and do not end in ى: and also diminutives of such names.

(iii) Diminutives of masculines that denote rational beings.

(iv) Relative adjectives in ى (qualifying a masculine plural).

(v) The relative أَقْعَلٌ with comp. or sup. meaning, as: الْأَقْرَبُونَ for الْأَقْرَبُ.

*Remark I.*—It cannot be used for adjectives of the measures فَعُولٌ and فَعِيلٌ when these are of common gender (i.e. when they do not admit of the feminine ى; [vide Intensive Adjectives (3) and (4)]).

*Remark II.*—Adjectives admit of the sound masc. pl., only when they qualify substantives denoting rational beings.

(vi) فَعَالٌ when it denotes profession, as: نَجَّارٌ “carpenter,” pl. نَجَّارُونَ (also نَجَّاجِيْرٌ).

(vii) There are a few exceptions to the above rule,<sup>1</sup> viz.: بَنُونَ “sons”; أَهْلُونَ “members of a family” (also “fit”); ذُو “possessed of,” pl. ذَوُو and أَرْضُونَ “land earth,” أرْعَى “the universe”; عَالَمٌ “world,” أَوْلُو and سَنَةٌ “a year,” pl. سِنُونَ “years,” and some others.

<sup>1</sup> The plural forms عَشْرُونَ, ثَلَاثُونَ, etc., are not the plural of عَشْرٌ and ثَلَاثٌ (which is عَشْرَاتٌ and ثَلَاثَاتٌ).

<sup>2</sup> A peculiar form. In Persian اَرَاغِي.

<sup>3</sup> The oblique case سِنِينَ is used in Persian (of course without the final vowel).



*Remark.*—As with the dual, *vide* (i), the و of the regular plural disappears in construction.

(q) The REGULAR FEMININE PLURAL is used for:—

- (i) Feminine proper names.
- (ii) Masculine proper names ending in ۛ.
- (iii) All feminines ending in ۛ, as: خَبَّاطَاتُ "tailoresses" (خَبَّاطَةٌ sing.).
- (iv) The feminine *superlative* فَعْلَى (of masc. أَفْعَلُ). (The fem. broken plural is أَلْفَعَلُ).
- (v) The feminine فَعْلَاءُ (of أَفْعَلُ when it expresses colour or defect). (Plural, both genders فَعْلٌ.)
- (vi) Names of the months.
- (vii) Letters of the Alphabet.
- (viii) Verbal nouns of the *derived* forms when used in a concrete sense and all fem. vl. nouns. (Stem II has also a pl. نَقَاعِيْلُ, and Stem IV أَنَاعِيْلُ).
- (ix) Diminutives for things, or for irrational animals.
- (x) Foreign words even when they denote males as: أَغَاوَاتُ (أَغَاۃ T.); نَلْفَرَاۃۃ (P.) "nightingales"; دَهَاتُ (P.) "ruins".
- (xi) Feminine adjectives, the masculine of which has a sound plural.
- (xii) Verbal adjectives that are used in the plural as substantives, as: مَصِفَاتُ; مَوْجُوۃۃ; كَائِنَاتُ.
- (xiii) Feminine nouns in ى— and آ—, as: حَبْلَى "pregnant," pl. حَبْلِيَاتُ; ذِكْرَى "memory," pl. ذِكْرِيَاتُ; صَعْرَاۃۃ, pl. صَعْرَاۃۃ (also br. pl. صَعْرَاۃۃ etc.).
- (xiv) It is often used for neuter nouns<sup>3</sup>, even when the singular does not end in ۛ, as: حَمَامٌ masc. a "Turkish bath," pl. حَمَامَاتُ; سَمَاءُ (com.) "heaven" pl. سَمَآوَاتُ, *vide* (xiii). These have no broken plural.

<sup>1</sup> In Persian آۃا.

<sup>2</sup> In Persian نلگرافى.

<sup>3</sup> Imitated by Persians in such Persian words as: دِهَات - دست آویزات - کافضات.

Indians even say چٹھيات (vulg.) "letters" (for the plural of the Hindi چٹھى), and کھنڈرات, "ruins."

<sup>4</sup> *Vide* § XXII (a) (x).



(xv) A few masculine nouns that have no broken plural take the regular feminine plural, as: <sup>حَيَوَانٌ</sup> "an animal, a living thing," pl. <sup>حَيَوَانَاتٌ</sup>.

*Remark.*—The Regular Feminine Plural is sometimes accompanied by a change in the short vowels, as: <sup>حَمَلَةٌ</sup> "a charge, attack," pl. <sup>حَمَلَاتٌ</sup>; <sup>حَجْرَةٌ</sup> "a room," pl. <sup>حَجَرَاتٌ</sup> and <sup>حَجَرَاتٌ</sup>.

## § XXII. Diptotes.

(a) The following classes are Diptotes:—

(i) Proper names of more than three letters that are feminine, or that end in *s*, masc. or fem., as: <sup>زَيْنَبٌ</sup> (a woman's name); <sup>مَعَاوِيَةُ</sup> (a man's name); <sup>مَكَّةٌ</sup> "Mecca"; <sup>عَقْرَبٌ</sup> "a scorpion," but <sup>عَقْرَبٌ</sup> "Aqrab" (a man's name).

(ii) Foreign proper names of more than three letters, or foreign trilateral names with the second letter moveable, as: <sup>زَكْرِيَّا</sup> - <sup>يُوسُفُ</sup>.

(iii) Feminine Arabic proper names that are trilateral and have the second letter *sākin*, may or may not be fully declined, as: <sup>هِنْدٌ</sup> or <sup>هِنْدٌ</sup> (a woman's name); but <sup>مِصْرٌ</sup> "Egypt," and <sup>مِصْرٌ</sup> "a city." But such as have the 2nd radical *mutaharrik* are diptotes, as: <sup>سَقَرٌ</sup> "Hell."

*Remark.*—<sup>مُوسَى</sup> is the same in all cases: vide § XXI (l) to (n). <sup>نُوحٌ</sup> is declinable, although foreign; because the second letter is *sākin*.

(iv) Any proper names that are corruptions, as: <sup>ظَفَرٌ</sup> *Zufar*, corruption of <sup>ظَافِرٌ</sup> *Zāfir*.

(v) Proper names that are on the form of any part of a verb, as: <sup>أَحْمَدٌ</sup> (on <sup>أَفْعَلُ</sup> "I do"); <sup>يَزِيدٌ</sup> ( <sup>يَزِيدُ</sup> "he increases"); <sup>شَلَمٌ</sup> "Jerusalem."

(vi) All proper names ending in *—ان*, as: <sup>عَثْمَانٌ</sup>; and compound proper names of one word, as: <sup>بَعْلَبَكٌ</sup>.

(vii) All adjectives of the measure of <sup>أَفْعَلٌ</sup> (but not <sup>أَفْعَلٌ</sup>). [The feminine of <sup>أَفْعَلٌ</sup> as a *superlative* is <sup>تَعْلَى</sup>, plural <sup>أَفْعَلٌ</sup>; but the pl. <sup>أَخْرٌ</sup> is an exception]. But <sup>أَرْمَلٌ</sup> "widower," fem. <sup>أَرْمَلَةٌ</sup>.





(viii) Those adjectives of the measure نَعْلَان that have as a feminine نَعْلَى, as: عَطْشَان "thirsty," fem. عَطْشَى; (but عَرِيَان "naked" fem. عَرِيَاة) and نَذْمَان "table companion," fem. نَذْمَاة).

(ix) Distributive or collective numerals from 1 to 4, as: أَحَادٌ or مَوْحِدٌ "by ones," etc. (but أَحَادٌ "units").

(x) All nouns in اء in which the final *hamzah* is *zā'id* [i.e. اء not changed from ي or و as in سَمَاء, and not radical, as: بَطْعَاء (name of a district)]. But مَاء "water" is declinable because its *hamzah* is not *zā'id*: and in سَمَاء the ء has been changed from و; it is fem. when it means "sky," but figuratively when it means "rain" etc. it is masc.; it was originally سَمَار; so too نِسَاء was نِسَار.

In such broken plurals as أَحِبَّاء "friends," and شُهَدَاء "martyrs," the *hamzah* is *zā'id*, but in أَسْمَاء "names," the *hamzah* is not *zā'id*.

Remark.—حَبْلَى "pregnant" has no masculine form.

(xi) Broken plurals that have two or more letters after a servile *alif*, as: دِرَاهِمُ (pl. of دِرْهَمٌ); دَوَابُّ (pl. of دَابَّةٌ); قَنَادِيلُ (pl. of قَنْدِيلٌ); دَنَائِيرُ (pl. of دِبْقَارٌ); شَيْطَانُ (pl. of شَيْطَانٌ). If however a ة is added to such a plural form, the noun is declined, as: صَرَافٌ (pl. of صَرَافَةٌ) "money-changers."

(xii) The numerals ending in 3 when they stand also as pure numbers, as: ثَلَاثَةٌ نِصْفُ سِتَّةٍ "three is the half of six."

(xiii) The broken plurals أَوَّلُ (from أَوَّلٌ "first") and آخِرُ (from آخِرٌ "other").

(b) All Diptotes that have ل, or a possessive suffix, or are a *muḏāf*, become Triptotes.

(c) The regular masculine and feminine plural, and the dual, have only two cases, but are not diptotes; they never become triptotes; also the



feminine plural takes *tanwīn*. The plural of ذُو is not a diptote nor such words as قَانِ or الْقَانِي.

(d) Feminine nouns and broken plurals that end in *ة* or *ـة*, are the same in all cases and have no *tanwīn*, as : بَشْرَى "good news"; هَدَايَا "presents"; مَرَضَى "sick men"; عَذَارَى "virgins."

*Remark.*—Those in which the *alif maqṣūrah* is radical (as in هُدَى "guidance" for هُدًى), are exceptions.

### § XXIII. Broken, Inner,<sup>1</sup> or Irregular Plurals.

(a) These are so irregular and various that no rules can greatly assist the memory. Though irregular, some measures are more common than others. Only after some proficiency in Arabic has been attained should the tables of forms for broken plurals given in the grammars, be studied. As a rule, the Broken Plurals (جَمْعُ التَّكْسِيرِ) are given in the dictionaries: when omitted, it is to be presumed that the word either has no plural or has a regular plural. Some nouns have more than one broken plural; in this case the plurals have usually different meanings; i.e. when a noun has several meanings in the singular, it usually has a different form of broken plural for each, as : وَلَدٌ "a boy, a son," pls. وَلَدَانٌ "boys," and أَوْلَادٌ "sons or descendants"; عَيْنٌ "eye, chief, spring of water, the letter ع" (which resembles an eye), pls. أَعْيُنٌ "eyes"; أَعْيَانٌ "chiefs"; عَيْوُنٌ "springs"; عَيْنَاتٌ "letters ع."

Many forms seem to be derived from obsolete singulars and not from those in use.

(b) Some words have the regular masculine or feminine plural as well as one or more broken plurals.

(c) The irregular plurals are *collective* nouns and are therefore usually feminine, even when they are the plural of masculine words: they are declined like the singular, triptote or diptote. The sound plurals indicate *distinct individuals*.

<sup>1</sup> So called by German scholars as the change for the plural takes place within the body of the word.

<sup>2</sup> This form أَعْمَلٌ is generally used for limbs, etc.



(d) Arabs count two kinds of broken plurals, "the PLURAL OF PAUCITY (جَمْعُ الْقَلَّةِ)" and "the PLURAL OF MULTITUDE" (جَمْعُ الْكَثَرَةِ).

The former has four measures, mentioned in the following Persian couplet:—

جمع قلت را چهار است اَبْنِيَّةُ    اَفْعَلُ و اَفْعَالُ و فَعْلَةٌ و اَفْعَلَةٌ

All other broken plurals are Plurals of Multitude.

PLURALS OF PAUCITY are:—

- (i) اَفْعَلٌ<sup>1</sup>, as : اَرْجُلٌ "feet," sing. رَجُلٌ; the dual could also be used : حَرْفٌ "a letter"; اُحْرُفٌ "some few letters"; (but حُرُوفٌ "many letters").
- (ii) فَعْلَةٌ, as : فِطْلَةٌ "some boys," sing. غُلَامٌ (but فِلْمَانٌ "many boys").
- (iii) اَفْعَلَةٌ, as : اَدْوِيَةٌ "medicines," sing. دَوَاءٌ "medicine"; اَشْرِبَةٌ "a few drinks" from شَرَابٌ "a drinkable" (but شُرْبٌ "many drinks"). This form only occurs in words that have the penultimate letter a long vowel.
- (iv) اَفْعَالٌ, as : اَحْكَامٌ "orders," sing. حُكْمٌ. This form may be either a plural of paucity or a plural of multitude.

*Remark.*—اَفْعَلٌ and اَفْعَالٌ can have, on the ordinary measure of quadriliterals (i.e. اَفْعَالٌ and اَفْعَالِ), a second plural formed, which is then a plural of multitude.

(e) The Plural of Paucity expresses any number from three to ten<sup>2</sup> inclusive; it cannot, for instance, express 2 nor 11. The plural of multitude denotes any number from ten<sup>3</sup> to infinity.

Some nouns have a DOUBLE PLURAL (جَمْعُ الْجَمْعِ), and such a plural cannot be less than 9 (or 10). 'Vide' (m).

(f) (1) The REGULAR MASCULINE PLURAL is a PLURAL OF MULTITUDE when it denotes definite things, whether ل is prefixed or not, as : قَدْ أَفْلَحَ الْمُؤْمِنُونَ

<sup>1</sup> This form اَفْعَلٌ is generally used for limbs, etc.

<sup>2</sup> Or according to some grammarians 'nine.'

<sup>3</sup> Or according to some grammarians from eleven.



الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ, certainly the Believers are happy who humbled themselves in their prayers": here الْمُؤْمِنُونَ, being definite, is a plural of multitude, while خَاشِعُونَ though without ال agrees with a definite subject and is therefore also definite.

(2) The REGULAR FEMININE PLURAL is a PLURAL OF PAUCITY, unless it happens that a noun has only one form of plural, as: شَجَرَةٌ "tree-kind," شَجَرَاتٌ "a tree," شَجَرَاتٌ "some few trees," أَشْجَارٌ "trees: عَلَامَةٌ "a sign," عَلَامَاتٌ "few signs"; عَلَامٌ "many signs."

(g) The regular feminine plurals and the plural of paucity denote *several individuals*, while the broken plurals denote a *class*.

(h) If a noun has only one form of plural it has no restriction as to paucity or multitude.

(i) Broken plurals are, for neuters invariably, and for masculines usually, treated as singular feminine (collective) nouns, and usually take their adjectives in the singular feminine. They may, however, be qualified by a broken plural, as: رِجَالٌ كَرَامٌ (or رِجَالٌ كَرِيمُونَ) "noble men," as well as by the regular plural, especially if the noun denotes rational beings, as: الْكَفَّارَةُ, or الْكَافِرُونَ: الصَّافِنَاتُ الْجَيَادُ "the good horses"; بَقَرَاتٌ سِمَانٌ "fat cows"; دُرٌّ قُرُورٌ "shining pearls."

An adjective in the broken plural cannot, however, qualify an abstract noun, as: أَعْمَالٌ ذَمِيمَةٌ (and not أَعْمَالٌ ذَمَائِمٌ), but we can say ذَمَائِمُ الْإِخْلَاقِ.

(j) There are three forms<sup>2</sup> of broken plural: (i) Those that add a letter or letters to the singular, as: رَجُلٌ a "man," pl. رِجَالٌ "men"; مَالٌ "property," pl. أَمْوَالٌ; (ii) those that reject a letter or letters, as: كِتَابٌ "a book," pl. كُتُبٌ; سَفِينَةٌ "a ship," pl. سَفُنٌ; (iii) those that change the

<sup>1</sup> Many or few, as this measure is common to paucity and multitude, *vide* (d) (iv).

<sup>2</sup> There is no special feminine form for broken plurals of adjectives.



vowels only, as : **أَسَدٌ** "a lion," pl. **أَسَدٌ** (also **أَسُودٌ**) "lions"; **عَظِيمٌ** "great," pl. **عُظَامٌ** (also **عُظَمَاءٌ**).

(k) BROKEN PLURAL OF QUADRILITERALS AND QUINQUELITERALS (not primitive). Examples : **جَوْهَرٌ** "jewels," pl. **جَوَاهِرٌ** (pl. of pl. **جَوَاهِرَاتٌ**) : **مَرَكَبٌ** "any conveyance, ship, riding animal, etc.," pl. **مَرَائِبٌ**; **مَكْتُوبٌ** "letter," pl. **مَكَاتِيبٌ**; **سُلْطَانٌ** "emperor," pl. **سَلَاطِينٌ**; **مِفْتَاحٌ** "key," pl. **مِفْتَاحَاتٌ**; **بَسْتَانٌ** (Persian) "garden," pl. **بَسَاتِينٌ**; **مَخْزُونٌ** "magazine," pl. **مَخَازِنٌ**.

(l) BROKEN PLURAL OF PRIMITIVE QUINQUELITERALS, ETC. (exclusive of and the long vowels). As in the case of the Diminutive [vide § XVII (c) (5)], all letters beyond the fourth are first cut off, as : **عَنْدَلَيْبٌ** "nightingale," pl. **عَنْدَالٌ**; **هَنْكَبُوتٌ** "spider," pl. **هَنْكَابٌ**: the rejected radical is generally the last. But foreign words, quadrilateral or quinqueliteral, if they begin with *alif*, are on the measure **أَفْعَلَةٌ**, otherwise **فَعَالِلَةٌ**, as : **فِرْعَوْنٌ**, pl. **فِرْعَانَةٌ**; **قِيَاصِرَةٌ**, pl. **قِيَاصِرَةٌ**; **أَسَانَدَةٌ**, pl. **أَسَانَدَةٌ**; **أَفَاعِنَةٌ**, pl. **أَفَاعِنَةٌ**.

Remark.—Note, too, such plurals as **عِبَادَةٌ**, pl. of **عَبْدُ اللَّهِ**.

(m) PLURALS OF PLURALS (مُتَعَمِّدَاتُ الْجَمْعِ).

(1) These are formed on the measure of quadrilaterals and quinqueliterals, and indicate a large number, as : **كِلَابُ الْمَحَلَّةِ** "the dogs of the quarter," but **أَكَالِيْبُ الْعَرَبِ** "the dogs of Arabia." Examples : **قَوْلٌ** "saying"; pl. **أَقْوَالٌ** "some few sayings"; pl. of pl. **أَقْوَالٌ** "many sayings"; **رَكْنٌ** "pillar"; pl. **أَرْكَانٌ**; pl. of pl. **أَرْكَانٌ**; **يَدٌ** "a hand"; dual **يَدَايِنِ** "two";



hands"; pl. <sup>بَآدِ</sup>أَيْدٍ ( <sup>بَآدِ</sup>الْأَيْدِى ) "some few hands"; pl. of pl. <sup>بَآدِ</sup>أَيَْادٍ ( <sup>بَآدِ</sup>الْأَيَْادِى )  
 "many hands, also assistance, benefits"; <sup>بَآدِ</sup>صَحِيفَةٌ "a book"; pl. <sup>بَآدِ</sup>صُفُفٌ  
 "books"; pl. <sup>بَآدِ</sup>صَحَائِفٌ "many books"; <sup>بَآدِ</sup>مَدِينَةٌ "a city"; pl. <sup>بَآدِ</sup>مَدَنٌ; pl. of pl.  
<sup>بَآدِ</sup>مَدَائِنٌ. 'Vide' (c).

(2) Sometimes the regular feminine plural is suffixed to the broken plural of a neuter noun, as : <sup>بَآدِ</sup>طَرِيقٌ "road"; pl. <sup>بَآدِ</sup>طَرِيقٌ;  
 pl. of pl. <sup>بَآدِ</sup>طَرِيقَاتٌ.

(n) IRREGULAR PLURALS. The following are quite irregular, or are formed from obsolete singulars :—

- <sup>بَآدِ</sup>أُمٌّ "mother," pl. <sup>بَآدِ</sup>أُمَمَاتٌ.  
<sup>بَآدِ</sup>فَمٌّ "mouth," pl. <sup>بَآدِ</sup>أَفْوَاهٌ "mouths; rumour."  
<sup>بَآدِ</sup>مَاءٌ "water," pl. <sup>بَآدِ</sup>أَمْوَالٌ or <sup>بَآدِ</sup>مِيَالٌ.  
<sup>بَآدِ</sup>إِمْرَأَةٌ "woman," pl. <sup>بَآدِ</sup>نِسَاءٌ or <sup>بَآدِ</sup>نِسَوَةٌ or <sup>بَآدِ</sup>نِسَوَانٌ "women."  
<sup>بَآدِ</sup>إِنْسَانٌ "man," pl. <sup>بَآدِ</sup>أَنَاسٌ or <sup>بَآدِ</sup>نَاسٌ (and pl. of pl. <sup>بَآدِ</sup>أَنَاسِي).

(o) EXAMPLES OF BROKEN PLURALS FORMED BY ADDING A LETTER :—

- (1) <sup>بَآدِ</sup>جَبَلٌ *jabal*<sup>2</sup> "a mountain," pl. <sup>بَآدِ</sup>جِبَالٌ *jibāl*<sup>2</sup>.  
<sup>بَآدِ</sup>رَجُلٌ *rajul*<sup>2</sup> "a man" } pl. <sup>بَآدِ</sup>رِجَالٌ *rijāl*<sup>2</sup>.  
<sup>بَآدِ</sup>رَاجِلٌ *rājil*<sup>2</sup> "a footman" }  
<sup>بَآدِ</sup>رِيحٌ *rīḥ*<sup>2</sup> "a strong wind," pl. <sup>بَآدِ</sup>رِيَاهٌ *riyāḥ*<sup>2</sup>.

1 In Persian always <sup>بَآدِ</sup>اَيْدِى and <sup>بَآدِ</sup>اَيَْادِى.

2 Not a plural of paucity.

3 But <sup>بَآدِ</sup>طَرِيقَةٌ met. "road," has a pl. <sup>بَآدِ</sup>طَرَائِقُ.

4 Also <sup>بَآدِ</sup>رَجُلٌ : other plurals of "footman" are <sup>بَآدِ</sup>رَجَالٌ - <sup>بَآدِ</sup>رَجَالَةٌ - <sup>بَآدِ</sup>رَجُلَانٌ - <sup>بَآدِ</sup>رَجُلَانٌ.



رَجُلٌ <i>rijl</i> <sup>1</sup> "a foot,"	pl. أَرْجُلٌ <i>arjul</i> <sup>1</sup> .
(2) مَلِكٌ <i>malik</i> <sup>2</sup> "a king,"	.. مُلُوكٌ <i>mulūk</i> <sup>2</sup> .
قَلْبٌ <i>qalb</i> <sup>3</sup> "a heart,"	.. قُلُوبٌ <i>qulūb</i> <sup>3</sup> .
دَرْسٌ <i>dars</i> <sup>3</sup> "a lesson,"	.. دُرُوسٌ <i>durūs</i> <sup>3</sup> .
بَيْتٌ <i>bayt</i> <sup>3</sup> "a house,"	.. بُيُوتٌ <i>buyūt</i> <sup>3</sup> .
(3) نَهْرٌ <i>nahr</i> <sup>4</sup> "river,"	.. أَنْهَارٌ <i>anhār</i> <sup>4</sup> .
فَضْلٌ <i>faẓl</i> <sup>4</sup> "a kindness,"	.. أَفْضَالٌ <i>afẓāl</i> <sup>4</sup> .
شَجَرَةٌ <i>shajarat</i> <sup>5</sup> "a tree,"	.. أَشْجَارٌ <i>ashjār</i> <sup>5</sup> .
لَوْنٌ <i>lawn</i> <sup>5</sup> "colour,"	.. أَلْوَانٌ <i>alwān</i> <sup>5</sup> .
رُوحٌ <i>rūh</i> <sup>5</sup> "soul,"	.. أَرْوَاحٌ <i>arwāḥ</i> <sup>5</sup> .
مَالٌ <i>māl</i> <sup>5</sup> "property,"	.. أَمْوَالٌ <i>amwāl</i> <sup>5</sup> .
حَالٌ <i>hāl</i> <sup>6</sup> "state, condition,"	.. أَحْوَالٌ <i>aḥwāl</i> <sup>6</sup> .
بَابٌ <i>bāb</i> <sup>6</sup> "door,"	.. أَبْوَابٌ <i>abwāb</i> <sup>6</sup> .
(4) رَغِيفٌ <i>raghif</i> <sup>7</sup> "loaf,"	.. أَرْغِفَةٌ <i>arghifat</i> <sup>7</sup> .
جَنَاحٌ <i>janāḥ</i> <sup>7</sup> "a wing,"	.. أَجْنِحَةٌ <i>ajniḥat</i> <sup>7</sup> .
حَصَانٌ <i>ḥusān</i> <sup>7</sup> "a horse,"	.. أَحْصِنَةٌ <i>aḥsinat</i> <sup>7</sup> .
سِلَاحٌ <i>silah</i> <sup>8</sup> "weapons,"	.. أَسْلِحَةٌ <i>asliḥat</i> <sup>8</sup> .

(p) EXAMPLES OF BROKEN PLURALS THAT REJECT A LETTER OR LETTERS :—

(1) كِتَابٌ <i>kitāb</i> <sup>1</sup> "a book,"	pl. كُتُبٌ <i>kutub</i> <sup>1</sup> .
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<sup>1</sup> Plural of paucity.

<sup>2</sup> In Persian *shajara*. *Shajarāt*<sup>2</sup> شَجَرَات, the reg. fem. pl., is a plural of paucity.

<sup>3</sup> شَجَرٌ tree-kind.

<sup>4</sup> But *ḥālāt*<sup>4</sup> *ḥālāt*<sup>4</sup>, plural of *ḥāl*.

<sup>5</sup> In Persian *arghī/a*, *ajniḥa*, etc. These are, in Arabic, all plurals of paucity.



مَدِينَةٌ *madīnat*<sup>un</sup> "a city," pl. مَدَنٌ *mudun*<sup>un</sup>.

سَفِينَةٌ *safīnat*<sup>un</sup> "a ship," ,, سَفُنٌ *sufun*<sup>un</sup>.

قَرْيَةٌ *qaryat*<sup>un</sup> "a village," ,, قُرَى *qura*<sup>un</sup>.<sup>1</sup>

بَرْكَةٌ *birkat*<sup>un</sup> "pool," etc., ,, بُرُكٌ *burak*<sup>un</sup>.

مِلَّةٌ *millat*<sup>un</sup> "nation," etc., ,, مِلَلٌ *milal*<sup>un</sup>.

(q) EXAMPLES OF BROKEN PLURALS THAT CHANGE A VOWEL:—

كَرِيمٌ *karīm*<sup>un</sup> "kind," pl. كِرَامٌ *kirām*<sup>un</sup>.

سَوْطٌ *sawṭ*<sup>un</sup> "lash, whip for flogging," ,, سَيَاطٌ *siyāt*<sup>un</sup>.

أَسَدٌ *asad*<sup>un</sup> "lion," ,, أُسَدٌ *usud*<sup>un</sup>.

وَلَدٌ *walad*<sup>un</sup> "son, boy," ,, وُلْدٌ *wuld*<sup>un</sup>.<sup>2</sup>

خَشَبٌ *khashab*<sup>un</sup> "wood," ,, خُشُبٌ *khushub*<sup>un</sup>.

فَلَكَ *falak*<sup>un</sup> "sky," ,, فُلُكٌ *fuluk*<sup>un</sup>.<sup>3</sup>

(r) THE FOLLOWING MAY BE CONSIDERED REGULAR:—

(1) The singular نَعْلَةٌ *naʿlat* may always have as one of its plurals نَعَلٌ *naʿal*, as: نَعْفَةٌ *naʿfat* "a rarity," pl. نَعَفٌ *naʿaf*; جُمْلَةٌ *jumlāt* "a sentence," pl. جُمُلٌ *juml*; أَتَمَّةٌ *atama* "followers of a particular prophet," pl. أَمَمٌ *amam*.

(2) The singular نَعَالٌ *naʿāl* generally has as one plural نُعُلٌ *nuʿul*, as: كِتَابٌ *kitāb* "a book," pl. كُتُبٌ *kutub*; جِدَارٌ *jidār* "a wall," pl. جُدُرٌ *judur*; حِمَارٌ *himār* "a donkey," pl. حُمُرٌ *humur*.

But the plural of سَحَابٌ *ṣaḥāb*<sup>un</sup> "cloud," is also of the form فُعُلٌ *fuʿul*, viz. سَحَابٌ *ṣaḥāb*.

<sup>1</sup> Also *qaryāt*<sup>un</sup>=plural of paucity, vide (f).

<sup>2</sup> The plurals وَلَدٌ or وَلَدَانٌ="boys"; but أَوْلَادٌ "offspring, descendants."

<sup>3</sup> Also أَنْلَاكٌ plural of paucity.



(3) The plural **نُعَال** has always its singular **نَاعِل**, as: **تَاجِر** "a trader," pl. **تُجَّار**; **حَاكِم** "Governor," pl. **حُكَّام**; **عَامِل**, pl. **عَمَّال**; **جَاهِل** "ignorant," pl. **جُهَّال**.

However, the singular **نَاعِل** may have other forms of plural, as: **جَاهِل**, pl. **جُهَّال** [as well as **جُهَّال** vide (4)]; **عَالِم** "learned" has **عِلْمَاء** and **عُلَمَاء**, and the regular masculine plural **عَالِمُونَ**.<sup>1</sup>

(4) When **نَاعِل**, without a weak letter, is an *irrational* or a *neuter* substantive, one of its plurals may always be **فَوَاعِل**, as: **عَامِل** "a governing word (in grammar)," pl. **فَوَاعِل**, but **عَامِل** "a Viceroy," pl. **عُمَّال**; **حَاجِب** "eye-brow," pl. **حَوَاجِب**; **فَارِس** "Cavalier," pl. **فَوَارِس**; **شَاهِد** "witness," pl. **شُوهَدَاء** (and **شُهَدَاء** and **أَشْهَاد**); but **شَاهِد** "a proof, sign," pl. **شُرَاهِد**.

(5) The measure **فَاعِلَة** has, without restriction of meaning etc., always one plural **فَوَاعِل**, as: **قَاعِدَة** "a rule, a capital city," pl. **قَوَاعِد**; **حَاشِيَة** "margin, marginal note," pl. **حَوَاشِي** (Nom. and Gen. *hawāshiy*, Acc. *hawāshiy*); **حَاوِيَة** or **حَوِيَة** "gut," pl. **حَوَاطِي** or **حَوَابِي**; **زَاوِيَة** "angle," pl. **زَوَاطِي** (and **زَوَابِي** *zawāyā*).<sup>2</sup>

(6) The plural **نُعَلَة** must have as its singular a verbal adjective **فَاعِل**, as: **طَلِبَة** "school-boys," sing. **طَالِب** "seeking," but **طُلَّاب** *tullāb*<sup>3</sup> and rarely **تِلَّاب** *tillāb*<sup>4</sup> "seekers"; also adult students).<sup>4</sup>

<sup>1</sup> Also **عَامِلُونَ**: the reg. masc. and fem. pls. of all participles may be used.

<sup>2</sup> Also the plural of **قَاعِدَة** "a woman past the age of child-bearing, an oldish woman."

<sup>3</sup> All three cases the same.

<sup>4</sup> Incorrectly amongst Indians and Persians **طَلِبَاء**: this measure does not exist in Arabic from **طَالِب**.



*Remark.*—But <sup>فَعْلَة</sup> may be a singular, as : <sup>بَقْرَة - شَجَرَة</sup>.

(7) The measure <sup>فَعْلَة</sup> is always a plural of *rational* nouns derived from verbs with the third radical weak, as : <sup>قَاضٍ</sup> *qāzī*<sup>1</sup>,<sup>1</sup> pl. <sup>قُضَاة</sup> (for <sup>قُضَيَّة</sup>); <sup>رَاعٍ</sup> “missionary (of any religion),” pl. <sup>رُعَاة</sup>; <sup>رَاعٍ</sup> “shepherd,” pl. <sup>رُعَاة</sup>; <sup>دَاعٍ</sup> “narrator,” pl. <sup>دُعَاة</sup>; <sup>غَازٍ</sup> “raiding, a warrior,” pl. <sup>غَزَاة</sup> (for <sup>غَزَوَات</sup>); <sup>وَالٍ</sup> “Governor,” pl. <sup>وُلَاة</sup> (for <sup>وَلِيَّة</sup>).

(8) From the feminine singular <sup>فَعِيلَة</sup> from *strong* radicals, a plural <sup>نَعَائِل</sup> can always be formed, as : <sup>مَدِينَة</sup> “city,” pl. <sup>مَدَائِن</sup>; <sup>قَرِينَة</sup> “wife,”<sup>2</sup> pl. <sup>قَرَائِن</sup>; <sup>عَظِيمَة</sup> fem., “great,” pl. <sup>عَظَائِم</sup>. But <sup>فَعِيلَة</sup> from a root with the last radical *weak*, has one plural <sup>نَعَالَا</sup> *ja'ālā*, as : <sup>عَظِيمَة</sup> (from <sup>عَظَا - يَعْظُر</sup>), pl. <sup>عَظَايَا</sup><sup>3</sup>; <sup>بَلِيَّة</sup> “calamity,” pl. <sup>بَلَايَا</sup><sup>4</sup>.

(9) Singular *rational* nouns that end in a *weak* letter and are of the measure <sup>فَعِيل</sup> have their plural <sup>أَنْعَالَة</sup>, as : <sup>وَلِي</sup> *waliyy*<sup>5</sup> “patron, friend,

<sup>1</sup> In Urdu and Persian, compounds of the form of <sup>قَاضِي</sup> are incorrectly written and pronounced with <sup>ي</sup>, as : <sup>قَاضِي الْقَضَاة</sup> *qāzīy 'l-quḏāt*, for <sup>قَاضِي الْقَضَاة</sup> *qāzī 'l-quḏāt*; so too with <sup>غَازِي الدِّين</sup> and <sup>حَامِي الدِّين</sup> etc., etc.

<sup>2</sup> In India, Persia, and Turkey also a “religious warrior,” being a contraction of the phrase <sup>الغَازِي فِي سَبِيلِ اللَّهِ</sup>.

*Remark.*—In <sup>لَمِزَة</sup> and <sup>هَمِزَة</sup> the final <sup>ة</sup> ( <sup>تَاءُ الْبَالِغَةِ</sup> ) is an *addition* to the measure <sup>فَعِيل</sup>, and the words are correct without it.

<sup>3</sup> In Urdu and Persian <sup>قَرِينَة</sup> is not “wife or companion,” but “likelihood; context; and good order (of many things), or seemly attitude (of one person).”

<sup>4</sup> All three cases the same.



saint<sup>1</sup>, pl. **أَوْلِيَاءُ**; **شَقِيٌّ** "miserable, hard-hearted, black-guard," pl. **أَشْقِيَاءُ**. Also rational *muzā'af* nouns of the measure **فَعِيلٌ**, or adjectives confined to rational beings, generally have *one* plural of this form, as: **طَبِيبٌ** "physician," pl. **أَطِبَّاءُ** (for **أَلِطِبَّاءُ**).

*Remark I.*—**شَرِيرٌ** "wicked" (pls. **أَشْرَارٌ** and **شَرَرٌ**) is an exception. The pl. **أَنْتَلَاءُ** is confined to rational beings, though the singular **قَلِيلٌ** is not; so too with **شَدِيدٌ**.

*Remark II.*—There are three common measures for the pl. of the verbal adjective **فَعِيلٌ**, viz. **أَفْعَالٌ** - **فَعَالَةٌ**, as: **كِبَارٌ** (sing. **كَبِيرٌ**); **أَشْرَافٌ**; **فُقَرَاءٌ**. Other measures exist, as: **قَتِيلٌ** "slain," pl. **أَسِيرٌ**; **قَتْلَى** "prisoner of war," pl. **أَسْرَى** and **أَسْرَى** (and also **أَسْرَاءُ**).

(10) The verbal adjective **فَعْلَانٌ** (fem. **فَعْلَى**) has the plurals **فَعَالَى** and **فَعَالِي**, as: **غَضَبَانٌ** "wrathful," pl. **غَضَابَى** and **غَضَبَى** (and also **غَضَابٌ**).

(11) Those feminine quadriliterals in which the third letter is a long quiescent vowel, servile, have a plural **فَعَالِلٌ**, as: **سَحَابَةٌ** "cloud," pl. **سَحَابِلٌ**; **رِسَالَةٌ** "a pamphlet, etc.," pl. **رِسَائِلٌ**; **شَمَالٌ** "the north wind" and **عَجَائِلٌ** "an old woman," pl. **عَجَائِلٌ**; **شِمَالٌ** "the left hand," pl. **شِمَائِلٌ**.

*Remark.*—This pl. is also rare in a few other cases, as: **ضَمِيرٌ** "pronoun," pl. **ضَمَائِرٌ**; **حَاجَةٌ** "a need, a thing," pl. **حَوَائِجٌ**; **حُرَّةٌ** "a free woman," pl. **لَيَالٌ** (also **لَيَالٌ**); **لَيْلٌ** "night," pl. **لَيَالٌ** (also **لَيَالٌ**).

<sup>1</sup> In the meaning of 'saint', it is a contraction of **وَلِيٌّ لِلَّهِ**. The root meaning is

"to come after, follow"; hence **وَلِيٌّ الْعَهْدِ** "heir apparent."

<sup>2</sup> But **لَيْلَةٌ**, pl. **لَيَالٌ**.



(12) Quadrilaterals (§ not counted), the consonants all radicals, have  
 فَعَالِلٌ, as : فَعَلَبٌ "fox," pl. نَعَالِبٌ; pl. دِرَاهِمٌ; قَنَظَرَةٌ "a bridge," pl. قَنَاطِرٌ;  
 جَوَاهِرٌ "gems," pl. جَوَاهِرٌ; كَوَكَبٌ "a star," pl. كَوَاكِبٌ.

The same measure is used for the pl. of those quadrilaterals (§ not counted) that are formed from the trilaterals by prefixing ا - ت or م, as : مِصْبَعٌ  
 "finger," pl. أَصَابِعُ; نَجْوِيَّةٌ, pl. نَجَارِبُ; مَنَزَلٌ, pl. مَنَازِلُ; مِخْلَبٌ, pl. مِخَالِبُ; مَحَلَّةٌ,  
 pl. مَحَالٌ.

(13) Quinqueliterals (§ not included) not primitive or foreign, with the  
 penultimate a long vowel, have a plural نَعَالِلٌ, as : سُلْطَانٌ "an emperor,"  
 pl. سَلَاطِينُ; صَنْدُوقٌ "a large box or chest," pl. صَنَادِيقُ; زَنْدِيقٌ "infidel,  
 hypocrite," pl. زَنَادِيقُ; مِفْتَاحٌ "a key," pl. مِفْتَاحٌ; مَسْكِينٌ "poor quiet," pl.  
 مَسَاكِينُ.

(14) The *broken* plural of تَفْعِيلٌ is تَفَاعِيلٌ, vide I Stem; but the regular  
 feminine plural in اَت — can also be used.

*Remark.*—The Infinitive of all other derived forms (with the exception  
 of the *al-masādir* "l-mīmiyyah") is the regular feminine in اَت —, vide I Stem.

(15) When أَفْعَلٌ is superlative, it has, when used as a noun, its plural  
 أَفْعَالٌ, in the masculine, vide § XIV (g).

Its feminine فَعْلَى has optionally فَعْلٌ or فَعْلِيَّاتٌ. Vide § XIV (g).

When أَفْعَلٌ signifies colour or defect (fem. فَعْلَاءٌ), the plural for both  
 masculine and feminine is فَعْلٌ or فَعْلَانٌ, as : أَحْمَرٌ "red," pl. حَمَرٌ or حَمْرَانٌ;  
 أَعْمَى "blind," pl. عَمَى and عَمِيَانٌ.

(16) The noun of instrument has optionally مَفَاعِلٌ or مَفَاعِيلٌ, vide § IX (d).

(17) The noun of time and place has مَفَاعِلٌ. Vide also § VII (a) I.



§ XXIV. Collective Nouns ( **إِسْمُ الْجَمْعِ** ), and Class Nouns ( **شِبْهُ الْجَمْعِ** ).

There are a large number of words that, like the broken plurals, have a collective signification, as :—

(a) Simple collectives ( **إِسْمُ الْجَمْعِ** ) that cannot take the ة of unity to indicate a single individual, as : **قَوْمٌ** masc., which denotes a whole people, as well as individuals ; **عَسْكَرٌ** “ an army ” and also “ the soldiers ” ; **رَكْبٌ** “ a band of horsemen, ” [but **رَكْبَةٌ** a small band, less than ten ; on the measure for a small piece *vide* § XIII (d)].

From such nouns, broken plurals are formed. *Vide* (e) and § XVII.

(b) Collective nouns ( **إِسْمُ الْجَمْعِ** ), formed by adding ة to the singular, *vide* § XX (d).

(c) Inhabitants of a country ( **إِسْمُ الْجَمْعِ** ), as : **الْيَهُودُ** “ the Jews. ” Such a noun is often identical with the name of the country, as : **الْهِنْدُ** “ India, or the Indians ” ; **الرُّومُ** “ Rūm, also the people of Rūm. ”<sup>1</sup>

A single individual is formed by the relative **يَ**. However the plural **هِنْدُو** (the plural of **هِنْدِي**) is restricted to “ the Hindus ” (not “ the Indians ”). The plural of **رُومِي** is **أَرْوَامٌ** or **رُومِيُونَ**.

(d) Class nouns ( **شِبْهُ الْجَمْعِ** ) from which a single individual is expressed by the feminine ة of unity, as : **حَمَامٌ** “ dove-kind ” ; **شَجَرٌ** “ tree-kind. ” There are *abstract* collectives.

(e) Arabs differ as regards the gender of such nouns. The people of Hijaz generally make them feminine, while the people of Najd make them masculine. In the Quran, **قَوْمٌ** is always masculine plural, while **نَخْلٌ** is found both masculine and feminine. The general practice seems to be to make those collective and class nouns masculine that primarily suggest the masculine (unless they end in the feminine ة) : **خَيْلٌ** “ horse-kind ” is feminine, as it is the mares that Arabs esteem. In practice **شَجَرٌ**, **حَمَامٌ**, and **طَيْرٌ** are usually masculine, but in the Quran the last is feminine. *Vide* also under Gender.

<sup>1</sup> In India, Rūm means Turkey. The desert Arabs call Turkey Rūm, while the town Arabs call Greece Rūm.



## § XXV. Conjugation of the Simple Regular Triliteral Verb.

### THE ACTIVE VOICE ( <sup>مَعْرُوفٌ</sup> الْمَعْرُوف ).

There are three tenses: the Preterite ( <sup>مَاضِي الْمَاضِي</sup> الْمَاضِي الْمَاضِي ), the Aorist ( <sup>مُضَارِعٌ</sup> الْمُضَارِع ), and the Imperative ( <sup>أَمْرٌ</sup> الْأَمْر ).

(a) The Preterite Active is <sup>فَعَلَ</sup> فَعَلَ, <sup>فَعِلَ</sup> فَعِلَ, or <sup>فُعِلَ</sup> فُعِلَ according to the verb.

All three are declined alike, i.e. they all have the same tense endings or 'cases' in the Preterite, and the same endings or prefixes in the Aorist: these are virtually affixed pronouns.

The forms <sup>فَعَلَ</sup> فَعَلَ and <sup>فَعِلَ</sup> فَعِلَ are generally intransitive and denote a state or quality: the former denotes permanent condition, as: <sup>حَسَنٌ</sup> حَسَنٌ "to be beautiful," the latter temporary condition, as: <sup>حَزِنٌ</sup> حَزِنٌ "to be sad."

The Passive is always <sup>فُعِلَ</sup> فُعِلَ and is declined in the same way.

### Preterite ( <sup>مَاضِي</sup> الْمَاضِي ).

Plural.		Dual.		Singular.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
<sup>فَعَلْنَ</sup> فَعَلْنَ	<sup>فَعَلُوا</sup> فَعَلُوا <sup>1</sup>	<sup>فَعَلَتَا</sup> فَعَلَتَا	<sup>فَعَلَا</sup> فَعَلَا	<sup>فَعَلَتْ</sup> فَعَلَتْ	<sup>فَعَلَ</sup> فَعَلَ
fa'alna	fa'alū	fa'alatā	fa'alā	fa'alat	fa'al
" They did."		" They two did."		" She did." " He did."	
<sup>فَعَلْتُنَّ</sup> فَعَلْتُنَّ	<sup>فَعَلْتُمْ</sup> فَعَلْتُمْ	<sup>فَعَلْتُمَا</sup> فَعَلْتُمَا		<sup>فَعَلْتِ</sup> فَعَلْتِ	<sup>فَعَلْتَ</sup> فَعَلْتَ
fa'altunn	fa'altum	fa'altumā		fa'alt	fa'alt
" Ye did."		" Ye two did."		" Thou didst."	
	<sup>فَعَلْنَا</sup> فَعَلْنَا			<sup>فَعَلْتُ</sup> فَعَلْتُ	
	fa'alnā			fa'alt	
" We did."				" I did."	

(b) The Aorist may be <sup>يَفْعَلُ</sup> يَفْعَلُ, <sup>يَفْعِلُ</sup> يَفْعِلُ, or <sup>يُفْعَلُ</sup> يُفْعَلُ.

Usually verbs whose 2nd or 3rd radical is a guttural, and verbs of the form <sup>فَعَلَ</sup> فَعَلَ, take — ; while those of the form <sup>فَعِلَ</sup> فَعِلَ take — .

<sup>1</sup> Note that this final *ali* is <sup>غَيْرُ الْمَلْفُوظِ</sup> غَيْرُ الْمَلْفُوظِ or otiose. In a word like <sup>قَدَّرُوا</sup> قَدَّرُوا "they appreciated," were this *ali* not introduced, the final *و* might be mistaken for the conjunction "and." Consequently, before the affixed pronouns the *ali* is dropped, as it fulfils no useful purpose.



Aorist (المضارع).

Plural.		Dual.		Singular.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
يَفْعَلْنَ	يَفْعَلُونَ	تَفْعَلَانِ	يَفْعَلَانِ	تَفْعَلُ	يَفْعَلُ
yaʿfʿuln <sup>a</sup>	yaʿfʿulūn <sup>a</sup>	taʿfʿulān <sup>i</sup>	yaʿfʿulān <sup>i</sup>	taʿfʿul <sup>a</sup>	yaʿfʿul <sup>a</sup>
"They do or will do."		"They two do or will do."		"She does "He does or or will do." will do."	
تَفْعَلْنَ	تَفْعَلُونَ	تَفْعَلَانِ		تَفْعَلِينَ	تَفْعَلُ
taʿfʿuln <sup>a</sup>	taʿfʿulūn <sup>a</sup>	taʿfʿulān <sup>i</sup>		taʿfʿulīn <sup>a</sup>	taʿfʿul <sup>a</sup>
"Ye do or will do."		"Ye two do or will do."		"Thou doest or wilt do."	
	نَفْعَلُ			أَفْعَلُ	
	naʿfʿul <sup>a</sup>			afʿul <sup>a</sup>	
"We do or will do."				"I do or will do."	

The Aorist Passive is *yufʿal<sup>a</sup>* and so on, the first two vowels remaining unchanged.

(c) The Aorist is susceptible of certain inflexions to express five Moods, viz. :—

(i) INDICATIVE MOOD.—In this the Aorist ends in—.

(ii) SUBJUNCTIVE MOOD.—To express the Subjunctive, the final vowel of the Aorist changes to *fathah* (—), i.e. when it is preceded by certain particles ; in such a case the final *n*, when preceded by a *long* vowel, is dropped. In the 2nd and 3rd pl., an otiose <sup>1</sup> is added, except when a suffix is attached, as: *يَكْتُبُوا* "they write," but *يَكْتُبُوا*. The particles are:—*أَنَّ* "that" (with Pret. or. Aor.); *لَنْ* ( = *لَا أَنْ* ) "it *will* certainly not" (for future time only), or *أَلَّا* ( = *أَنْ لَا* ) (for any time); *كَيْ* "in order that"; *كَيْلَا* in order that not"; *إِذَنْ* ( = *إِذْ أَنْ* ) "then of course"; *لِأَنَّ* *liʿan* = *كَيْ* = *لِئَن* = *لِئَنَّا* ( = *لَا لِي* ) "in order that not"; *أَوْ* in the sense of "except that, unless" (not in the sense of "or"); *فَ* when it

<sup>1</sup> There is often an ellipse of *أَنْ*, especially after *لَ* - *وَحَتَّى* - *وَفَ* and *أَوْ*. *أَنْ* may take the Indicative, vide under Syntax.



means "otherwise, or so that" <sup>1</sup>; <sup>2</sup> when it is equivalent to <sup>3</sup> <sup>4</sup> (called means "the *lām* that equals *kay* in order that"); <sup>5</sup> "until, so much so that."

(iii) JUSSIVE MOOD OR APOCOPATED AORIST.—When the Aorist is preceded by the particles <sup>6</sup> "not, never" and <sup>7</sup> "not yet" (which give the Aorist a past sense); <sup>8</sup> "let" (<sup>9</sup> "the *lām* of the Imperative"); <sup>10</sup> prohibitive (called <sup>11</sup> <sup>12</sup> <sup>13</sup> <sup>14</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> <sup>18</sup> <sup>19</sup> <sup>20</sup> <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> <sup>70</sup> <sup>71</sup> <sup>72</sup> <sup>73</sup> <sup>74</sup> <sup>75</sup> <sup>76</sup> <sup>77</sup> <sup>78</sup> <sup>79</sup> <sup>80</sup> <sup>81</sup> <sup>82</sup> <sup>83</sup> <sup>84</sup> <sup>85</sup> <sup>86</sup> <sup>87</sup> <sup>88</sup> <sup>89</sup> <sup>90</sup> <sup>91</sup> <sup>92</sup> <sup>93</sup> <sup>94</sup> <sup>95</sup> <sup>96</sup> <sup>97</sup> <sup>98</sup> <sup>99</sup> <sup>100</sup> <sup>101</sup> <sup>102</sup> <sup>103</sup> <sup>104</sup> <sup>105</sup> <sup>106</sup> <sup>107</sup> <sup>108</sup> <sup>109</sup> <sup>110</sup> <sup>111</sup> <sup>112</sup> <sup>113</sup> <sup>114</sup> <sup>115</sup> <sup>116</sup> <sup>117</sup> <sup>118</sup> <sup>119</sup> <sup>120</sup> <sup>121</sup> <sup>122</sup> <sup>123</sup> <sup>124</sup> <sup>125</sup> <sup>126</sup> <sup>127</sup> <sup>128</sup> <sup>129</sup> <sup>130</sup> <sup>131</sup> <sup>132</sup> <sup>133</sup> <sup>134</sup> <sup>135</sup> <sup>136</sup> <sup>137</sup> <sup>138</sup> <sup>139</sup> <sup>140</sup> <sup>141</sup> <sup>142</sup> <sup>143</sup> <sup>144</sup> <sup>145</sup> <sup>146</sup> <sup>147</sup> <sup>148</sup> <sup>149</sup> <sup>150</sup> <sup>151</sup> <sup>152</sup> <sup>153</sup> <sup>154</sup> <sup>155</sup> <sup>156</sup> <sup>157</sup> <sup>158</sup> <sup>159</sup> <sup>160</sup> <sup>161</sup> <sup>162</sup> <sup>163</sup> <sup>164</sup> <sup>165</sup> <sup>166</sup> <sup>167</sup> <sup>168</sup> <sup>169</sup> <sup>170</sup> <sup>171</sup> <sup>172</sup> <sup>173</sup> <sup>174</sup> <sup>175</sup> <sup>176</sup> <sup>177</sup> <sup>178</sup> <sup>179</sup> <sup>180</sup> <sup>181</sup> <sup>182</sup> <sup>183</sup> <sup>184</sup> <sup>185</sup> <sup>186</sup> <sup>187</sup> <sup>188</sup> <sup>189</sup> <sup>190</sup> <sup>191</sup> <sup>192</sup> <sup>193</sup> <sup>194</sup> <sup>195</sup> <sup>196</sup> <sup>197</sup> <sup>198</sup> <sup>199</sup> <sup>200</sup> <sup>201</sup> <sup>202</sup> <sup>203</sup> <sup>204</sup> <sup>205</sup> <sup>206</sup> <sup>207</sup> <sup>208</sup> <sup>209</sup> <sup>210</sup> <sup>211</sup> <sup>212</sup> <sup>213</sup> <sup>214</sup> <sup>215</sup> <sup>216</sup> <sup>217</sup> <sup>218</sup> <sup>219</sup> <sup>220</sup> <sup>221</sup> <sup>222</sup> <sup>223</sup> <sup>224</sup> <sup>225</sup> <sup>226</sup> <sup>227</sup> <sup>228</sup> <sup>229</sup> <sup>230</sup> <sup>231</sup> <sup>232</sup> <sup>233</sup> <sup>234</sup> <sup>235</sup> <sup>236</sup> <sup>237</sup> <sup>238</sup> <sup>239</sup> <sup>240</sup> <sup>241</sup> <sup>242</sup> <sup>243</sup> <sup>244</sup> <sup>245</sup> <sup>246</sup> <sup>247</sup> <sup>248</sup> <sup>249</sup> <sup>250</sup> <sup>251</sup> <sup>252</sup> <sup>253</sup> <sup>254</sup> <sup>255</sup> <sup>256</sup> <sup>257</sup> <sup>258</sup> <sup>259</sup> <sup>260</sup> <sup>261</sup> <sup>262</sup> <sup>263</sup> <sup>264</sup> <sup>265</sup> <sup>266</sup> <sup>267</sup> <sup>268</sup> <sup>269</sup> <sup>270</sup> <sup>271</sup> <sup>272</sup> <sup>273</sup> <sup>274</sup> <sup>275</sup> <sup>276</sup> <sup>277</sup> <sup>278</sup> <sup>279</sup> <sup>280</sup> <sup>281</sup> <sup>282</sup> <sup>283</sup> <sup>284</sup> <sup>285</sup> <sup>286</sup> <sup>287</sup> <sup>288</sup> <sup>289</sup> <sup>290</sup> <sup>291</sup> <sup>292</sup> <sup>293</sup> <sup>294</sup> <sup>295</sup> <sup>296</sup> <sup>297</sup> <sup>298</sup> <sup>299</sup> <sup>300</sup> <sup>301</sup> <sup>302</sup> <sup>303</sup> <sup>304</sup> <sup>305</sup> <sup>306</sup> <sup>307</sup> <sup>308</sup> <sup>309</sup> <sup>310</sup> <sup>311</sup> <sup>312</sup> <sup>313</sup> <sup>314</sup> <sup>315</sup> <sup>316</sup> <sup>317</sup> <sup>318</sup> <sup>319</sup> <sup>320</sup> <sup>321</sup> <sup>322</sup> <sup>323</sup> <sup>324</sup> <sup>325</sup> <sup>326</sup> <sup>327</sup> <sup>328</sup> 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<sup>725</sup> <sup>726</sup> <sup>727</sup> <sup>728</sup> <sup>729</sup> <sup>730</sup> <sup>731</sup> <sup>732</sup> <sup>733</sup> <sup>734</sup> <sup>735</sup> <sup>736</sup> <sup>737</sup> <sup>738</sup> <sup>739</sup> <sup>740</sup> <sup>741</sup> <sup>742</sup> <sup>743</sup> <sup>744</sup> <sup>745</sup> <sup>746</sup> <sup>747</sup> <sup>748</sup> <sup>749</sup> <sup>750</sup> <sup>751</sup> <sup>752</sup> <sup>753</sup> <sup>754</sup> <sup>755</sup> <sup>756</sup> <sup>757</sup> <sup>758</sup> <sup>759</sup> <sup>760</sup> <sup>761</sup> <sup>762</sup> <sup>763</sup> <sup>764</sup> <sup>765</sup> <sup>766</sup> <sup>767</sup> <sup>768</sup> <sup>769</sup> <sup>770</sup> <sup>771</sup> <sup>772</sup> <sup>773</sup> <sup>774</sup> <sup>775</sup> <sup>776</sup> <sup>777</sup> <sup>778</sup> <sup>779</sup> <sup>780</sup> <sup>781</sup> <sup>782</sup> <sup>783</sup> <sup>784</sup> <sup>785</sup> <sup>786</sup> <sup>787</sup> <sup>788</sup> <sup>789</sup> <sup>790</sup> <sup>791</sup> <sup>792</sup> <sup>793</sup> <sup>794</sup> <sup>795</sup> <sup>796</sup> <sup>797</sup> <sup>798</sup> <sup>799</sup> <sup>800</sup> <sup>801</sup> <sup>802</sup> <sup>803</sup> <sup>804</sup> <sup>805</sup> <sup>806</sup> <sup>807</sup> <sup>808</sup> <sup>809</sup> <sup>810</sup> <sup>811</sup> <sup>812</sup> <sup>813</sup> <sup>814</sup> <sup>815</sup> <sup>816</sup> <sup>817</sup> <sup>818</sup> <sup>819</sup> <sup>820</sup> <sup>821</sup> <sup>822</sup> <sup>823</sup> <sup>824</sup> <sup>825</sup> <sup>826</sup> <sup>827</sup> <sup>828</sup> <sup>829</sup> <sup>830</sup> <sup>831</sup> <sup>832</sup> <sup>833</sup> <sup>834</sup> <sup>835</sup> <sup>836</sup> <sup>837</sup> <sup>838</sup> <sup>839</sup> <sup>840</sup> <sup>841</sup> <sup>842</sup> <sup>843</sup> <sup>844</sup> <sup>845</sup> <sup>846</sup> <sup>847</sup> <sup>848</sup> <sup>849</sup> <sup>850</sup> <sup>851</sup> <sup>852</sup> <sup>853</sup> <sup>854</sup> <sup>855</sup> <sup>856</sup> 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<sup>923</sup> <sup>924</sup> <sup>925</sup> <sup>926</sup> <sup>927</sup> <sup>928</sup> <sup>929</sup> <sup>930</sup> <sup>931</sup> <sup>932</sup> <sup>933</sup> <sup>934</sup> <sup>935</sup> <sup>936</sup> <sup>937</sup> <sup>938</sup> <sup>939</sup> <sup>940</sup> <sup>941</sup> <sup>942</sup> <sup>943</sup> <sup>944</sup> <sup>945</sup> <sup>946</sup> <sup>947</sup> <sup>948</sup> <sup>949</sup> <sup>950</sup> <sup>951</sup> <sup>952</sup> <sup>953</sup> <sup>954</sup> <sup>955</sup> <sup>956</sup> <sup>957</sup> <sup>958</sup> <sup>959</sup> <sup>960</sup> <sup>961</sup> <sup>962</sup> <sup>963</sup> <sup>964</sup> <sup>965</sup> <sup>966</sup> <sup>967</sup> <sup>968</sup> <sup>969</sup> <sup>970</sup> <sup>971</sup> <sup>972</sup> <sup>973</sup> <sup>974</sup> <sup>975</sup> <sup>976</sup> <sup>977</sup> <sup>978</sup> <sup>979</sup> <sup>980</sup> <sup>981</sup> <sup>982</sup> <sup>983</sup> <sup>984</sup> <sup>985</sup> <sup>986</sup> <sup>987</sup> <sup>988</sup> <sup>989</sup> <sup>990</sup> <sup>991</sup> <sup>992</sup> <sup>993</sup> <sup>994</sup> <sup>995</sup> <sup>996</sup> <sup>997</sup> <sup>998</sup> <sup>999</sup> <sup>1000</sup> <sup>1001</sup> <sup>1002</sup> <sup>1003</sup> <sup>1004</sup> <sup>1005</sup> <sup>1006</sup> <sup>1007</sup> <sup>1008</sup> <sup>1009</sup> <sup>1010</sup> <sup>1011</sup> <sup>1012</sup> <sup>1013</sup> <sup>1014</sup> <sup>1015</sup> <sup>1016</sup> <sup>1017</sup> <sup>1018</sup> <sup>1019</sup> <sup>1020</sup> <sup>1021</sup> <sup>1022</sup> <sup>1023</sup> <sup>1024</sup> <sup>1025</sup> <sup>1026</sup> <sup>1027</sup> <sup>1028</sup> <sup>1029</sup> <sup>1030</sup> <sup>1031</sup> <sup>1032</sup> <sup>1033</sup> <sup>1034</sup> <sup>1035</sup> <sup>1036</sup> <sup>1037</sup> <sup>1038</sup> <sup>1039</sup> <sup>1040</sup> <sup>1041</sup> <sup>1042</sup> <sup>1043</sup> <sup>1044</sup> <sup>1045</sup> <sup>1046</sup> <sup>1047</sup> <sup>1048</sup> <sup>1049</sup> <sup>1050</sup> <sup>1051</sup> 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<sup>1114</sup> <sup>1115</sup> <sup>1116</sup> <sup>1117</sup> <sup>1118</sup> <sup>1119</sup> <sup>1120</sup> <sup>1121</sup> <sup>1122</sup> <sup>1123</sup> <sup>1124</sup> <sup>1125</sup> <sup>1126</sup> <sup>1127</sup> <sup>1128</sup> <sup>1129</sup> <sup>1130</sup> <sup>1131</sup> <sup>1132</sup> <sup>1133</sup> <sup>1134</sup> <sup>1135</sup> <sup>1136</sup> <sup>1137</sup> <sup>1138</sup> <sup>1139</sup> <sup>1140</sup> <sup>1141</sup> <sup>1142</sup> <sup>1143</sup> <sup>1144</sup> <sup>1145</sup> <sup>1146</sup> <sup>1147</sup> <sup>1148</sup> <sup>1149</sup> <sup>1150</sup> <sup>1151</sup> <sup>1152</sup> <sup>1153</sup> <sup>1154</sup> <sup>1155</sup> <sup>1156</sup> <sup>1157</sup> <sup>1158</sup> <sup>1159</sup> <sup>1160</sup> <sup>1161</sup> <sup>1162</sup> <sup>1163</sup> <sup>1164</sup> <sup>1165</sup> <sup>1166</sup> <sup>1167</sup> <sup>1168</sup> <sup>1169</sup> <sup>1170</sup> <sup>1171</sup> <sup>1172</sup> <sup>1173</sup> <sup>1174</sup> <sup>1175</sup> <sup>1176</sup> <sup>1177</sup> <sup>1178</sup> <sup>1179</sup> <sup>1180</sup> <sup>1181</sup> <sup>1182</sup> <sup>1183</sup> <sup>1184</sup> <sup>1185</sup> <sup>1186</sup> <sup>1187</sup> <sup>1188</sup> <sup>1189</sup> <sup>1190</sup> <sup>1191</sup> <sup>1192</sup> <sup>1193</sup> <sup>1194</sup> <sup>1195</sup> <sup>1196</sup> <sup>1197</sup> <sup>1198</sup> <sup>1199</sup> <sup>1200</sup> <sup>1201</sup> <sup>1202</sup> <sup>1203</sup> <sup>1204</sup> <sup>1205</sup> <sup>1206</sup> <sup>1207</sup> <sup>1208</sup> <sup>1209</sup> <sup>1210</sup> <sup>1211</sup> <sup>1212</sup> <sup>1213</sup> <sup>1214</sup> <sup>1215</sup> <sup>1216</sup> <sup>1217</sup> <sup>1218</sup> <sup>1219</sup> <sup>1220</sup> <sup>1221</sup> <sup>1222</sup> <sup>1223</sup> <sup>1224</sup> <sup>1225</sup> <sup>1226</sup> <sup>1227</sup> <sup>1228</sup> <sup>1229</sup> <sup>1230</sup> <sup>1231</sup> <sup>1232</sup> <sup>1233</sup> <sup>1234</sup> <sup>1235</sup> <sup>1236</sup> <sup>1237</sup> <sup>1238</sup> <sup>1239</sup> <sup>1240</sup> <sup>1241</sup> <sup>1242</sup> <sup>1243</sup> <sup>1244</sup> <sup>1245</sup> <sup>1246</sup> <sup>1247</sup> <sup>1248</sup> <sup>1249</sup> <sup>1250</sup> <sup>1251</sup> <sup>1252</sup> <sup>1253</sup> <sup>1254</sup> <sup>1255</sup> <sup>1256</sup> <sup>1257</sup> <sup>1258</sup> <sup>1259</sup> <sup>1260</sup> <sup>1261</sup> <sup>1262</sup> <sup>1263</sup> <sup>1264</sup> <sup>1265</sup> <sup>1266</sup> <sup>1267</sup> <sup>1268</sup> <sup>1269</sup> <sup>1270</sup> <sup>1271</sup> <sup>1272</sup> <sup>1273</sup> <sup>1274</sup> <sup>1275</sup> <sup>1276</sup> <sup>1277</sup> <sup>1278</sup> <sup>1279</sup> <sup>1280</sup> <sup>1281</sup> <sup>1282</sup> <sup>1283</sup> <sup>1284</sup> <sup>1285</sup> <sup>1286</sup> <sup>1287</sup> <sup>1288</sup> <sup>1289</sup> <sup>1290</sup> <sup>1291</sup> <sup>1292</sup> <sup>1293</sup> <sup>1294</sup> <sup>1295</sup> <sup>1296</sup> <sup>1297</sup> <sup>1298</sup> <sup>1299</sup> <sup>1300</sup> <sup>1301</sup> <sup>1302</sup> <sup>1303</sup> <sup>1304</sup> <sup>1305</sup> <sup>1306</sup> <sup>1307</sup> <sup>1308</sup> <sup>1309</sup> <sup>1310</sup> <sup>1311</sup> <sup>1312</sup> <sup>1313</sup> <sup>1314</sup> <sup>1315</sup> <sup>1316</sup> <sup>1317</sup> <sup>131</sup>



(iv) **ENERGETIC MOOD.**—The Jussive may be rendered more emphatic by adding <sup>ن</sup> and <sup>ن</sup> *an* and *ann*<sup>a</sup> (the second being stronger than the first), as: <sup>ن</sup> *يَفْعَلْنَ* and <sup>ن</sup> *يَفْعَلْنَ*. These forms have always a *future* sense and are used when the tense is imperative or prohibitive-imperative, and in asseverations or oaths: they may be strengthened by prefixing <sup>ل</sup>. Before the suffix, the long vowels <sup>و</sup> and <sup>ي</sup> are shortened to (—) and (—), as: <sup>ل</sup> *يَفْعَلْنَ* *la-yaf'alunn*<sup>a</sup> “they will certainly do” (for <sup>ل</sup> *يَفْعَلُونَ*). With the single *n* termination, all the dual and the *feminine* plural terminations are wanting.

(v) **THE IMPERATIVE** is formed by cutting off the prefix <sup>ت</sup> from the second persons of the Apocopated Aorist and substituting a *hamzat*<sup>a</sup> *l-wasl*, and, if the second radical has (—), pointing it also with (—); and if (—) or (—), pointing it with —:—

Plural.		Imperative.		Singular.	
Fem.	Masc.	Fem.	Masc.	Fem.	Masc.
<sup>ن</sup> <i>أَفْعَلْنَ</i>	<sup>ن</sup> <i>أَفْعَلُوا</i>	<sup>ن</sup> <i>أَفْعَلَا</i>		<sup>ن</sup> <i>أَفْعَلِي</i>	<sup>ن</sup> <i>أَفْعَلْ</i>
<i>uf'uln</i> <sup>a</sup>	<i>uf'ulū</i>	<i>uf'ulā</i>		<i>uf'ulī</i>	<i>uf'ul</i> <sup>b</sup>
“Do ye.”		“Do ye two.”		“Do thou.”	

The remaining persons are formed by prefixing <sup>ل</sup> *l* to the Apocopated Aorist with or without the <sup>ن</sup> or <sup>ن</sup>, as: <sup>ل</sup> *يَفْعَلْ* *li-yaf'al* “let him do”; <sup>ل</sup> *يَفْعَلْنَ* *li-yaf'alann*<sup>a</sup> “let him certainly do.” If <sup>و</sup> or <sup>ف</sup> precedes these forms, the <sup>ل</sup> generally loses its vowel.

(d) The Prohibitive Imperative is formed by prefixing <sup>لَا</sup> to the Apocopated Aorist.

The Imperative itself cannot be used in the prohibitive.

<sup>1</sup> This <sup>ل</sup> *la* “certainly” (called <sup>لَا</sup> *التأكيد*) has no governing power.

<sup>2</sup> Or <sup>ن</sup> *أَفْعَلْ* or <sup>ن</sup> *أَفْعَلْ*.

<sup>3</sup> Or <sup>ن</sup> *أَفْعَلِي* or <sup>ن</sup> *أَفْعَلِي*.

<sup>4</sup> The vowels may change as in the singular.



§ XXVI. Pronouns.

(a) Some pronouns are "separate" (مَفْعَلٌ), others "affixed" (مَتَمَلٌ).

\* The SEPARATE PERSONAL PRONOUNS expressing the *nominative case* are:—

Sing.		Dual. Common.	Plural.		
M.	F.		M.	Common.	F.
1. I	أنا (common)	—	We	نَحْنُ nahn <sup>a</sup> .	
	anā.				
2. Thou	أنت	Ye two	You	أَنْتُمْ antum.	أَنْتُنَّ antunn <sup>a</sup> .
	ant <sup>a</sup> .	أَنْتُمَا antumā.			
3. He	She	They two	They	هُمْ hum.	هُنَّ hunn <sup>a</sup> .
هو	هي	هما			
huw <sup>a</sup> .	hiy <sup>a</sup> .	humā.			

When both subject and predicate are definite,<sup>1</sup> it is usual, for clearness, to insert the appropriate pronoun of the 3rd pers., as: **لَا إِلَهَ إِلَّا اللَّهُ هُوَ رَبُّكَ** "God, he is thy Lord," or **اللَّهُ هُوَ الرَّبُّ** "God, he is the Lord."<sup>2</sup>

This *Pronoun of Separation* (ضَمِيرُ الْفَصْلِ) must be carefully distinguished from the *Pronoun of Emphasis* (ضَمِيرُ التَّأَكُّيدِ) that contrasts the subject with another subject and so gives it emphasis, as: **كَانَ هَذَا هُوَ السَّبَبُ** "this was the reason"; **كَانَ الْمُسْلِمُونَ هُمُ الْجُنْدُ** "the Muslims (not the slaves or mercenaries) formed the army."

Even if the subject is a first or a second personal pronoun, the *third* is used to form the copula, as: **أَنَا هُوَ الرَّبُّ إِلَهُكَ** "I am the Lord thy God."

If the conjunctions **وَ** and **فَ** "and," or **لَ** "certainly," are prefixed to **هو** or **هي**, the **h** may optionally lose its vowel, as: **وَهُوَ** wahu<sup>a</sup>, **فَهِىَ** fahy<sup>a</sup>: this generally occurs in poetry.

<sup>1</sup> أنا is pronounced ānā.

<sup>2</sup> Colloquially also for an indefinite predicate.



(b) (1) The AFFIXED PRONOUNS are *Possessive*; they also express the *oblique cases* (Genitive, Dative, Accusative, etc.) of the *Personal Pronoun* :—

Sing.			Dual.		Plural.		
M. Common. F.			Common.		M. Common. F.		
1 My or	يَ		—		Our or	أَ	
Me.	ī.				Us.	nā.	
2 Thy	كَ	يَ	Your	كُمَا	Your	كُمُ	كُنَّ
or			or		or		
Thee.	kā.	kī.	You two.	kumā.	You.	kum.	kunnā.
3 His	هُ	هَآ	Their	هُمَا	Their	هُمُ	هُنَّ
or			or		or		
Him.	hā.	hā.	Them two.	humā.	Them.	hum.	hunnā.

The affixed pronouns in the Accusative can stand alone, if suffixed to the particle *إِذَا*, as: *إِذَا عَطَايَ* "my giving it to him": vide also (i) (2). The second persons *إِيَّاكَ* - *إِيَّاكُم* etc. are used as particles of warning.

(c) (1) With verbs, and certain particles, *يَ* becomes *نِي* nī, as: *ضَرَبَنِي* *zarabā-nī* "he struck me"; *إِنَّنِي* *innā-nī* or contracted *innī* "verily I—"; *مِنْنِي* *min-nī* "from me." The added *ن* prevents confusion in verbs.

(2) After a long *alif*, it becomes *يَ* yā, as: *خَطَابَايَ* *khaṭāyā-yā* "my sins."

(3) If the noun ends in *يَ* or *و* (*ā-yā*, or *aw-ū*), it becomes *يَي* iyyā, as: ( *فَتَي* ) *fatiyyā* "oh my young man"; ( *قَاضِي* ) *qāziyyā* "oh my Qāzī"; ( *بَنُونَ* ) "sons" *baniyyā* <sup>1</sup> "oh my sons"; ( *أَبَوَي* ) *abayyā* "oh my parents" (dual, *أَبَوَانِ + يَ* ).

(d) (1) The *zammah* (—) of the 3rd pers. masc., sing. and pl., is changed into *kasrah* (—) if preceded by a *kasrah* or a *yā*, as: *كِتَابِهِ* *kitāb-hi* "of his book"; *عَلَيْهِمْ* *alayhim* "on them."

<sup>1</sup> The diminutive singular is *بُنَي* *bunayyā* "oh my darling boy."



(2) If a *hamzah*<sup>1</sup> *l-waṣl*<sup>1</sup> follows *hum* or *him* هُمْ "they or them," *kum* كُمْ "you," or *antum* أَنْتُمْ "you," or *-tum* (the verbal ending), then the *mīm* must be pointed with *ṣammah*, as: عَلَيْهِمُ السَّلَامُ *alayhim<sup>u</sup> s-salām<sup>u</sup>*. If *ṣ* is preceded by a long vowel, its *ṣammah* is pronounced short; if by a short vowel, long.

(e) As the affixed pronouns make the noun definite, its *tanwīn* disappears. Consequently the termination *ī* is written ت before the affixed pronouns: it is of course pronounced *t*, as it is before all vowels, even when written *ī*.

(f) (1) The preposition لِ *l*<sup>1</sup> becomes لَ *l<sup>a</sup>* before the pronouns, except the first, as: لَكَ *lak<sup>a</sup>*, لِي *lak<sup>i</sup>*, لَهُ *lah<sup>a</sup>* etc., but لِيَ *lī* "to or for me." Vide also § XXXII (b).

(2) But عِنْدَ "near, with, in the opinion of," makes no change except before the first person, when it becomes عِنْدِي *ind-ī* "near me, etc."

(g) (1) The final letters ن of the dual cases, and of the regular masculine plural cases, are dropped before the affixed pronouns, as: كِتَابَاهُ *kitābāh<sup>u</sup>* "his two books"; ضَارِبُوهُ *ṣāribū-h<sup>u</sup>* "his strikers (i.e. those who beat him)."

(2) Similarly the mute *alif*<sup>2</sup> of the 3rd pers. masc. pl. of the Preterite, or of the apocopated Aorist, is dropped, as: كَتَبُوهُ *katabū-h<sup>u</sup>* "they wrote it"; لَمْ يَكْتُبُوهُ "they did<sup>3</sup> not write it."

(h) Note the force of the pronouns in صَلَّيْتُ لِيَلَنِي "I prayed the whole of

<sup>1</sup> i.e. the *hamzah* in the article اَلِ, the initial *hamzah* of all derived forms of the verb except Stem IV (أَعْلَى *a/ʿal<sup>a</sup>*), of اِسْمُ اِمْرَأَةٍ, اِسْمُ اِنْسَانٍ, and اِنْتَانِ masc. and fem., and also the *hamzah* of the triliteral Imperative.

<sup>2</sup> Though not here a letter of prolongation, it is called *alif*. The letter ا is only styled *hamzah* when it has a *ḥarakat*, or when being *sūkin* it is marked with a ء and has a guttural sound (ضَغْطَةُ اِلِلْسَانِ) as in يَأْسُ "despair."

<sup>3</sup> With the Aorist, لَمْ gives the sense of the Preterite.



that night"; بَكَى لَيْلَتَهُ "he wept the whole of that night"; بَكَى لَيْلَهُ "he wept all those nights."

(i) (1) *Two Accusative Pronouns*.—Two affixed pronouns may be joined to one verb, as: <sup>أَعْطَيْتُكَ</sup> *a'tayt\*-k\*-h\** "I gave thee it." The second may also be written separately if suffixed to the meaningless particle <sup>إِيَّاهُ</sup> *iyyā*; thus <sup>أَعْطَيْتُكَ إِيَّاهُ</sup> *a'tayt\*-k\* iyyā-h\**.<sup>1</sup>

If the pronouns are joined as in the first case, the natural order of the persons is observed, i.e. 1st, 2nd, 3rd; but in the second case you could also say <sup>أَعْطَيْتُهُ إِيَّاكَ</sup> *a'tayt\*-h\* iyyāk*.

(2) When for emphasis, a pronoun precedes the verb of which it is the object, it is also suffixed to <sup>إِيَّا</sup> *iyyā*, as: <sup>إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ</sup> *iyyāk na'budu wa-iyyāk nastai'in* "Thee we serve and from Thee do we seek aid."

(j) When an affixed pronoun follows the pronouns *kum*, *hum*, or the verbal termination *-tum*, a long <sup>و</sup> (*ū*) is inserted for euphony, as: <sup>أَعْطَيْتُكُمْ</sup> *a'tayt\*-kum* "I gave you," but <sup>أَعْطَيْتُكُمْو</sup> *a'tayt\*-kumū-h\** "I gave you it"; <sup>أَعْطَيْتُمْ</sup> *a'taytum* "you gave," but <sup>أَعْطَيْتُمْو</sup> *a'tay-tumū-h\** "you gave it"; <sup>أَعْطَيْتَهُمْو</sup> *a'tayt\*-humū-h\** "I gave them it."

*Remark*.—The following are used in Persian:—<sup>سَيِّدِي</sup> *sayyidī* "my master"; <sup>مَوْلَايَ</sup> *mawlay* "my lord," (and <sup>مَوْلَانَا</sup> *mawlānā* "our lord"); <sup>قُرَّةَ عَيْنِي</sup> *qurrat\* 'ayn-i*<sup>2</sup> "that which refreshes my eyes" (a son); <sup>سُرُورِ قَلْبِي</sup> *surrur qalbī* "gladness of my heart" (to a wife or child); <sup>بَا حَبِيبِي</sup> *bā habībī* "oh my friend."

<sup>1</sup> After verbs of giving, the receiver comes first and then the direct object.

<sup>2</sup> The pronoun <sup>ي</sup> *yī* should not be suffixed to Persian nouns. *Nūr chashmī* نور چشمی is, in modern Persian, used as well as the classical Persian *nūr-i chashm*, as an affectionate epithet for a child. Originally this <sup>ي</sup> *yī* may have been the Arabic suffixed pronoun "my" (*yā-yī mutakallim*), or it may be the *yā-yī tawṣīfī*. Similarly with *qibla-gāhī* قبله گاهی, modern Persian, = قبله گاه a father. Such expressions as <sup>کجا است</sup> *kajā ast* قبله گاهی, modern Persian, = "where is your father?" and <sup>نور چشمی شما را فلان جا دیدم</sup> *nūr chashmī shama rā flān jā دیدم*, are common in modern Persian and show that the <sup>ي</sup> *yī* is not now, at least, regarded as a pronoun.



(k) THE REFLEXIVE PRONOUN is expressed by **نَفْسٌ** "self" (agreeing in number with its noun) joined to the affixed pronouns, as:—

**ذَهَبْتُ نَفْسِي** (or **بِنَفْسِي**) "I went myself"; **ذَهَبُوا أَنْفُسَهُمْ** (or **بِأَنْفُسِهِمْ**) "they went themselves"; **قَتَلَ نَفْسَهُ** he "killed himself"; **قَتَلُوا أَنْفُسَهُمْ** "they killed themselves."

**عَيْنٌ** (pl. **أَعْيُنٌ**) "eye, essence" and **ذَاتٌ** (pl. **ذَوَاتٌ**), are also used for "self," in the same way as **نَفْسٌ**.<sup>1</sup>

(l) (1) THE DEMONSTRATIVE PRONOUNS are **ذَا** "this" (or more emphatically **هَذَا**), and **ذَلِكَ** "that."

Singular.			Dual.		Plural.	
	M.	F.	M.	F.		
N.		<b>ذِي</b> , <b>ذِيْ</b>	N. <b>ذَانِ</b>	<b>تَانِ</b>	N.	} <b>أُولَءِ</b> or <b>أُولَئِ</b> <b>ulāʾ</b> <b>ūlāʾ</b> .
G.	<b>ذَا</b>	<b>ذِيْ</b> , <b>ذِيْ</b>	<b>ذَانِ</b> <i>zān<sup>i</sup></i> .	<b>تَانِ</b> <i>tān<sup>i</sup></i> .	G.	
A.	<b>ذَا</b> <i>zā</i> .	<b>ذِيْ</b> <i>zī</i> , <i>zih<sup>i</sup></i> , <i>tī</i> , <i>tih<sup>i</sup></i> , <i>tā</i> .	G. } <b>ذَيْنِ</b>	<b>تَيْنِ</b>	A.	
			A. } <b>ذَيْنِ</b> <i>zayn<sup>i</sup></i> .	<b>تَيْنِ</b> <i>tayn<sup>i</sup></i> .		

**ذَا** is seldom used by itself.

It is usually compounded with the demonstrative particle **هَـ**<sup>2</sup> (written **ا**) and is declined thus: Sing. Masc. **هَذَا**, and Fem. **هَذِيْ** (rarely **هَذِيْ**), for all cases.

Dual Masc. nom. **هَذَانِ**, and Fem. **هَتَانِ**; gen. and acc. Masc. **هَذَيْنِ**, and Fem. **هَتَيْنِ**. Pl. **هَؤُلَاءِ** for both genders and all cases.

<sup>1</sup> According to one authority **عَيْنٌ** is used in the singular only, but this does not appear to be correct.

<sup>2</sup> **هَـ** is also added for emphasis to other pronouns also, as: **هَـ أَنْتُمْ** "you and no other"; **هَـ أَنْتَ (الَّذِي) قَتَلْتَهُ** "it was you (who) killed him."



(2) The words for "that, those" are formed by adding ك (in some cases with interpolated ل) to the simple forms, thus:—

*Sing. masc.* ذَاكَ or ذَٰلِكَ; *fem.* تَاكَ or تِئِكَ or usually تِلْكَ, for all cases.

*Dual masc. nom.* ذَٰئِكَ or ذَٰئِكَ; *gen. and acc.* ذَٰئِكَ or ذَٰئِكَ. *Fem. nom.* تَئِكَ or تَئِكَ; *gen. and acc.* تَئِكَ or تَئِكَ.

*Plural* أُولَٰئِكَ (and rarely أُولَٰئِكَ or أُولَٰئِكَ) for both genders and all cases.

(3) In the Qurʾān, the ك of ذَٰلِكَ and تِلْكَ is changed into the 2nd person of the affixed pronoun, singular, dual, and plural, with correct gender, when addressing people, as: ذَٰلِكُمَا, ذَٰلِكُمْ etc.

(m) For the Singular and Plural of ذُو masc. and ذَاتُ fem., "possessor," vide § 117 (VII, p. 445) on the *izāfat*. The Dual is, N. ذَوَا masc., and ذَوَاتَا (or ذَوَاتَا) fem.; G. and A. ذَوَىَّ *zaway* masc., and ذَوَاتَىَّ *zawātay* (or ذَوَاتَىَّ *zātay*) fem.

In pronunciation, the long final vowels of ذِي - ذُو — أُولُو and ذَوُو are shortened before the article اَل.

ذَاتُ is followed by the genitive case, as: ذَاتُ الْبَيْنِ "concord"; ذَوَاتُ الْجَنْبِ "pleurisy" (lit. "having or possessing the side"); ذَوَاتُ جَمَالٍ, pl. ذَوَاتُ جَمَالٍ "beautiful (of a woman)"; ذُو جَمَالٍ "handsome (of a man)"; ذُو مَغْفِرَةٍ "pardoning (of God)"; ذُو الْفَضْلِ "gracious (of God)". There appears to be no rule for the use or omission of the article: it is usually used after أُولُو, but in the Quran several instances occur without the article, as: أُولُو نَاسٍ شَدِيدٍ "great warriors" (speaking of extinct races); أُولُو قُوَّةٍ "powerful."

*Remark.*—Persians ignore case and number, and even prefix ذِي to a few Persian words, as: ذِي حِرْدٍ "wise."

(n) The RELATIVE (CONJUNCTIVE) PRONOUNS.—اَلَّذِي *allazī* "who" is an



Adjective and is used for *definite* antecedents<sup>1</sup> only: its feminine singular is **الَّتِي** *allatī* (all cases). The Plural is **الَّذِينَ** *allaẓīn*<sup>2</sup> masculine, and **الَّتَيْنِ** *allatān*<sup>3</sup> or **اللَّوَاتِي** *allatān*<sup>4</sup> feminine (all cases): used for rational beings only. The Dual is, Nominative **الَّذَانِ** *allazān*<sup>5</sup> masc., and **الَّتَانِ** *allatān*<sup>6</sup> fem.: and Genitive and Accusative **الَّذَيْنِ** *allazayn*<sup>7</sup> masculine, and **الَّتَيْنِ** *allatayn*<sup>8</sup> feminine. **الَّذِي** is always definite, even when used substantively.

(o) OTHER RELATIVES (and the INTERROGATIVES) are (1) **مَنْ** (as a Con-junctive it is without inflexion) "he who, whoever, such as, those who, what-ever (of living things)"; also Interr. "who?" usually (followed by a singular masc.<sup>9</sup> verb); and (2) **مَا** (without inflexion) "that which, what, a thing that, whatever (of neuter things; also Interr. "what?"). These are used substantively and are either definite or indefinite.

*Remark. I.*—**مَا** is also an indefinite pronoun, as: **يَوْمًا مَا** "on a certain day", also "some day"; **رَجُلًا مَا** "a certain man"; **مَا رَأَيْتُ رَجُلًا مَا** "I did not see any man whatever"; Q. **أَيُّ قَلَمٍ** *ayy qalam*<sup>10</sup> "which pen (do you want)?" A. **قَلَمًا مَا** "any pen you like."

<sup>1</sup> If the antecedent is indefinite, the Relative is omitted. Colloquially however (not classically) the antecedent to **الَّذِي** may be indefinite.

<sup>2</sup> Only two of the **ل** can be pronounced. The *sukūn* over the first *lām* is never written. Compare **اللَّهُ**. The pron. **الَّذِي** is compounded of the Article **ال**, the Particle **ل**, and the demonstrative **ذِي**, **ذَا**.

<sup>3</sup> When the feminine is definitely stated, **مَنْ** takes a feminine verb. Also the plural verb may be used to remove doubt. *Vide* also § XL (b).

<sup>4</sup> A *sākin nūn* before *mīm* is pronounced *mīm*, as: **رَجُلًا مَا** = *rajul<sup>u</sup>-mmā*; **رَجُلٌ مَقْتُولٌ** *rajul<sup>u</sup>-m-maqtūl<sup>u</sup>*, which is sometimes written **رَجُلٌ مَقْتُولٌ**. Similarly before *r*, a *sākin nūn* becomes in pronunciation *r*, as: **مُحَمَّدٌ رَسُولُ اللَّهِ** *Muhammad<sup>u</sup>-r-rasūl<sup>u</sup> llāh<sup>i</sup>*. Before *b*, a *sākin nūn* becomes *mīm*.

<sup>5</sup> *Taḥlab<sup>u</sup>* **تَطْلَبُ** understood.

<sup>6</sup> *Aṭṭab<sup>u</sup>* **أَطْلَبُ** understood.



*Remark 11.*—الَّذِي is an Adjective: when it follows and qualifies a noun that noun must be definite, as: رَأَيْتُ الرَّجُلَ الَّذِي جَاءَ "I saw the man who came"; الرَّجُلُ الَّذِي رَأَيْتُهُ "the man whom I saw—", lit. "the man who I saw him." But مَنْ and مَا are Substantives, as: رَأَيْتُ مَنْ جَاءَ "I saw who (him who) came." Vide § LV.

(3) أَيُّ masc., and أَيَّةُ fem. "the one who" (also which?, of what kind, what?, what!.) whatever," is definite and is declined like a triptote noun, usually in the sing. only.

Compounded with the relative nouns مَنْ and مَا, this substantive forms أَيُّمَنْ ayyuman "whosoever"; also "which of these?"; أَيُّمَا (or مَا، أَيُّ) "whatever," (also "what of these?"), the first portion of the compound being declinable. The first of these two must be followed by مَنْ min and a definite noun, dual or plural; and the second by a definite noun in the genitive, dual or plural. Vide also § XL (b).

Followed by the Genitive, أَيُّ also expresses admiration and is then always in the masc. sing. If it follows an indefinite noun it agrees with it in case, but after a definite noun it is in the acc., as: جَاءَنِي زَيْدٌ أَيُّ رَجُلٍ "Zayd came to me—what a man (he is)!"

(4) كُلُّمَا "all that, all which."

(5) كُلُّ مَنْ "every one who, all who."

(p) Those relative clauses that do not refer to an antecedent, are introduced either by الَّذِي, or by مَنْ and مَا. Vide § XL (b).

1 Man مَنْ may be declined but practically never is: مَا is indeclinable. After some prepositions مَا becomes مِمَّ, as لِمَ "for what? why?"

2 Ra'ayt: note transliteration.

3 The addition of mā is emphatic.

4 A sākin nūn before mīm is pronounced mīm, as: رَجُلٌ مَا = rajul<sup>u</sup>-mmā: رَجُلٌ مَقْتُولٌ rajul<sup>u</sup>-m-maqtūl<sup>u</sup>, which is sometimes written رَجُلٌ مَقْتُولٌ. Similarly before r, a sākin nūn becomes in pronunciation r, as: مُحَمَّدٌ رَسُولُ اللَّهِ Muḥammad<sup>u</sup>-r-rasūl<sup>u</sup> llāh<sup>u</sup>. Before b, sākin nūn becomes mīm.



(q) INTERROGATIVES.—(1) مَنْ “who?”; masc. and fem.; e.g. كِتَابُ مَنْ “whose book?”; مَنْ ذَا “who is that?”; as an *Interrogative* مَنْ may be inflected, but only when it stands absolutely: (2) مَا “what?”; indeclinable; often strengthened by the demons. إِذَا, as: مَاذَا “what then?”: (3) أَيُّ, fem. أَيُّهُ [declinable, *vide* (o) (3)] with the following noun in the gen., as: أَيُّهُ بَيْتٌ, together with its compounds أَيُّهُمْ and أَيُّهَا, *vide* (o); كَمْ “how many, how much?”, with the following noun in the acc. sing., as: كَمْ وَلَدًا “how many boys?”

Note the following constructions for “I know which of them is in the house”: (1) عَرَفْتُ أَيُّهُمْ (هُوَ) فِي الدَّارِ and (2) عَرَفْتُ أَيُّهَا (هُوَ) فِي الدَّارِ. In the first case, أَيُّ is treated as an interrogative, and in the second as a relative. *Vide* § XL (b).

*Remark.*—The *interrogative* كَمْ must be distinguished from the assertory كَمْ “many a,” which latter requires a genitive of the singular or of the broken plural, and also the Preterite tense, as: كَمْ فُلَاحِمَانِ مَلَكَتُ “many a (or how many a) slave have I owned.” If however this كَمْ is separated from its noun (مُبَيَّنٌ), the latter is in the acc., as: كَمْ نَالَنِي مِنْهُمْ فَضْلًا عَلَى مَدَمٍ “many a bounty have I received from them at the time of want.”

(r) INDEFINITE PRONOUNS.—أَحَدٌ “any one, some one,” بَعْضٌ (*lit.* a portion “one, some” (sing. or pl.), as: بَعْضُ الشُّعْرَاءِ “a certain poet or some poets” (according to the number of the verb). *Vide* also § XLIX (3) to (5).

(s) RECIPROCAL PRONOUNS. “Each other, one another” is expressed by the Stem تَفَاعَلَ; also by نَعَضُوا etc.:—خَذُوا الثَّأْرَ بَعْضُكُمْ مِنْ بَعْضٍ “take revenge from each other”; سَعَدْنَا بَعْضُنَا بَعْضًا “we helped each other.”

(t) OTHER PRONOUNS كُلٌّ وَاحِدٌ “each”; غَيْرٌ “other than,” before a genitive noun or affixed pronoun, as: مَاتَ الْمَلِكُ فَمَلِكًا بَعْدَهُ فَيَرَا “the king died and



another then reigned in his stead"; لَا أَحَبُّ فَيْرَكِي "I love none other but thee"; كِلَانِ masc., and كِلْتَانِ fem. "both" (with a gen. dual of a def. noun not inflected except in connection with a pron. suffix; *vide* § LXIII).

NUMERALS (إِسْمَاءُ الْعَدَدِ).

§ XXVII. Cardinals (إِسْمَاءُ الْعَدَدِ الدَّائِمِي).

		Masc.		Fem.	
(a)	1	أَحَدٌ	...	إِحْدَى	<p>The numerals 1 and 2 are <i>Adjectives</i>. The numeral 2 is seldom used with a noun; the dual of the noun is used. When used <i>before</i> a noun, it loses its final ن<sup>1</sup> and governs the gen. sing. It is declined as an ordinary dual.</p>
	...	وَاحِدٌ	...	وَاحِدَةٌ	
	2	إِثْنَانِ	...	إِثْنَانِ	
				إِثْنَانِ	
	3	ثَلَاثَةٌ or ثَلَاثَةٌ	...	ثَلَاثٌ or ثَلَاثٌ	<p>The numerals 3 to 10 are <i>Substantives</i> and govern the genitive br. plural, preferably a plural of paucity: they have the feminine form for the masculine and vice versa: rarely they follow the noun in Apposition but <i>vide</i> also (m).<sup>2</sup></p>
	4	أَرْبَعَةٌ	...	أَرْبَعٌ	
	5	خَمْسَةٌ	...	خَمْسٌ	
	6	سِتَّةٌ	...	سِتَّةٌ (سِتٌّ)	
	7	سَبْعَةٌ	...	سَبْعٌ	
	8	ثَمَانِيَةٌ or ثَمَانِيَةٌ	...	ثَمَانٍ (ثَمَانِي)	
	9	تِسْعَةٌ	...	تِسْعٌ	
	10	عَشْرَةٌ	...	عَشْرٌ	

<sup>1</sup> If it follows its (dual) noun in apposition, it does not lose the ن. It loses its ن in compounds, as: إِثْنَا عَشَرَ "twelve."

<sup>2</sup> As عَشْرَةٌ رِجَالٍ or رِجَالٌ عَشْرَةٌ.



The numerals 11 to 99 govern an accusative singular.

If an adj. is appended, it may agree, either grammatically with the noun, or logically with the Cardinal (11 to 99).

11	...	أَحَدٌ عَشْرَ	إِحْدَى عَشْرَةً	Indeclinable مَبْنِيٌّ	Gen. and Acc. إِنْثَى عَشْرَ masc., and إِنْثَى عَشْرَةً fem.; declinable مَعْرُوفٌ.
12	...	إِثْنَانِ عَشْرَ	إِثْنَانِ عَشْرَةً		
13	...	ثَلَاثَةَ عَشْرَ	ثَلَاثَ عَشْرَةٍ		
14	...	أَرْبَعَةَ عَشْرَ	أَرْبَعَ عَشْرَةٍ		
15	...	خَمْسَةَ عَشْرَ	خَمْسَ عَشْرَةٍ		
16	...	سِتَّةَ عَشْرَ	سِتَّ عَشْرَةٍ	Indeclinable مَبْنِيٌّ	
17	...	سَبْعَةَ عَشْرَ	سَبْعَ عَشْرَةٍ		
18	...	ثَمَانِيَةَ عَشْرَ	ثَمَانِيَ عَشْرَةٍ		
19	...	تِسْعَةَ عَشْرَ	تِسْعَ عَشْرَةٍ		
20	...	عِشْرُونَ		masc. and fem.	
21	...	أَحَدٌ وَعِشْرُونَ	إِحْدَى وَعِشْرُونَ		
22	...	إِثْنَانِ وَعِشْرُونَ	إِثْنَانِ وَعِشْرُونَ		
30	...	ثَلَاثُونَ		masc. and fem.	
40	...	أَرْبَعُونَ		" "	
50	...	خَمْسُونَ		" "	
60	...	سِتُّونَ		" "	
70	...	سَبْعُونَ		" "	
80	...	ثَمَانُونَ		" "	
90	...	تِسْعُونَ		" "	
100	...	مِائَةٌ		" "	

The numerals 20, 30 etc. to 90 are declined as sound plurals.

In compounding with units, the unit precedes, the two are connected by و, and both are declined.

From 100 on (i.e. up to 1000) the numerals are substantives, and govern a genitive singular.

200 مِائَتَانِ or مِئَتَانِ



٣٠٠ ... ثَلَاث مِائَةٍ } Such compounds may optionally  
٩٠٠ ... تِسْع مِائَةٍ } be written as one word.

١٠٠٠ ... أَلْف

٢٠٠٠ ... أَلْفَان

٣٠٠٠ ... ثَلَاثَةُ أَلْفٍ

٩٠٠٠ ... تِسْعَةُ أَلْفٍ

١٠٠٠٠ ... عَشْرَةُ أَلْفٍ

١١٠٠٠ ... أَحَدُ عَشَرَ أَلْفًا

١٠٠٠٠٠ ... مِائَةُ أَلْفٍ

٢٠٠٠٠٠ ... مِائَتَا أَلْفٍ

٣٠٠٠٠٠ ... ثَلَاثُمِائَةُ أَلْفٍ } In such cases the compound of the  
٤٠٠٠٠٠ ... أَرْبَعُمِائَةُ أَلْفٍ } hundred is always written as one  
word.

١٠٠٠٠٠٠ ... أَلْفُ أَلْفٍ

٢٠٠٠٠٠٠ ... أَلْفَا أَلْفٍ

٣٠٠٠٠٠٠ ... ثَلَاثَةُ أَلْفِي أَلْفٍ

*Remark.*—An undefined number from 3 to 10 is expressed by بَعْضُ “a portion,” as: بَعْضُ رِجَالٍ “some, a few, men”; فِي بَعْضِ سِنِينَ “in a few years.” In later Arabic بَعْضَةٌ is also used. *Vide* (j) and (k).

(b) The numerals compounded with ‘ten’ both take *fathah* in all cases, but the ‘ten’ of the compound agrees in gender with the object numbered (while the units from 3 to 10 reverse it).

(c) Twenty, thirty, etc., etc. عِشْرُونَ - ثَلَاثُونَ are of common gender, and



are declined like regular plurals. The compounds of units with 20, 30, etc., are both declined, as : *رَأَيْتُ أَرْبَعَةً وَعِشْرِينَ رَجُلًا*.

- 'A hundred' *مِائَةٌ*, *mi'at*<sup>1</sup>, is common gender.

(g) From 100 to 1000 are substantives, and the object numbered is in the *genitive singular*, or else the number is expressed thus : *مِائَتَانِ مِنَ الرِّجَالِ* (or *مِائَتَا رَجُلٍ*).

(h) "A thousand" *أَلْفٌ*, is common gender. Its pls. are *أَلْفٌ* and *أَلُوفٌ*, the latter being used for "thousands" in an indefinite sense.

(i) The thousands compounded with units, are treated as a thing numbered. Thus for 3000 to 10,000, the *genitive broken plural* *أَلْفَانِ* is used : from 10,000 to 99,000, the *accusative singular* *أَلْفًا* is used : from 100,000 upwards the *genitive singular* *أَلْفٍ*.

*Remark.*—The last numeral mentioned decides the case of the thing numbered.

(j) The Indefinite Numeral *بَعْضٌ* *biṣ'*<sup>2</sup> (also *بُضْعَةٌ*) "some, a small number," indicates a number between 3 and 10 and governs a broken *genitive plural*, as : *بَعْضُ أَيَّامٍ* "a few days" ; *بُضْعَةٌ مِنَ الْخَيْلِ* "a few of the horses" ; *كَانَ عُمَرُ عِشْرُونَ* "his age was twenty and odd years." *Vide (a) Remark.*

(k) An Indefinite number over 10 is expressed by *نِيفٌ* or *نَيْفٌ*<sup>3</sup>; it may govern the *genitive singular*, as : *عَشْرَةٌ وَنِيفٌ* "upwards of ten" ; *نِيفٌ وَعِشْرُونَ*

<sup>1</sup> This word must not be confused with *بَعْضٌ* *ba'ṣ'* "some (of any number), one, a portion" : *أَكَلْتُ بَعْضَ الْخُبْزِ* "I eat a part of the loaf" ; *قَالَ بَعْضُ الشُّعْرَاءِ* "a certain poet says—" : *بَعْضُهُمْ أَغْنِيَاءُ وَبَعْضُهُمْ فَقَرَاءُ* "some of them are rich, and some poor."

<sup>2</sup> Excess, surplus.



“twenty and odd” ; مِئَةً وَنِيفَ رَجُلٍ وَنِيفَ, or مِئَةً وَنِيفَ رِجَالٍ “upwards of 100 (and 10) men.” *Vide* also § XXIX (g).

(l) Note the following constructions for “the three men.”

(i) ثَلَاثَةُ الرِّجَالِ, (ii) الرِّجَالُ الثَّلَاثَةُ, (iii) رِجَالُ الثَّلَاثَةِ, (iv) الرِّجَالُ الثَّلَاثَةُ (apposition).

(m) When the numerals 3 to 10 precede a Collective Noun indicating the genus, مِنْ is introduced, as: فَخَذْ أَرْبَعَةً مِنَ الطَّيْرِ “then take four birds (four of the genus bird).” Occasionally the Collective is in the gen. sing., as: وَهُمْ أَرْبَعَةٌ نَفَرٍ “and they were four persons (in number).”

(n) The numerals 3 to 10 agree in gender with the *singular* of the noun numbered, as: سَبْعَةُ أَهْوَامٍ “seven years,” but سَبْعَ سِنِينَ (sing. عَامٌ masc., and سَنَةٌ fem.).

(o) When the numeral is followed by مِنْ, *vide* (m), it agrees in gender with its substantive, even if the substantive be qualified by an epithet fixing the gender, as: أَرْبَعٌ مِنَ الْغَنَمِ ذُكُورٍ “four sheep, males,” the word غَنَمٌ being fem. If however the epithet divides the numeral from its substantive, the numeral agrees with the gender of the epithet, as: أَرْبَعَةُ ذُكُورٍ مِنَ الْغَنَمِ “three male sheep (three males among the sheep).”

*Remark.*—The numerals used as abstract numbers have the masc. gender, as: ثَلَاثَةٌ نِصْفُ سِتَّةٍ, or ثَلَاثَةُ نِصْفِ السِّتَةِ “three is the half of six.”

### § XXVIII. The Ordinals.

(a) “First” أَوَّلٌ, is on the measure أُنْعَلُ, and consequently has for its feminine أُوْلَى ūlā. From “second” to “tenth”, the ordinals are on the measure فَاعِلٌ masc., and فَاعِلَةٌ fem., as: ثَانٍ and ثَانِيَةٌ.

“Sixth”, however, is سَادِسٌ, but سَادٍ and سَاتٍ, are also found.



*First* and *Second* are diptotes. From *Third* to *Tenth* the ordinals are fully declined.<sup>1</sup>

"*Eleventh*" عَشْرَ حَادِي masc., and عَشْرَةَ حَادِيَة fem. From *Eleventh* to *Nineteenth* the ordinals are indeclinable<sup>1</sup>.

From "*Twelfth*" to "*Nineteenth*", they are formed by adding وَعَشْرَ (or عَشْرَةَ) to the ordinals.

From "*Twentieth*" and upwards, the Cardinals are used, as: عِشْرُونَ بَابًا "twenty chapters", but عِشْرُونَ أَبْجَادًا "the twentieth chapter." The *Ordinals* of the units, however, are used before the cardinals, for the intermediate numbers, as: عِشْرُونَ وَالثَّلَاثُ "the twenty-third." The article must be attached to each numeral.

(b) From *First* to *Tenth*, the ordinals have the regular plural. From *Eleventh* to *Nineteenth*, the first part of the compound has the regular plural.

(c) "*First*" الْأَوَّلُ has also a broken plural الْأَوَائِلُ meaning "the first parts, the beginning," just as الْأَوَاخِرُ means "the end parts," and الْأَوَاسِطُ "the middle parts." These terms are also used for the three decades of the month.

(d) The Ordinals are generally used for the time of day, as: فِي السَّاعَةِ "at three o'clock (at the third hour)."<sup>2</sup> But predicatively, the cardinals are used, as: السَّاعَةُ ثَلَاثَةٌ "it is three o'clock (the hour is three)." Note that ثَلَاثُ سَاعَاتٍ would mean "three hours, and أَحَدُ عَشَرَ سَاعَةً "eleven hours." "What time is it?" كَمْ السَّاعَةُ, or كَمْ السَّاعَةُ.

"In the morning," "at midday" etc., are expressed by the adverbial accusative, or else by the preposition فِي as: فِي الصُّبْحِ or مَبَاحًا; فِي الظُّهْرِ or ظَهْرًا; فِي الْمَسَاءِ or مَبَاخًا.

(e) Age is expressed thus: "How old are you?" عَمْرُكَ كَمْ سَنَةً "I am twenty" أَنَا بِنُ عِشْرُونَ سَنَةً, or عَمْرِي عِشْرُونَ سَنَةً.

<sup>1</sup> All make a change for gender.

<sup>2</sup> The hours are counted from sunset.



(f) (1) Dates (the year) are expressed by the gen. of the Cardinals after the words *فِي سَنَةِ*, but for the year of a life or reign the Ordinals are used.

(2) The day of the month is expressed as follows :—

(i) *أَوَّلُ يَوْمٍ مِنْ شَعْبَانَ* "the first of Sha'bān"; *عَشْرَ شَهْرِ مِنْ رَجَبٍ* "the fourteenth of the month of Rajab"; *يَوْمَ الْخَمِيسِ الثَّانِي وَالْعِشْرِينَ لِمُعَرَّمٍ* "on Thursday the twenty-second of Muḥarram"; *الْيَوْمَ الثَّالِثُ مِنْ (شَهْرِ) الْمُعَرَّمِ* "the 3rd of Muḥarram," and so on.

(ii) *لِلَّيْلَةِ خَلَّتْ مِنْ رَجَبٍ* or *لِأَوَّلِ لَيْلَةٍ مِنْ رَجَبٍ* = "the first of Rajab" (*lit.* "on one night of Rajab being past"); *لِلْيَمِينِ خَلَّتَا مِنْ رَجَبٍ* on the 2nd of Rajab; *لِثَلَاثٍ (لِنَلَّتْ لَيَالٍ) خَلَوْنَ مِنْ رَجَبٍ* "on the 3rd of Rajab," and so on up to the 15th *فِي النِّصَافِ* (or *فِي مَنَاصِفِ*) *رَجَبٍ* or *فِي النِّصَافِ مِنْ رَجَبٍ* "in the middle of Rajab." But after the 15th, the idiom is "when so many days or nights remained," as : *لِأَرْبَعَةِ عَشَرَ (يَوْمًا) بَقِيَ مِنْ رَجَبٍ* or *بَقِيَتْ مِنْ رَجَبٍ* "on the 16th Rajab, *lit.* when 14 (days or nights) were left of Rajab," and so on : *لِأَخِيرِ لَيْلَةٍ مِنْ رَجَبٍ* = "on 30th of Rajab." *Vide* also § LII (b).

*Remark I.*—The subs. *غُرَّةٌ*, *lit.* "a blaze on a horse's forehead, a new moon," may be used for the first day of the month and *سَلَخٌ* for the last day.

*Remark II.*—On such and such a date may also be expressed by the acc., or by *فِي*.

(g) "One of two" is *ثَانِيِ الثَّانِيَيْنِ*; "one of four" *أَرْبَعَةِ*.

(h) "He makes a fifth" = *هُوَ خَامِسُ أَرْبَعَةٍ* (he is a fifth of four), or *هُوَ خَامِسٌ أَرْبَعَةً* (he is fifth as to four).



§ XXIX. Other Classes of Numerals.

(a) ADVERBIAL NUMERALS: (1) <sup>مَرَّةً</sup> مَرَّةً or <sup>مَرَّةً</sup> مَرَّةً (or similar words) "once"<sup>1</sup>; <sup>مَرَّةً</sup> مَرَّةً, or <sup>مَرَّةً</sup> مَرَّةً, "twice," or <sup>مَرَّةً</sup> مَرَّةً (dual); <sup>مَرَّةً</sup> مَرَّةً "secondly or a second time"; <sup>مَرَّةً</sup> مَرَّةً, or <sup>مَرَّةً</sup> مَرَّةً, etc., etc.

(2) The <sup>مَرَّةً</sup> مَرَّةً (vide § X) may be used to express "once or twice" of an action, as: <sup>مَرَّةً</sup> مَرَّةً <sup>مَرَّةً</sup> مَرَّةً "he struck him once or twice."

If that noun be wanting, the verbal noun is used, as: <sup>مَرَّةً</sup> مَرَّةً "he fought once or twice."

(b) DISTRIBUTIVE:—These are diptotes, optionally of the measures <sup>مَرَّةً</sup> مَرَّةً or <sup>مَرَّةً</sup> مَرَّةً, or are expressed by a repetition of the cardinal, as: <sup>مَرَّةً</sup> مَرَّةً, or <sup>مَرَّةً</sup> مَرَّةً, or <sup>مَرَّةً</sup> مَرَّةً (or <sup>مَرَّةً</sup> مَرَّةً) "one by one"; <sup>مَرَّةً</sup> مَرَّةً or <sup>مَرَّةً</sup> مَرَّةً, (or <sup>مَرَّةً</sup> مَرَّةً) "two by two"; <sup>مَرَّةً</sup> مَرَّةً or <sup>مَرَّةً</sup> مَرَّةً "by threes," (or <sup>مَرَّةً</sup> مَرَّةً); <sup>مَرَّةً</sup> مَرَّةً or <sup>مَرَّةً</sup> مَرَّةً (or <sup>مَرَّةً</sup> مَرَّةً) "by sixes": <sup>مَرَّةً</sup> مَرَّةً "I passed by people which were in groups of two and threes."

(c) MULTIPLICATIVE:—<sup>مَرَّةً</sup> مَرَّةً = "single, singular number, alone and simple."<sup>2</sup> The measure for the others is <sup>مَرَّةً</sup> مَرَّةً the measure of the passive participle of II Stem, as: <sup>مَرَّةً</sup> مَرَّةً "twofold, double, duplicate"; <sup>مَرَّةً</sup> مَرَّةً "threefold, triple having three, triangular"; <sup>مَرَّةً</sup> مَرَّةً "sixfold, six-cornered etc."

<sup>1</sup> Once = "once upon a time, one day," is <sup>مَرَّةً</sup> مَرَّةً or <sup>مَرَّةً</sup> مَرَّةً.

<sup>2</sup> The opposite to <sup>مَرَّةً</sup> مَرَّةً "compound," is <sup>مَرَّةً</sup> مَرَّةً; but <sup>مَرَّةً</sup> مَرَّةً "simple medicines" as opposed to <sup>مَرَّةً</sup> مَرَّةً



(d) ADJECTIVAL (نَعَالِي) :—ثَنَانِي = *ṣunā'iy* "dual, consisting of two"; ثَلَاثِي "treble, consisting of three," as: أَبَابُ الثَّلَاثِي الْمَجْرَدُ "the simple triliteral root," and so on.

(e) FRACTIONS :—(1) نِصْفٌ "a half," pl. أَنْصَافٌ (but إِنْصَافٌ "dividing into half, justice"). From "a third" to "a tenth," the ordinary measure is نِعْلٌ. Other optional measures are, نَعِيلٌ and نَعِيلٌ. The Pl. is أَنْعَالٌ. Examples: رُبْعٌ - رُبْعٌ, or رُبْعٌ =  $\frac{1}{4}$ ; سُدُسٌ or سُدُسٌ =  $\frac{1}{6}$  etc. Two-thirds ( $\frac{2}{3}$ ) = ثُلُثَانِ, and three-fourths ( $\frac{3}{4}$ ) = ثَلَاثَةُ أَرْبَاعٍ. Above  $\frac{1}{10}$ , the fractions are expressed by a paraphrase, as: ثَلَاثَةُ أَجْزَاءٍ مِنْ أَرْبَعِينَ جُزْأً "3 parts of 40 parts,  $\frac{3}{40}$ th."

(2) A whole number and a fraction are coupled by وَ, as: أَرْبَعَةٌ وَخَمْسَةُ أَسْدَاسٍ "four and five-sixths" ( $4\frac{5}{6}$ ).

(f) Recurring numerals :—ثَلَاثًا ثَلَاثًا "every third"; رُبْعًا رُبْعًا "every fourth" etc.

(g) Approximate numbers :—The following and similar expressions precede the numeral :—نَعْرَ "about"; مَا يَزِيدُ عَلَى "what exceeds" etc.

The words أَوْ يَزِيدُونَ "or they exceed" are sometimes added in imitation of the following passage in the Qur'an: وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ (Qur. XXXVII. 147) "and we sent him to a hundred thousand or more." Vide also § XXVII (j) and (k).

<sup>1</sup> A *maddah* is placed over *alif* and pronounced, when a *hamzah* follows *alif*, or when a doubled consonant follows *alif*, as in حَاجَّ. This *alif*, (ا) in the middle, not the beginning, of a word is lengthened ā-ā. A *maddah* is also placed over و and ي and pronounced, when they are *sūkin* and are preceded by their sister-vowels and are followed by *hamzah*, as: سَيِّئًا سَيِّئًا "it was made bad."

But in هَمِئًا and شَمِئًا, the weak consonants are not preceded by their sister-vowels, and so have no *maddah*.



## § XXX. Days of the Week.

(a) <sup>يَوْمَ النَّهَارِ السَّبْتِ</sup> يوم (نهار) السبت The Sabbath, i.e. Saturday (the *first* day of the week of Muslims; but the *last* of Christians and Jews).

<sup>يَوْمَ الْاِحَدِ</sup> يوم (نهار) الاحد Sunday (*lit.* "day of the one"; the first day of Christians and Jews).

<sup>يَوْمَ الْاِثْنَيْنِ</sup> يوم (نهار) الاثنين Monday (*lit.* "day of the two").

<sup>يَوْمَ الْاِثْنَيْنِ</sup> يوم (نهار) الثلاثاء Tuesday.

<sup>يَوْمَ الْاِثْنَيْنِ</sup> يوم (نهار) الاربعاء Wednesday.

<sup>يَوْمَ الْاِثْنَيْنِ</sup> يوم (نهار) الخميس Thursday.

<sup>يَوْمَ الْجُمُعَةِ</sup> يوم (نهار) الجمعة Friday (day of Congregational Prayer).

The word <sup>يَوْمَ</sup> or <sup>نَهَارَ</sup> is often omitted, as : <sup>اِثْنَاءَ</sup> "Tuesday."

(b) In addition to <sup>اُسْبُوعٌ</sup> "a week" there is <sup>عَشْرَةٌ</sup> "a period of ten days."

## § XXXI. The Year.

(a) The Christian Year is called by Muslims <sup>السَّنَةُ الْمَسِيحِيَّةُ</sup> "the Messiah Year," and also by Christians <sup>السَّنَةُ الْمِيلَادِيَّةُ</sup> "the Birth Year," and <sup>السَّنَةُ الشَّمْسِيَّةُ</sup> "the Solar Year."

B.C. is <sup>قَبْلَ الْمَسِيحِ</sup>; and also by Christians <sup>قَبْلَ الْمِيلَادِ</sup> : (modern abbreviation of latter, <sup>ق م</sup>).

A.D. is <sup>بَعْدَ الْمَسِيحِ</sup>; and also by Christians <sup>بَعْدَ الْمِيلَادِ</sup> : (modern abbreviation of latter, <sup>ب م</sup>, or simply <sup>م</sup> : Muslims write <sup>ع</sup>, abbreviation of <sup>عِيسَى</sup>).

<sup>صَبَّتْ - يَسْبِتُ</sup> 1 "to rest." Muhammad is said to have fixed on Friday for the Congregational Prayers, so as to be different from the Christians and Jews.

\* Also <sup>جُمُعَةٌ</sup>

\* Also <sup>جُمُعَةٌ</sup>



A.H. is <sup>السنة الهجرية</sup> "the Flight Year" (16th July, 622 A.D.), [abbreviation a (butterfly h)]: and also by Christians <sup>السنة القمرية</sup> "the Lunar Year."<sup>1</sup>

B.H. is <sup>قبل الهجرة</sup> (written in full).

(b) Muslim Feasts. There are two chief festivals:—(1) <sup>العيد الصغير</sup> at the beginning of <sup>شوال</sup>, the day after the termination of <sup>رمضان</sup> and its Fast. In India this is known as <sup>عيد</sup>, an abbreviation of its classical name <sup>عيد الفطر</sup> ("the festival of breaking the fast"); (2) <sup>عيد الاضحي</sup>, <sup>العيد الكبير</sup>, or <sup>عيد الاضحي</sup> ("the festival of sacrifice"): this falls on the 10th of <sup>ذو الحجة</sup>, when the pilgrims offer up sacrifices at Mina, a day's journey from Mekkah.<sup>2</sup>

## § XXXII. Prepositions (حروف الجر), Prepositional Nouns, Exceptive Particles, etc.

(a) Prepositions govern the genitive. The noun so governed is styled <sup>مفعول</sup>. Prepositions are 'Separate' (<sup>مفصل</sup>), or 'Inseparable' (<sup>متصل</sup>).

(b) INSEPARABLE PREPOSITIONS:—These are five: (1) <sup>ب</sup> bi "in, by, with"; [prefixed to the affixed pronouns <sup>هـ</sup> - <sup>فـ</sup> - <sup>كـ</sup>, it changes the *zammah* (—)]

<sup>1</sup> Every year has 354 days and consists of 12 lunar months; *vide* p. 200. The H. year 1327 began on 23rd Jan. 1909 A.D.

The months of the Christian year are usually in *Egypt* <sup>أبريل - مارس - فبراير - يناير</sup> in *Syria* <sup>ديسمبر - نوفمبر - أكتوبر - سبتمبر - أغسطس - (لوليو or يوليو) - يونيو - مايو</sup>.  
<sup>نشرين الاول</sup> - <sup>أب</sup> - <sup>تموز</sup> - <sup>حزيران</sup> - <sup>أيار</sup> - <sup>نيسان</sup> - <sup>أذار</sup> - <sup>شباط</sup> - (Jan.) - <sup>كانون الثاني</sup>  
<sup>كانون الاول</sup> - <sup>نشرين الثاني</sup>.

<sup>2</sup> In India, this is generally called *Bagra 'Id* "the Cow 'Id," though goats are usually sacrificed and not cows. Poor people sacrifice cows, as seven houses may share in one cow, whereas a goat cannot be shared. In Persia, this feast is called <sup>عيد قربان</sup>.



into *kasrah* (—), as **بِ** *bi* "to, for, belonging to,"<sup>1</sup> [before affixed pronouns, except the 1st pers. sing., this is pointed with *fathah*, 'vide' § XXVI, (f) (1); it also changes to *fathah* after the vocative *yā*, as: **يَا زَيْدُ** "come to the help of Zayd!"; but **لِي** *li* "to me"]; (3) **كَ** *ka* "like" (not used with pron. suffixes); (4) **وَ** *wa* (a particle of swearing), as: **وَاللَّهِ** "by God!" = **بِاللَّهِ**; (5) **تَ** *ta* = **وَ**, except that **تَ** can be prefixed to **اللَّهُ** only, whereas the other can be prefixed to any word; if a verb is used in the oath, **بَ** must be employed. For **وَ** with the acc. *vide* § XXXIII (a) (ii), Remark.

(c) SEPARATE PREPOSITIONS:—(1) **مِنْ** "of, from (indicating commencement); than; some"; **عَنْ** "from, off (indicates separation, substitution), after, at, about, on the authority of," etc.; (but **عَنِّي** "from me"); **إِلَى** "to, towards, up to, until"; **عَلَى** "upon against"; **مِنْ** **عَنْ** "from

<sup>1</sup> After **إِذَا** "see! behold!", **بَ** may be used, as: **إِذَا رَجُلٌ قَدْ أَتَى إِذَا رَجُلٌ قَدْ أَتَى**.

In negative sentences, the predicate, if a noun, has often **بَ**, as: **لَيْسَ هُوَ بِفَارِسٍ** (or **فَارِسًا**)

"he is not a rider"; **مَا هُمْ بِعَالِمِينَ** (or **عَالِمُونَ**) = "they are not learned." *Vide* also § XLII (a) (2) and § LII (a) (2).

<sup>2</sup> As a *Conjunction* with the Subjunctive, it denotes "in order that, so that"; *vide* § XXV (c), etc.

<sup>3</sup> **كَ** cannot precede a pronoun or a verb; it can precede a noun only: **كَمِثْلٍ** or **مِثْلٌ** must be substituted before a pronoun, and **كَمَا** or **مِثْلَمَا** before a verb. **كَمَا هُوَ** means "as it is, in the same state." **كَ** is really a noun signifying "similarity."

<sup>4</sup> **كَرْسِيٍّ مِنْ خَشَبٍ** = "a certain merchant"; **كَرْسِيٍّ مِنْ خَشَبٍ** "a chair (made) of wood"; **مَا كَانَ عِنْدِي مِنَ الْعَالِ** "the wealth which I have"; **مَا عَمِلْتُمُوهُ بِنَا مِنَ الْمَعْرُوفِ** "what you have done to us in the way of kindness" (i.e. "the kindness which you have done to us"); **قَدْ أَرَاكُمْ مِنْ آيَاتِهِ** "he has already shown you some of his signs."

<sup>5</sup> Before the affixed pronouns, **إِلَى** and **عَلَى** change the final *alif maqṣūrah* into **ي**, as: **أَلَايْكَ** "on thee"; **إِلَيْهِ** "towards him"; **أَلَايَّ** "on me", etc.



off"; <sup>فِيَّ</sup> "in me," <sup>فِيهِ</sup> "in him" etc.): <sup>مَعَ</sup> (rarely <sup>مَعًا</sup>) "with, besides"; <sup>حَتَّى</sup> "up to, until, as far as," (also a Conj.<sup>3</sup>): <sup>مُذَّ</sup> or <sup>مُنْذُ</sup> (for <sup>مِنْ ذُو</sup>) "since"; <sup>لَدَى</sup> (with suffixes <sup>لَدَيْكَ</sup> - <sup>لَدِيَّ</sup> - <sup>لَدَى</sup> etc.) "with, near," *vide* § LIII "To Have."

*Remark.*—To these may be added the noun or particle <sup>رَبَّ</sup> "often, many a, but few," as it governs the genitive, as: <sup>رَبَّ رَجُلٍ كَرِيمٍ قَدْ لَقِيتُ</sup> "many a noble man have I met."

(2) When <sup>مِنْ</sup> and <sup>عَنْ</sup> precede the *article*, they are pronounced <sup>مِنْ</sup> *min*<sup>4</sup> and <sup>عَنْ</sup> *an*<sup>4</sup>; as: <sup>مِنْ</sup> <sup>الْوَلَدِ</sup> *min<sup>4</sup>-l-walad*<sup>4</sup>, and <sup>عَنْ</sup> <sup>حِكْيَ عَنِ الشَّانِعِيِّ</sup> "it is told

<sup>مَعَ ذَلِكَ</sup> "in spite of that"; <sup>مَعَ أَنْ</sup> "in spite of the fact that, although."

<sup>أَكَلْتُ السِّكَّةَ حَتَّى رَأْسَهَا</sup> "I eat the fish even to its head"; here read either *ra's<sup>4</sup>-hā*, a genitive governed by the *Preposition* <sup>حَتَّى</sup>, or else *ra's<sup>4</sup>-hā* an accusative as the object of the verb, in which latter case <sup>حَتَّى</sup> is a *Conjunction*. <sup>حَتَّى</sup> "[even etc.]" is not used with suffixes: <sup>أَقْتُلُكَ أَنْتَ مَعًا</sup> "I will kill even you." <sup>حَتَّى</sup> indicates motion towards and arrival at, whereas <sup>إِلَى</sup> does not necessarily connote the latter meaning.

<sup>عَارِئْتَهُ مُنْذُ</sup> Before a noun, either may be used, but without a noun <sup>مُنْذُ</sup> only, as in <sup>عَارِئْتَهُ مُنْذُ</sup> "I have not seen him since." It is not used with suffixes. It is construed either with the gen. or the nom., the gen. being more particularly used when a yet unexpired period of time is spoken of, as: <sup>مَا كَلِمَتُهُ مُذْ شَهْرِنَا هَذَا</sup> "I have not spoken to him since the beginning of this month."

<sup>رَبَّ</sup> <sup>رَبَّ</sup> The acc. (dependent on the interjection <sup>يَا</sup>) of <sup>رَبَّ</sup> "multitude." <sup>رَبَّ</sup> must begin a sentence; the noun it governs must be indefinite and qualified by an adjective, or a nominal or verbal clause in Pret. tense in place of such adjective: an alternative construction is <sup>رَبَّ رَجُلًا</sup> "many a man." With <sup>مَآ</sup> affixed (<sup>رَبَّ مَآ</sup> adv.), it signifies "perhaps, probably, sometimes, frequently," and introduces a sentence. An indefinite gen. often occurs after the conjunction <sup>وَ</sup> the particle <sup>رَبَّ</sup> being elided, as: <sup>وَكَأْسٍ شَرِبْتُ</sup> "many a cup have I quaffed." <sup>رَبَّ</sup> means "a few," and also "many a." In Urdu <sup>اَکْثَرُ</sup> has the same contradictory meanings; *vide* "Hindustani Stumbling Blocks," Supp. VIII, 18.



on the authority of *Ash-Shāfi'īyy*''; but before other connective *alifs*, *مِنْ* becomes *مِنْ* *min*<sup>1</sup>, as: *مِنْ* *أَيْدِيهِ*.

\* When prefixed to *مَنْ* or *مَا*, the final *ن* becomes *م* by assimilation (*إِدْغَام*), as: *مَعًا*, *مَعَهُ*, and *مَعَهَا*.

(d) Other separate prepositions are simply nouns in the accusative (or adverbial) case, but without the *tanwīn*. They, too, govern the *genitive*, and some of them (originally nouns) may also themselves be in the *genitive* after a preposition.

*بَعْدَ*<sup>1</sup> "after" (time or place), (dimin. *بَعِيدَ*); *قَبْلَ*<sup>1</sup> "before" (of time), (dimin. *قَبِيلَ*); *فَوْقَ* "above, over (place or rank), more than (a certain number)," (dimin. *فُوقَ*); *تَحْتَ* "under, underneath; less than (of a number)"; (dimin. *تُوتَ*); *قُدَّامَ* "before, in front of (of place)"; *حَوْلَ* "round about"; *وَرَاءَ* "behind, beyond, besides"; *نَحْوَ*<sup>2</sup> "about (number), for example, in the direction of, according to"; *عِنْدَ* "with, in possession of, in the opinion of, at the time of"; *مِنْ* *عِنْدَ* "from"; *عِوَضًا عَنْ* (or *عِوَضَ*) "instead of, in place of"; *مِنْ* *غَيْرِ* (or *بِغَيْرِ* declinable<sup>3</sup>); "except, besides"; *سِوَى* "except" (indeclinable); *مِنْ* *سِوَى* "besides"; *قِبَالَةَ* "opposite"; *حِذَاءَ* "opposite"

<sup>1</sup> But as adverbs, i.e. when not followed by nouns, *بَعْدَ* and *قَبْلَ*

<sup>2</sup> *نَحْوَ* ("direction, quarter") is used as a substantive in all its cases with a following genitive for "like," or "about," as: *رَجُلٌ نَحْوُ زَيْدٍ* "a man like Zayd"; *مَرَرْتُ بِنَحْوِ مِائَةٍ* "I passed by about a hundred men."

<sup>3</sup> *بِغَيْرِ* can be used with either an indefinite or a definite substantive, *بِلاَ* with one that is indefinite, only. After *لَيْسَ غَيْرَ* and *لَا غَيْرَ* "not otherwise, nothing more," *ذَلِكَ* is understood, as: *عِنْدِي دِرْهَمٌ لَيْسَ غَيْرَ [ذَلِكَ]* "I have a *dirham* on me, nothing else." Vide also (c) and § XXXIV (b) (2).



(مَعَادٍ "placed opposite"); تَجَاوَزَ or تَلَقَّاهُ = حَذَاهُ "opposite"; أَمَامَ "before, opposite" (of place); خَلْفَ "after, behind" (time and place); بَيْنَ (sometimes مَآ بَيْنَ, and فِيمَا بَيْنَ) "between or amongst"; مِنْ بَيْنَ "from amongst"; دُونَ "on this side of, under, without<sup>3</sup>, less than or worse" (dimin. دُونِ).

(e) The following are used as *nouns* and run through all the cases: نَحْوُ (vide p. 772 and note 1); مِثْلٌ<sup>4</sup> subs. "likeness" (= adj. "resembling, like"); شَبِيهٌ adj. and شَبَهٌ subs. "like"; نَظِيرٌ adj. "resembling, like, match for"; as: مِثْلُ زَيْدٍ "like Zayd"; مِثْلُهُ "like him"; رَأَيْتُ رَجُلًا شَبِيهًا "I saw a man like Zayd." Also غَيْرٌ "alteration, difference, non- etc.", as: غَيْرُ الْعَرَبِ "a non-Arab"; غَيْرُ مُمْكِنٍ "impossible"; سِوَى (rarely سَوًى and سَوَاً) "kings and others"; سِوَى (rarely سَوًى and سَوَاً) "except, other than, another (besides so-and-so)."

<sup>1</sup> If two *substantives* depend on بَيْنَ, the preposition need not be repeated (بَيْنَ زَيْدٍ وَعَمْرٍو); but if one (or both) of the words is a pronoun, the preposition must be repeated (بَيْنِي وَبَيْنَكَ).

<sup>2</sup> جَاءَنَا and مَآ بَيْنَ sometimes mean, "both—and," or "partly—partly": مَآ بَيْنَ فَقِيرٍ وَغَنِيٍّ "both rich and poor came to us." بَيْنَ يَدَيْهِ = "in his presence."

<sup>3</sup> In the meaning of "without," بِدُونِ, or مِنْ دُونِ may be used for دُونَ; but دُونَكَ and دُونََكُمْ "beware!"

<sup>4</sup> *Misal*—مِثْلٌ etc. is construed as a noun in apposition to the preceding noun and runs through all the cases. Vide § LXII. The usage of شَبِيهٌ, نَظِيرٌ, and مِثْلٌ is similar.

<sup>5</sup> شَبِيهٌ refers to likeness of *appearance* only, but نَظِيرٌ and مِثْلٌ are general terms.

<sup>6</sup> After لَا غَيْرَ and لَيْسَ غَيْرَ "not otherwise, nothing more," ذَلِكَ is understood, as: هَذَا دِرْهَمٌ لَيْسَ غَيْرَ [ذَلِكَ] "I have a dirham, and nothing more." Vide also (d).



*Remark.*—These govern a genitive, as do **كُلٌّ** - **جَمِيعٌ** and **كُلُّهُ** "the whole, all"; and **بَعْضٌ** "a part, one, some"; **قَدْرٌ** or **مَقْدَرٌ** "measure, size, quantity, worth"; **زُهَامٌ** "number, computation" (= "about"); **كِلَانِ** "both." *Vide* § XXXVIII (h) and § LXI (k).

(f) **لَا سِوَمَا** "especially, above all" (*lit.* there is not the like of) seems to be both adverb and preposition being followed either by the nom. or the gen., as: **أَعْجَبَنِي النَّاسُ لَا سِوَمَا زَيْدٍ** (or **زَيْدٌ**) "all the people pleased me, especially Zayd." The word is compounded of the acc. of **سِي** "an equal" and the negative **لَا**.

(g) To imply exception, are used: **إِلَّا** (particle); **خَلَا** - **حَاشَا** - **مَا** (particles of the nature of verbs); and the nouns **غَيْرٌ** - **فَيْرٌ** (declinable) and **سُوى** (indeclinable); *vide* § LIV. **مَا** and **خَلَا** govern the acc., but if the **مَا** is omitted, they sometimes govern the gen.: **حَاشَا** or **حَاشِي** governs the gen. or acc.

### § XXXIII. Conjunctions (حُرُوفُ الْعَطْفِ).

(a) These also are 'Inseparable' and 'Separate.'

INSEPARABLE CONJUNCTIONS are: (i) **وَ** *wāw* "and"; **فَ** *fā* "and so" (as a consequence). The latter indicates a less close connection than **وَ**, and is frequently used for the English full stop: **وَ** is irrespective of order, but **فَ** distinguishes it.<sup>2</sup>

With the Subjunctive, **فَ** = "so that." It also introduces a Nominal clause after **أَمَّا** "as for" *q.v.*, and is also used in the apodosis of Condi-

<sup>1</sup> **مَا خَلَا** "what is free from"; **مَا عَدَا** "what goes beyond."

<sup>2</sup> *Lit.* "be excepted."

<sup>3</sup> Introducing a second nominal sentence, **وَ** means "while" (**وَأَوَّالِ الْعَالِ**), as:

**ذَهَبَ زَيْدٌ وَعَمَرُو بَاقٍ** (or **بَاقِي**) "Zayd departed, while (or and) 'Amr. remained": if the second clause is Verbal, the **وَ** may be dropped; *vide* also § XLIV (b) (3) Remark II and § LVIII. This *wāw* of condition sometimes introduces a nom. sentence that has no Part. or Aor., as: **جَاءَ زَيْدٌ وَبِيَدِهِ سَيْفٌ** "Zayd came with a sword in his hand." For two verbs coupled by **فَ** for a verb and an adverbial clause etc. *vide* § XXXIV (b) (7).



tional sentences *q.v.* It is often prefixed to particles: **إِنْ** with a following Nominal clause or a Suffix means "for."

(ii) **لِ** with the Subjunctive = "so that,"<sup>1</sup> and with the Imperative "let";

*vide* § XXV (c) and (d). With the particle **فَ**, it loses its vowel, as: **فَلْيَكْتُبْ** *fa-l-yaktub*.

*Remark.*—In the meaning of "with", the Conjunction **وَ** takes the Accusative, as: **زَيْدٌ وَ أَخَاهُ** "Zayd with his brother."

For **وَ** with the Genitive *vide* § XXXII (b).

(b) SEPARABLE CONJUNCTIONS:—The following are the most common:—

**ثُمَّ** "then, next, after a little while"<sup>2</sup> (often followed by **إِنْ**) connects words and clauses": **فَ** indicates a shorter interval of time; also in indicating order, **ثُمَّ** follows **فَ**, as **جَاءَنِي زَيْدٌ فَعَمِرُوا ثُمَّ بَكَرُ**; here **فَ** or **ثُمَّ** could be used in both places, but **ثُمَّ** could not precede **فَ**.

**أَوْ** "or", but followed by the Subjunctive = "unless, unless that": **أَعْطِهِ إِمَّا زَيْدًا أَوْ إِمَّا عَمْرًا** (or **إِمَّا** for **إِنْ** and **عَمَّا**); **إِمَّا - أَوْ** "either—or," or **إِمَّا - وَ إِمَّا** "either—or," **إِمَّا - أَوْ** "give it either to Zayd or 'Amr."

**أَمْ** "or" (in double interrogative clauses, as: **أَفَعَلَهُ أَمْ لَا** "shall I do it or not?").

**وَلَا** "and not, nor" (**مَا جَاءَنِي رَجُلٌ وَلَا امْرَأَةٌ**) "a man did not come to me, nor a woman".

<sup>1</sup> With the same meaning are **لَنْ** - **لَنْ يَكُنَّ**; and negatively **لَنْ لَا** and **لَنْ يَكُنَّ لَا** "so that not." Also a preposition, *vide* § XXXII (b).

<sup>2</sup> The Adverb **ثُمَّ** is connected with **ثُمَّ**.

<sup>3</sup> If all came in quick succession, **فَ** should properly be used of both.



لَٰكِن *lākin* and لَٰكِنَّ *lākinn*<sup>1</sup> "but"; the former is used before a verb; and sometimes, without governing power, before a noun; the latter is used before pronominal suffixes and nouns, the noun being put in the accusative: لَٰكِنِّي and لَٰكِنِّ both used.

حَيْثُ <sup>2</sup> "where," is used to join clauses; حَيْثُمَا <sup>3</sup> = "wherever."

إِذْ <sup>4</sup> "at which time, when, since, because," is used of Past time either with Nominal or Verbal clauses; it *connects* clauses (and cannot begin a sentence as لَمَّا can<sup>5</sup>); إِذْ مَّا <sup>2</sup> "whenever" (conditional; with two apocopated Aorists).

إِذَا <sup>4</sup> "when, if, as often as" (originally of time, but often of condition; always followed by Pret., but generally in sense of Fut., in which case it introduces a Verbal clause, *vide* Temporal Clauses; in indirect questions = "whether" = هَلْ): (for إِذْ and إِذَا "Behold," *vide* Interjections). إِذَا مَّا <sup>4</sup> "if ever, when, as soon as" (temporal; with Aor. or Pret.).

<sup>1</sup> *Lākinn* is one of الْحُرُوفُ الْمُشَبَّهَةُ بِالْفِعْلِ.

<sup>2</sup> So too after مَنْ or أَيُّ "if anyone," مَّا "if anything," مَهَّمَا "if even anything," إِذْ مَّا "where," حَيْثُ "when," مَتَى "where," أَيْنَ "how," كَيْفَمَا "however," كَيْفَ "wherever," أَيَّانَ "when" and other words implying a condition, the Pret. has a future sense, the condition being represented as fulfilled. The same applies to the Prets. before and after أَوْ "or," as: سَوَاءٌ غَابُوا أَوْ حَضَرُوا "it is all the same whether they are absent or present."

If the Pret. after إِنَّ, أَيُّ, مَنْ etc. is to retain its meaning, كَانَ or one of its "sisters" is inserted, as: إِنَّ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ نَصَدَقَتْ "if his [Joseph's] shirt has been torn in front then hath she spoken truly." *Vide* XLIV (a), (5) and § LVI Conditional Sentences.

إِنَّ is also a particle of denial; *vide* § XXXIV (b) (3) Adverbs, p. 783.

<sup>3</sup> For example لَمَّا مَرَرْتُ بِهِمْ إِذْ هُمْ قَعُودٌ; but لَمَّا مَرَرْتُ بِهِمْ كَانُوا قَعُودًا must have a verb after it.

<sup>4</sup> But إِذْ adv. "in that case, then, therefore."



إِنْ "if" (for probable conditions; followed by Pret. with present or future sense; in direct questions = هَلْ "whether"); وَإِنْ "even if, although"; sometimes = "and if": لَئِنْ "verily if"; إِنْ (لَا + إِنْ) "if not"; وَإِلَّا "and if not, otherwise." (إِلَّا as a particle of exception = "except but," vide § LIV).

لَوْ "if" (for purely hypothetical or impossible conditions); (also used before a verb = "would that," but before nouns and pronominal suffixes لَوْ is used). With Negative, لَوْلا - لَوْمَ - لَوْمًا "if not."

وَلَوْ "although" (= وَإِنْ); sometimes = "and if" (in impossible conditions).

أَنَّ "that"; with *Verbal* (and sometimes with *Nominal*) sentences, the verb being generally in the *Subjunctive*,<sup>2</sup> or rarely in the *Aor. Indic.* or the *Preterite*; also introduces direct quotations: كَأَنَّ "as though"; لِأَنَّ "because"; أَلَّا (for أَنْ + لَا) "that not"; إِلَّا أَنْ or غَيْرَ أَنْ "except that"; عَلَى أَنْ "in spite of"; لَعَلَّا "so that not"; أَنَّ "that" with *Nominal* sentences and a verb in the *Indicative*; the noun immediately following أَنَّ is in the accusative (as with إِنَّ<sup>3</sup> "verily"); with the suffixed pronoun of 1st person أَنِّي or أَنِّي or أَنَا etc.; كَأَنَّمَا and كَأَنَّمَا "just as if, it is as though";

<sup>1</sup> Of these, لَوْلا may precede a noun, an affixed pronoun, or a verb; لَوْمًا is used before the *Preterite*; and لَوْمَ before the *Aorist* but with a past meaning.

<sup>2</sup> If more than one verb is *dependent* on أَنْ, the *Subjunctive* is used throughout but أَنْ is not repeated.

For أَنَّ with the *Indicative* vide *Syntax*.

<sup>3</sup> In certain cases either إِنَّ or أَنَّ may be used indifferently.



لأن "because"; إلا أن or غير أن "except that, yet." *Vide* § XLII (c) and § XLV.

أما ammā "as for," with a following Nominative (predicate always has ف).

بينما, or بينما (rarely بينما) "while, whilst."

متى "when" (conditional); followed by Pret. *vide* p. 776 note 2: متى "whenever, at the time when" (temporal only, does not apocopate). Also adv. = "when?"

حتى "until" (= إلى أن); with a Nominal sentence often حتى أن, *vide* § XLV (c). [*Vide* § XXV (c) and § XXXII (c) and note 2, p. 771].

لكي or لكي "in order that"; takes Subjunctive: كيلا and لكيلا "in order that not."

لما "when, after" (followed by the Preterite, generally with Pluperfect meaning; requires a complement, as: نمت لما ذهب زيد "I slept when, after, Zayd had gone"). *Vide* note 3, p. 776.

منذ or منذ "since" (former cannot precede a verb; both also used as prepositions), *vide* p. 771, note 3.

ما "as long as" (followed by Pret. with present or future meaning); ما دام "as long as" (mā "as long as" and dām "he continued"); ما دام ركبنا = "as long as he rode"; ما دمت نائما "as long as I slept". *Vide* § XLI (e) (13). Often occurs in compound Conjunctions, as: بعد ما "after that"; قبل ما "before that" (always with Aorist). It is often used to generalize, as: كلما "as often as"; متى ما "whenever" (temporal only, not conditional; does not apocopate as متى does when conditional); also إذا ما "whenever," and إذا ما "if ever" *q.v.*

من أن = من أن, *vide* § XLV (b).



*Remark I.*—In generalisations, إِذَا مَا "whenever," إِذَا مَا "if ever," مَتَى مَا "whenever," كَلَّمَا "as often as," are followed by the Preterite or the Jussive, in the sense of the Present.

*Remark II.*—In Persian and Urdu مَا دَامَ is practically a preposition, as: *mādām<sup>a</sup> l-hayāt* "for life," (but in Arabic مَا دَامَ حَيًّا "as long as he was alive"); the Persian Conjunction is *mā-dām-ki* مَا دَامَكِه, or *mā-dām-i-ki* مَا دَامِيَكِه.

(c) *Vide* also § XXV (c), Subjunctive Mood.

### § XXXIV. Adverbs.

(a) **INSEPARABLE**:—أ interrogative prefixed to the first word of the sentence,<sup>1</sup> as: أَضْرَبَكَ "did he beat you?"; but أَسمك زيد<sup>2</sup> *asm<sup>a</sup>-k<sup>a</sup> Zayd<sup>a</sup>* "is thy name Zayd?"; only used when there is no interrogative pronoun, e.g. أَفَعَلْتَ (هَلْ فَعَلْتَ or) أَفَعَلْتَ "hast thou done this?"; but مَنْ فَعَلَ هَذَا "who has done this?" *Vide* also § XLIII and § LIV.

س (s<sup>a</sup> inseparable) and سَوْفَ<sup>3</sup> *sawf<sup>a</sup>* (separate), are particles prefixed to the Aorist limiting its action to future time, as: سَأَفْعَلُهُ (سَوْفَ أَفْعَلُهُ or) "I shall do it."

لَ l<sup>a</sup> "certainly, truly." This may be prefixed (i) in oaths, as: لَعَمْرُكَ *l<sup>a</sup>-umr<sup>a</sup>-k<sup>a</sup>* "by thy life"; (ii) in a complement to an oath, as: وَاللَّهِ لَقَدْ خَرَجَ, "by God he has certainly gone out"; (iii) as an inceptive particle before a noun, adjective, pronoun, or the Aorist tense; (iv) to an apodosis after لَوْ, or لَوْلَا; (v) to the Predicate of a Nominal sentence beginning with إِنَّ.

<sup>1</sup> n negative interrogative clauses. أَلَا - أَلَمْ - أَلَمْ - أَلَمْ, as: أَلَا أَفْعَلُهُ "shall I not do it?"; مَا فَعَلْتَهُ "hast thou not done it?" But أَلَا "look here," is an interjection.

<sup>2</sup> For the interrogative | + اِسْمُكَ (with the hamzat "l-icazl). A long vowel cannot precede a letter that is sakin unless the letter is doubled. Also two sakin letters never occur together, except in pause. For اَمْ — اَمْ in a double question see اَمْ.

<sup>3</sup> *Sawf<sup>a</sup>* سَوْفَ indicates a more remote future than does س<sup>a</sup>, of which the latter is a contraction.



(b) SEPARATE are:—(1) Nouns used in the accusative case, as :—  
 كَثِيرًا مَعًا: "together"; مَعًا "together"; تَارَةً - وَتَارَةً (or طَوْرًا)  
 "often"; إِنْفَاتًا "by chance"; الْيَوْمَ *al-yawm* "to-day"; لَا جَرَمَ, or لَا جَرَمَ  
 "undoubtedly"; الْآنَ *al-ān* "this moment, now"; حَالًا (in Persian often *hālā*)  
 "at once"; دَائِمًا "always"; إِذَا or  
 إِذْنٌ "in that case, then," as: نَرُوحْ إِذَا "let us go, then."

To the same class belong حِينَ "at the time of, when," رُبَّمَا "sometimes,  
 perhaps" [ § XXXII (c) ] (1) Rem., سَوَّى *lit.* "in the end" [particle of  
 futurity *vide* (a)], لَا مِشَا "especially" [ *vide* § XXXII (f) ]; كَيْفَ "how  
 (interr. or condit.<sup>2</sup>), as "; وَحْدَ (used only with suffixes, as: وَحْدَهُ "he alone,"  
 وَحْدَهُم "they alone"); and رُبَّمَا and رُبَّمَا "whilst, during." For كُلِّ *vide*  
 Remark to (h), § XXXVIII.

(2) Several nouns that are used as prepositions in the accusative without  
*tanwīn*, [ *vide* § XXXII (d) ], are used as adverbs also, but in this case  
 they are pointed with *ṣammah* instead of *fatḥah*, as: بَعْدُ, or مِنْ بَعْدُ "after-  
 wards"; قَبْلُ, or مِنْ قَبْلُ (but as a preposition قَبْلُ); حَيْثُ "where" (not  
 interrogative); مِنْ حَيْثُ "whence"; بِحَيْثُ أَنْ "in such a manner that,  
 so that"; حَيْثُمَا "wherever"; لَا غَيْرَ (or لَيْسَ غَيْرَ) "nothing else" (inflected  
 for case, only if there is an affixed pronoun to it, *vide* p. 772, note 3); مِثْلُ  
 "like" (becomes مِثْلَ before مَا or أَنْ); عَوْنٌ or عَوْنٌ, *vide* قَطْ.

<sup>1</sup> إِذْ is also a conjunction "when, if since, etc.," and an interjection "behold!";  
 from إِذْ, an obsolete word for "time"; the genitive of which occurs in حِينَئِذٍ or وَفَئِذٍ  
 "at that time," and يَوْمَئِذٍ "on that day." *Vide* p. 776.

<sup>2</sup> كَيْفَ تَفْعَلُ أَفْعَلُ as you do, so will I do."

<sup>3</sup> The final *ṣammah* is of course dropped in Persian, but not in colloquial Arabic.

<sup>4</sup> *Vide* p. 776, note 2.



(3) Certain particles, as: أَجَلَّ "yes, certainly" (confirming a statement), as: مَا قَامَ زَيْدٌ "Zayd did not stand up." أَجَلَّ = "that is so, he did not." [But in reply to a question, نَعَمْ is better].

أَلَا = لَا "not" + interrogative أَلِ, vide (a).

أَمَّا = مَا "not" + interrogative أَلِ, vide (a).

أَمْ "or," in a double question, as: أَتَعْمَلُهُ أَمْ لَا "shall I do it or not?"

إِنَّ "truly, certainly"; introduces Nominal sentences, the subject following being in the Accus.: the Predicate is often strengthened by جَنَّ, as: إِنَّ زَيْدًا عَاقِلٌ, or إِنَّ زَيْدًا عَاقِلٌ "verily, Zayd is intelligent." With pronominal suffixes, إِنَّهُ "verily he"; إِنِّي or إِنِّي "verily I"; إِنَّا or إِنَّا "verily we."

إِنَّمَا (for إِنَّ + مَا) "only"; always begins a sentence and qualifies the word or clause at the end, as: إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ "the alms are for the poor only"; often corresponds to the Hindustanti तो to and हि hi.

أَنَّى "how, where, in whatever way, whence?" (interr. or Conditional).

أَيَّانَ and أَيْبَانَ "when, whenever" (interr. or Conditional).

أَيَّ "i.e., that is" (= بَعْنِي); much used by Commentators.

إِيَّ "yes, yea; always followed by an oath, as: إِيَّ وَاللَّهِ "yea, by God!"

إِيَّ وَاللَّهِ "yes"; vulgar form of إِيَّ وَاللَّهِ.

إِلَى أَيْنَ "where, whither?" (interr. or condit.<sup>2</sup>); مِنْ أَيْنَ "whence?"; إِلَى أَيْنَ

"whither?"; أَيْنَمَا "wherever."

<sup>1</sup> In negative interrogative clauses أَلَا - أَلَمْ - أَمَّا - أَلَنْ, as: أَلَا أَفْعَلُهُ "shall I not do it?"; أَمَّا نَعْمَلُهُ "hast thou not done it?"; but أَلَا "look here" is an interjection.

<sup>2</sup> Vide p. 776, note 2.



بَلَّ “but rather, no on the contrary, but.”

بَلَى “yes, certainly, why not, of course,” in reply to a *negative* interrogative, as: أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى “Am I not your Lord? They said, ‘Yes.’”

بَيْنَ “while, whilst”; connected with the prep. بَيْنَ.

تَمَّ (or in pause تَمَّه) “yonder, there”; *vide* p. 775, note 2.

جَبَرَّ “yes.”

قَدْ, often untranslatable; with the Preterite it signifies the completion or certainty of the action, and may sometimes be translated “now, already, really,” as: قَدْ ذَكَرْنَا “we have mentioned (just now).” It signifies that something uncertain or unexpected has happened, as: كُنْتُ أَرْجُو مَجِيئَهُ “I was hoping he would come, and now he has really come.” With the Aorist, it means “sometimes.” *Vide* § XLIV (a) (6), and (b) (3) Rem. III, and (7).

فَقَطَّ (for فَ + قَطَّ) “only (and that is all),” *lit.* “and enough”; always placed after the noun it modifies.

فَطَّ “never” (of *Past* time); always follows a *negative Preterite* or a *negative Jussive*, as: لَمْ أَرَاهُ قَطَّ = مَا رَأَيْتُهُ قَطَّ “I have never seen him”; [عَوْنٌ, or عَوْنٌ, or عَوْنٌ “never,” (of *future* time); always follows a *negative Aorist*, as: لَا أَفَارِقُكَ عَوْنٌ “I will never leave thee”; أَبَدًا “never” (of either past or future time) is used with a negative verb].

كَلَّا “not at all, by no means, certainly not”; *vide* also § XXXV (b).

لَا “not, no,” used with Aorist in Present or Future meaning, as: لَا أَفْعَلُ “I do not do it, or I shall not do it”; or with Jussive in Imperative meaning, as: لَا تَفْعَلْ “do not do it”; لَا, followed by an accusative noun,

<sup>1</sup> In Persian either بلكه or ولي can be used for enhansive “but”; but in Urdu لکھ only can be used; *vide* Phillott's *Hind. Man.*, p. 210 (c).

<sup>2</sup> *Vide* also §§ XLII and XLIII.



expresses complete Denial, as: <sup>1</sup> لَا مَفَرَّ "there is no escape at all." Also used as representative of the other negatives after وَ.

لَمْ "not," used with Jussive, to which it imparts a *Past* meaning as: لَمْ يَفْعَلْ "he *did* not do it."

لَمْ "not yet"; followed by Jussive.

لَنْ (contraction of لَا يَكُونُ أَنْ) "not"; followed by the Subjunctive, which then has a future meaning, as: لَنْ أَفْعَلَهُ "I shall not do it."

أَمْ "not"; used with either Preterite, or with Aorist as a Definite Present.

إِنْ a particle of Denial, as: إِنْ رَأَيْتُ مَعَهَا امْرَأً أَكْفِضُهَا "I have not seen anything of her, that I despise"; *vide* also § LIV (e) Exception. [For إِنْ as a Conjunctive, *vide* § XXXIII (b)].

مَتَى "when, at what time?" [Also Conjunction, *vide* p. 778].

نَعَمْ (rarely نَعِم) "yes" [derived from نَعِمَ " (what you say) is agreeable"]; affirms any statement or question. *Vide* أَجَلٌ.

هَلْ introduces more lively questions than the Inseparable particle ا, *vide* (a); introduces direct or indirect questions; in indirect questions = "whether,"<sup>2</sup> as: أَخْبِرْنِي هَلْ أَنْتَظَرْتَنِي "tell me *whether* thou hast expected me"; not used in alternative questions; gives the Aor. a future sense.<sup>3</sup> *Vide* § LIV.

هَلَا (= هَلْ + لَا) "not"; used in Interrogative sentences, *q.v.*

<sup>1</sup> *Vide* also §§ XLII and XLIII.

<sup>2</sup> Corresponds to the Hindustani (not Persian) use of آیا āyā.

<sup>3</sup> The interrogative particles ا and هَلْ are not used before the interrogative pronouns. Occasionally the two particles are combined, as: أَهَلْ.

Note the idioms: هَلْ لَكَ فِي الْغُرَابِ "wouldst thou like some wine?"; مَلْ لَكَ أَنْ

تَقَامَ "doest thou wish to sleep?"; in these, some substantive as رَغَبَةٌ or مِيلٌ must be supplied.



هَـٰهُنَا "here"; هَـٰهُنَا (or هَـٰهِنَا) "just here, right here, this very place," and هُنَا and هُنَا "there."

(4) Certain adverbial phrases, as: عَنْ قَرِيبٍ "shortly"; يَوْمًا (or ذَاتَ يَوْمٍ) "one day, once"; مِنْ جُمْلَةٍ "from amongst"; عَلَى كُلِّ حَالٍ, or عَلَى أَيِّ حَالٍ "any way, at any rate, in every case"; (أَنْ or أَنْ) "perhaps"; لَا سِيَّ مَا "especially" (= لَا سِيَّ مَا "there is nothing like whatever," vide § XXXII (f)); قَلَّمَا or قَلَّ (from قَلَّ, "it was little or rare") "seldom," and طَالَمَا or طَالَ (from طَالَ - يَطُولُ "it was long") "not for a long time." Vide also § XLII (c) "Particles that govern like Verbs."

(5) The "Approximate Verb" كَادَ - يَكَادُ "he was on the point of," signifies "nearly, almost" etc., and is followed by the Aorist, as: كَادَتْ كَادَ الْفَقْرُ أَنْ يَكُونَ كَفْرًا "I almost died" (pronounced *kint*) (أَنْ أَمُوتَ) "it is very likely that poverty may result in infidelity"; كَادَ يَقَعُ (أَنْ يَقَعَهُ) "he nearly did it." Vide also § LXI.

(6) لَيْتَ "would that!", and لَعَلَّ or لَعَلَّ "perhaps," govern the accusative and also take the suffixed pronouns, as: لَيْتَنِي (rarely لَيْتَنِي)

<sup>1</sup> By Arab Grammarians قَسَى is considered an "Approximate Verb" فِعْلٌ اِلْمُقَارِبَةُ and its subject is the clause following أَنْ or أَنْ. In قَسَى رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ الْخ "perhaps (said Moses) your Lord will destroy your enemy—" رَبُّكُمْ is considered to be the subject of قَسَى. This word usually stands first in the clause. The Pers. شَائِدٌ, "perhaps," is also a verb. Vide § LXI.

<sup>2</sup> By Arab Grammarians, these are considered to be verbs. They stand first in the clause.

<sup>3</sup> As: قَلَّ مَا جِئْتَنَا "thou hast seldom come to us"; طَالَ مَا شَرَّفْتَنَا "thou hast not honoured us for a long time."

<sup>4</sup> These are perhaps verbs.



“would that I—”; لَعَلِّي (rarely لَعَلِّي) “perhaps I—” etc.; يَا لَيْتَ يَبْتَكَ وَ بَيْنِي بَيْنَ الْمَشْرِقَيْنِ “would that there were between thee and me the distance of the East from the West!” But if مَا is added to لَيْتَ, the noun may be in the nominative; while if it is added to عَلَّ or لَعَلَّ, their governing power ceases. *Vide* also § XLII (c).

(7) Note the construction سَجَدَ فَأُطَالَ (= أَطَالَ السُّجُودَ) “he prostrated himself and made long (his prostration),” for “he prostrated himself a long time.” Compare § LXII (a) (5) Remark.

### § XXXV. Interjections أَصَوَاتٌ.

(a) The Vocative is expressed by the particles يَا, and أَيُّهَا or أَيُّهَا. For Vocative, *vide* Syntax of the cases.

(b) Some Interjections are: أَوْ or أَلْ or أَلْهَا “ah, alas!”; هَيْهَاتَ هَيْهَاتَ “alas, alas! or far from it!”; أَفٍّ لَكَ “fie<sup>2</sup> on thee”; كَلَّا, or more emphatic حَاشَا وَكَلَّا “never,” *vide* also § XXXIV (b) (3); هَيَّا “make haste” (with prep. طَوْبَى لِ, fem. as: هَيَّا بِنَا “come let us go!”); بَخٍّ بَخٍّ, or بَخٍّ بَخٍّ “bravo!”; طَوْبَى لِ (fem. of Elative أَطْيَبُ) “hail!” (as طَوْبَى لَكَ, or طَوْبَى لَكَ “hail to thee!”); وَرَيْكَ or وَرَيْكَ “beware,” = إِيَّاكَ or إِيَّاكُمْ; هَا “lo!”; وَيَّ وَيَّ “woe!” (with suffixes, as: وَرَيْكَ “woe to thee!”, *vide* (c) ]; وَا “oh!” (often with the following noun ending in ا; or in pause, or for an *alif maqṣūrah* in ا, as: وَا زَيْدًا, or وَا زَيْدًا “Oh Zayd!”; وَا مُوسَى “Oh Moses!”; وَا أَسَفًا “Oh sorrow,” and also وَا أَسَفِي “Oh my sorrow!”; هَلُمَّ (and pl. هَلُمُّوا) “come

<sup>1</sup> But in pause هَيْهَاتَ

<sup>2</sup> In Persian, أَفٍّ expresses pain or disgust.

<sup>3</sup> دُونَ is also a Preposition.

<sup>4</sup> هَلُمَّ جَرًّا, *lit.* “take and drag along” = “and so on, and so forth, *et cetera*.”



here!, bring!, give!" (sometimes declined like an Impera.); هَاتِ "give, bring here!", declined as an Impera.; (properly Impera. IV of أَتَى "to come"); حَيَّ "come!" (= أَهْرَج "haste," or اِلْزَمْ "keep to," or اُدْعُ "call") (with prep. عَلَى, as in عَلَى الصَّلَاةِ "come to prayers!"); وَهَلْ, or وَآء, or وَآ (for admiration or regret) "wonderful! or alas!"; صَمَةٌ (also صَدٌّ) "silence, hush!"; مَهْ (also مَهْ) "stop! let alone!"

(c) The substantives وَبَيْع and وَبَل (formed from وَى) are used as follows: وَبَيْع "owe to thee"; وَبَل لِّزَيْدٍ "woe to Zayd"; وَبَلْهُ = وَبَلَّاهُ "woe to him."

(d) The measure فَعَال gives an interjectional Imperative, as: حَذَارِ "take care!"; تَرَايِ "give it up"; أَنْزَلِ "come down"; بَطَالِ (m.c.) "stop work."

(e) إِذَا or إِذْ "behold"; often used after بَيْنَا or بَيْنَمَا; the former before a Nominal sentence and the latter before a Verbal: in the former case the subject *may have* بِ, as: إِذْ أَتَى جِنٌّ "behold a jinn came!"; إِذَا بِجِنٍّ (or إِذَا جِنٌّ) "when suddenly I found a Jinn by me": *vide* Conjunctions, for إِذَا.

(f) Many nouns in the accusative are interjections, as: مَرْحَبًا "welcome," or سَمْعًا وَطَاعَةً; مَرْحَبًا بِكَ "willingly"; أَهْلًا وَسَهْلًا "welcome, you are at home, be easy"; تَبًّا لَكَ "may'st thou perish"; مَهْلًا "slowly, gently!" *Vide* also § XLI (d).

(g) Many religious phrases are used, as: حَاشَا لِلَّهِ "God forbid! far be it from!, this cannot be!"; سُبْحَانَ اللَّهِ "praise be to God" (used for

1 Most Arabic verbs denoting "to come" are transitive.

2 سُبْحَانَ اللَّهِ "how strange! I wonder greatly at it."



admiration): <sup>مَا شَاءَ اللَّهُ</sup> "as God pleases" (to remove the evil eye <sup>الْعَيْنُ</sup>).  
 "thanks be to God!"; <sup>إِنْ شَاءَ اللَّهُ</sup> "if God will!" (often stands for the English  
 "I hope so"); <sup>أَعُوذُ بِاللَّهِ</sup> or <sup>مَعَاذَ اللَّهِ</sup> "God forbid" (*lit.* = "I take  
 refuge in God"); <sup>أَسْتَغْفِرُ اللَّهَ</sup> "I ask pardon of God!" (used to decline a  
 compliment and in other cases); <sup>لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَظِيمِ</sup> "there is no  
 might and no power save in God the mighty!" (expression of astonishment  
 or alarm): <sup>تَعَالَى</sup> (IV of <sup>عَلَى</sup>) "He is exalted!"; and <sup>اللَّهُ عَزَّ وَجَلَّ</sup> "God,  
 exalted and magnified (be His name)!" (constantly appended to the name  
 of God) etc., etc.

(h) There are also numerous calls to domestic animals, and imitative  
 cries and sounds which may be considered as Interjections, such as <sup>هَلَا</sup> for  
 driving horses; <sup>هَجْ</sup> or <sup>هَجَا</sup> for driving a dog away; <sup>قُوس</sup> for calling  
 a dog; <sup>جِي جِي</sup> for calling camels to drink; <sup>هَيْج</sup> or <sup>هَيْج</sup> for making camels  
 kneel; <sup>طَاقِي</sup> the sound of a blow; <sup>تَبْ</sup> the sound of a stroke; <sup>طَقْ</sup> the sound  
 of a falling stone; <sup>طَقْ</sup> sound of splash.

<sup>1</sup> Also = "many", as: <sup>كَانَ لَهُ مِنْ الْأَوْلَادِ مَا شَاءَ اللَّهُ</sup> "he had many children": here  
 the word 'many' is not stated for fear of the evil eye.



## PART II.—SYNTAX.

### § XXXVI. Nouns—Definite, and Indefinite.

(a) *Tanwīn* is equal to the indefinite article, as: كِتَابٌ طَيِّبٌ "a good book"; مَلِكَةٌ جَلِيلَةٌ "a glorious queen."

(2) The loss of *tanwīn*, with the addition of ال, shows that the noun is definite (except in the case of certain proper names, and nouns that are imperfectly declined), as: الْكِتَابُ الطَّيِّبُ "the good book."

(3) The loss of both the *tanwīn* and the article, usually shows that the noun (if not a proper name) is definite and governs, in the genitive, the noun that follows it, as: بِنْتُ الْمَلِكِ "the daughter of the king"; أَبُو زَيْدٍ "the father of Zayd"; أَحَدُهُمْ "one of them."

(4) "A daughter of the king" is expressed by بِنْتُ الْمَلِكِ ("a daughter, one of the daughters, to the king"): فَلَانٌ رَجُلٌ "the (or a) slave of a man" (= بَيْتٌ مِنَ بَيْوتِ الرَّجُلِ "a house belonging to the man," or بَيْتٌ لِلرَّجُلِ "one of the man's houses": غُلَامٌ الرَّجُلِ "the slave of the man.")

(5) Note the following:—بِنْتُ لِمَلِكٍ "one of the daughters of a king"; فَتَاةٌ قَهْوَةٍ "a or the<sup>1</sup> daughter of a king" (according to context); فَتَاةٌ قَهْوَةٍ "a cup of coffee," but فَتَاةُ الْقَهْوَةِ "the cup of coffee"; ثَوْبٌ مِنْ خِرَابِرٍ = ثَوْبُ خِرَابِرٍ "a garment of silk"; رَجُلٌ مِنَ الْهِنْدُ "a Hindu, one of the Hindus."

(b) The definite article often denotes *species* or class, as: هُوَ كَمِثْلِ الْإِنْسَانِ "he is like a (the class) ass"; الْخَمْرُ جَمْعُ الْإِنْسَانِ "the (the class) wine is the origin of the (the whole class of) sin."

<sup>1</sup> Definite in a generic sense, i.e. not the daughter of an ordinary person but of the species king, vide (b).



(c) (1) After the demonstrative pronouns as qualifying *adjectives*, the noun has the definite article *ال*, as: هَذَا الْكِتَابُ "this book"; but when a noun is a predicate to a demonstrative, the noun may be either definite or indefinite, as: هَذَا كِتَابٌ "this is a book"; هَذَا هُوَ الْكِتَابُ "this is the book"; هَذَا الْيَوْمُ الَّذِي كُنْتُمْ تَوَعَدُونِ "this is your book," *vide* § XXVI (a). In هَذَا الْيَوْمُ الَّذِي كُنْتُمْ تَوَعَدُونِ "this is the day which you were promised," هُوَ might be inserted after هَذَا for emphasis. *Vide* also § XXXVII (b) and § XXXVIII (c).

(2) Note the definite article in such phrases as, أَلْسَاعَةٌ (*adv.*) "this very hour": الْيَوْمَ "today" (*cf.* Scotch "the day").

### § XXXVII. The Copula "Is" etc.

(a) The words for "is" and "are" are omitted, as: بَكْرٌ جَمِيلٌ "Bakr (is) handsome"; أَلرِّجَالُ جَمِيلَةٌ (or جَمِيلُونَ) "the men (are) handsome."

(b) (1) For clearness (to prevent the predicate from being mistaken for an apposition), the third personal pronoun, masculine or feminine, singular, dual, or plural is often used instead; but the subject and predicate must be definite, as: اللَّهُ هُوَ الْحَيُّ "God he is the eternal"; أَلْمَرَأَةُ مِي الْجَمِيلَةُ "the woman is the beautiful"; [in this last example, after هُم the adjective cannot be feminine singular, *vide* § XXXVIII (a)]; ذَلِكَ الرَّجُلُ هُوَ أَنَا "that man am I"; مَنْ هُوَ أَنَا "who am I?" In all such cases, both the subject and its predicate must be in the nominative.

(2) After اِنَّ and اَنَّ with a definite subject, the ضَمِيرُ الْفَصْلِ is not required, as the predicate is easily distinguished by being in the accusative; but a separate pronoun of the same person etc. may be inserted, as: اِنِّى اَنَا رَبُّكُمْ "I (am) thy Lord"; اِنَّكَ اَنْتَ الْوَقَّافُ "Thou (art) the bounteous giver."

(3) When the *subject* consists of *several words*, it is clear without the

1 This copula (هُوَ) is "the pronoun of separation" (ضَمِيرُ الْفَصْلِ).



"pronoun of separation" that there is a complete sentence, as: **الَّذِينَ** "the religion in God's gift is *al-Islām*."

(c) This pronoun must be distinguished from "the emphatic pronoun" **كَانَ الْمُسْلِمُونَ** : "this was (not is) the reason" ( **صَمِيرُ التَّائِيدِ** ), as: **كَانَ هَذَا هُوَ السَّبَبُ** ; "the Muslims (and not the slaves or mercenaries) formed the army" ; **وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ** "but *they* were the doers of wrong" ; **فَأَيْنَ نَصِيبِي أَنَا مِنْ هَذَا الْغَنَلِ** "where then is *my* share of the booty ?" ; **لِمَنْ هَذَا الْكِتَابُ - لَنَا نَعْنُ** "whose is this book ? Ours" ; compare § LXII.

Occasionally the emphatic **لَ** is prefixed, as: **إِنْ كُنَّا لَنَعْنُ الصَّالِحِينَ** "if we be the righteous."

(d) **إِنَّهُ** and **إِنِّهَا**, etc., mean "there is" etc. ; **إِنَّهُ كَانَ** "there was."

### § XXXVIII. The Adjective and the Demonstrative Pronouns.

(a) Adjectives follow their nouns and agree with them in every respect, but sometimes according to the *thought* in the mind of the writer. Collective nouns (and broken plurals) may be treated as singulars or plurals, according to the idea, as: **قَوْمٌ ظَالِمُونَ** "a tyrannical people" ; **قَوْمٌ مُتَّحِدُونَ** "a united people" ; **قَوْمٌ بَخِلَاءٌ** "a miserly people." Occasionally a broken plural takes an epithet in the regular feminine plural, as: **أَيَّامٌ مَعْدُودَاتٌ** "numbered days."

(b) **كَثِيرٌ**, generally makes no change for gender, as: **رِجَالٌ كَثِيرٌ** (or **كَثِيرَةٌ**) ; **كَثِيرٌ مِنَ الرِّجَالِ**.

(c) For the Infinitive used as an Adjective, *vide* Apposition. For the Noun of Instrument used as an Intensive Adjective, *vide* § XV (5) Remark III, and § LXII (d).

(d) The adjective may refer either to a preceding noun which it qualifies, or to a following noun that is connected therewith, as: **رَأَيْتُ رَجُلًا قَلِيلَ الْعَدْلِ** "I



saw a man poor of understanding" = *رَأَيْتُ رَجُلًا قَلِيلًا عَقْلًا* "I saw a generous man"; *رَأَيْتُ رَجُلًا كَرِيمًا أَبَوًا* "I saw a man whose father was generous." It agrees in *case*, with the noun preceding it (to which it is, as it were, in apposition), but its *concord* with the noun following is the concord of the verb and its agent. Thus in *مَرَرْتُ بِرَجُلٍ كَرِيمٍ أَبَوًا* "I passed by a man whose parents were generous," *كَرِيمِينَ* might be substituted, since a dual noun may either be preceded by a singular, or followed by a dual, verb. Similarly in *مَرَرْتُ بِجَارَتَيْنِ كَرِيمٍ أَبَوَهُمَا* "I passed by two girls whose father was generous," the adjective can only be singular masculine, as the verb which could be substituted for it would be *كَرَّمَ*.

The adjective may also be rendered by a verb or a verbal clause, as: *رَأَيْتُ رَجُلًا كَرَّمَ أَبَوَهُ*, and *رَأَيْتُ رَجُلًا قَلَّ عَقْلُهُ*.

(e) The adjective follows its noun, the demonstrative pronouns precede their noun; but if the noun governs a genitive or has the affixed possessive pronoun, the demonstratives follow the noun, as: *هَذَا سَيِّدِي* "this son of mine is noble"; *إِنَّ زَيْدَ هَذَا* "this son of Zayd's."

Note the following *هَذَا الْكِتَابُ* "this book", but *هَذَا كِتَابٌ* "this is a book" and *هَذَا كِتَابُكُمْ* "this is your book"; *هَذَا الرَّجُلُ* "this man"; *هَذَا هُوَ الرَّجُلُ الَّذِي جَاءَنِي أَمْسَ* "this is the man who came to me yesterday." Vide § XXXVI (c) and § XXXVII (b) (1) and (c).

(2) Before a collective noun, the demonstrative will be plural if the verb is plural. Note that the word *الذَّاسُ* is always treated as a plural and requires the plural demonstrative before it.

(3) Before broken plurals, or lifeless feminine nouns, the singular feminine of the demonstratives is used; but before regular feminines, either the singular or plural feminine is used.

(f) The genitive cannot be separated from its governing word. In



ذُو الْعَرْشِ الْمَجِيدُ "the glorious possessor of the throne,"<sup>1</sup> the *zammah* in ذُو الْمَجِيد clearly shows that it is Nominative, and therefore agrees with ذُو. If the phrase were unpointed, the word might stand for الْمَجِيد the genitive, in which case it would agree with الْعَرْشِ.<sup>2</sup> "The spacious house of the Wazir" = الْبَيْتُ الْوَاسِعُ لِلْوَزِيرِ = بَيْتُ الْوَزِيرِ الْوَاسِعُ.

(g) Generally when several adjectives qualify one noun, the copulative "and" (وَ) is omitted, as: إِنَّهُ تَعَالَى جَوَدٌ قَدِيمٌ كَرِيمٌ عَلَى بَرٍّ رُفُوفٌ رَحِيمٌ. But if the Adjectives are of the measure أَفْعَلٌ they are coupled by وَ, as وَلَذِكْرُ اللَّهِ تَعَالَى أَعْلَى وَ أَدْلَى وَ أَعَزُّ وَ أَجَلُّ وَ أَعَمُّ وَ أَمُّ وَ أَعْظَمُّ وَ أَكْبَرُ.

(h) (1) Some Arabic nouns, such as "all," "every one"; "one, some, a part"; مِثْلٌ, vide (e), Rem. p. 774 "like"; كِلَانِ masc. and كِلَانِ fem., "both" [vide LXIII (d)]; غَيْرٌ "another than," vide § XXXII (d) and (e); رَبٌّ "many a," stand for English adjectives, but in Arabic govern a genitive. A peculiar use of كُلٌّ in apposition is: هُوَ الْعَالِمُ كُلُّ الْعَالِمِ "he is a thorough, real, scholar."

Note, that with a definite noun, كُلٌّ = "the whole or all," but with an indefinite noun, it = "each or every," as: كُلُّ الْيَوْمِ "the whole of the day," كُلُّ النَّاسِ "all mankind," كُلُّ الْحَيَوَانَاتِ "all the animals"; كُلُّ كَيْدٍ "every stratagem," كُلُّ يَوْمٍ "every day," كُلُّ وَاحِدٍ "each single one," كُلُّ مَنْ "every

<sup>1</sup> Sale and Rodwell both translate this "the possessor of the glorious throne." In the Urdu translation of the Qurān this is بزرگ عرش والا, which is ambiguous, as بزرگ may qualify either عرش, or عرش والا.

<sup>2</sup> In modern Arabic, the final vowels are omitted in speaking; hence, to avoid ambiguity, a word signifying 'property' is inserted in Egypt, to indicate possession, or in Baghdad ل. <sup>3</sup>

غَيْرٌ before an adjective is privative, as: غَيْرُ مُمْكِنٍ "impossible."



one who." Note, too, that <sup>وَعَلَى</sup>كُل may follow in apposition to a definite noun, as: <sup>أَرْضُهَا</sup>أَرْضُ كُلِّهَا "the earth, the whole of it"; <sup>كُلِّهِمْ</sup>النَّاسُ كُلِّهِمْ "mankind, all of them."

*Remark.*—Note the peculiar use of *kull* <sup>كُلُّ</sup> (followed by a genitive) as an English adverb or adjective of excess, as: <sup>هُوَ كَاذِبٌ كُلُّ الْكَاذِبِ</sup>هو كاذبٌ كَلُّ الْكَاذِبِ "he is a perfect liar, thoroughly untruthful"; <sup>سَعَيْتُ كُلَّ السَّعْيِ</sup>سَعَيْتُ كُلَّ السَّعْيِ "I tried my utmost"; <sup>ضَرَبَ كُلَّ الضَّرْبِ</sup>كُلُّ ضَرْبٍ—ال "he beat him as much as he could." But without ال, <sup>أَكَلْتُ كُلَّ أَكَلٍ</sup>أَكَلْتُ كُلَّ أَكَلٍ = "in every kind of way, all kinds of", as: <sup>أَكَلْتُ كُلَّ أَكَلٍ</sup>أَكَلْتُ كُلَّ أَكَلٍ "I ate all sorts of dishes."

(2) <sup>بَعْضُ</sup>بَعْضُ, *lit.* "a part, portion," is followed by a gen. of a pl. or a collective, and means "some one or more, a certain one, one," as: <sup>فِي بَعْضِ الْأَيَّامِ</sup>فِي بَعْضِ الْأَيَّامِ "one day"; <sup>بَعْضُ التَّلَامِيذِ</sup>بَعْضُ التَّلَامِيذِ "one of the pupils"; <sup>بَعْضُ الشَّرِّ أَهْوَنُ مِنْ بَعْضِ</sup>بَعْضُ الشَّرِّ أَهْوَنُ مِنْ بَعْضِ "some evils are easier to be borne than others"; <sup>وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا</sup>وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا "even though the one of them should aid the other."

(3) Similar to the use of <sup>مَقْدَرٌ</sup>مَقْدَرٌ etc. is the use of <sup>زُهَاءٌ</sup>زُهَاءٌ and <sup>مِقْدَارٌ</sup>مِقْدَارٌ etc. [ *vide* § XXXII (c) notes 4 and 5, and Remark], as: <sup>رَأَى فِي الْمَاءِ سَمَكَةً مِقْدَارَ ذِرَاعٍ</sup>رَأَى فِي الْمَاءِ سَمَكَةً مِقْدَارَ ذِرَاعٍ "he saw in the water a fish, measuring a cubit"; <sup>يَكُونُ طَوْلُ الصَّامِ زُهَاءً ثَلَاثِينَ ذِرْعًا</sup>يَكُونُ طَوْلُ الصَّامِ زُهَاءً ثَلَاثِينَ ذِرْعًا "the height of the idol is about thirty cubits."

(4) For <sup>نَحْوُ</sup>نَحْوُ and the prep. <sup>نَحْوُ</sup>نَحْوُ *vide* § XXXII (d) note 2.

(i) An Adjective may govern a genitive, as: <sup>رَجُلٌ قَلِيلٌ الْعَقْلِ</sup>رَجُلٌ قَلِيلٌ الْعَقْلِ "a man little of understanding." In such cases the *muṣāf*, contrary to rule, may have ال, which is then considered to be a shortened form of <sup>الَّذِي</sup>الَّذِي; <sup>الرَّجُلُ الْقَلِيلُ</sup>الرَّجُلُ الْقَلِيلُ = <sup>الرَّجُلُ الْقَلِيلُ</sup>الرَّجُلُ الْقَلِيلُ

<sup>الرَّجُلُ الْقَلِيلُ</sup>الرَّجُلُ الْقَلِيلُ = <sup>الرَّجُلُ الْقَلِيلُ</sup>الرَّجُلُ الْقَلِيلُ "the man (who is) little of understanding."

*Vide* Relative Clauses LV (b).



(j) Note the following constructions:—

(i) <sup>زَيْدٌ حَسَنٌ وَجْهًا</sup> "Zayd (is) handsome *as to face*" (i.e. Zayd is handsome) = <sup>زَيْدٌ حَسَنٌ وَجْهَهُ</sup> "Zayd, his face (is) handsome" = <sup>زَيْدٌ حَسَنُ الْوَجْهِ</sup> "Zayd (is) handsome *of the face*."

(ii) <sup>الرَّجُلُ الْحَسَنُ الْوَجْهَ</sup> "the man, the handsome *as to the face*"  
(here <sup>الْ</sup> = <sup>الَّذِي</sup>): (for other constructions and explanation *vide* Relative Clauses § LV).

(iii) <sup>زَيْدٌ طَوِيلٌ بَصِيرَةً</sup> "Zayd is long *of his sight*" (i.e. Zayd is long-sighted).

(iv) <sup>سَرَتْ أَسْرَعَ سَيْرٍ</sup> "the most *of men, most people*"; <sup>سَرَتْ</sup> "I walked, the quickest *of walking*" (i.e. very quickly).

(k) Sometimes an adjective is expressed by a substantive *in apposition*, as: <sup>جَارِيَةٌ بَكْرٌ</sup> "a girl [who is], a virgin;" <sup>مَجَادِدُ عِدَّةٍ</sup> "a number of mosques"; <sup>وَيُحِبُّونَ أَلْعَالَ حُبًّا جَمًّا</sup> "and they love wealth with a great love."

(2) The material of which an article is made may also be so treated, or else put in the gen., as: <sup>الصَّمَامُ الذَّهَبُ</sup> = <sup>الصَّمَامُ الذَّهَبُ</sup> (but *not* <sup>الصَّمَامُ الذَّهَبِ</sup>) "the golden image"; <sup>ثَوْبٌ خَرِيرٌ</sup> = <sup>ثَوْبٌ خَرِيرٌ</sup> "a garment of silk, a silken garment."

(3) The Infinitive, without any change for number or gender, is used in apposition, as an adjective, as: <sup>رَجُلٌ عَدْلٌ</sup> and <sup>إِمْرَأَةٌ عَدْلٌ</sup>, *vide* § LXII (d).

(l) The natural connection between substantive and adjective may always be broken, the words <sup>هُوَ</sup> or <sup>أَعْنِي</sup> being understood, as: <sup>مَمْرُوتٌ بِزَيْدٍ</sup> [ <sup>هُوَ</sup> ] <sup>مَمْرُوتٌ بِزَيْدٍ</sup> [ <sup>أَعْنِي</sup> ] <sup>أَلْكَرِيمِ</sup>, and <sup>أَلْكَرِيمِ</sup>.

(m) (1) COMPARATIVES from transitive verbs of loving, hating, etc. are followed by <sup>لِ</sup>, as: <sup>هُوَ أَشَدُّ طَلْبًا لِلَّهِ مِنْكُمْ</sup>, or <sup>هُوَ أَطْلَبُ لِلَّهِ مِنْكُمْ</sup> "he seeks more after God than ye do." Verbs of *knowing* take <sup>بِ</sup>.



(2) Comparatives from intransitive verbs take the same preposition as their verb, as: <sup>هو أقرب إليكم بالودّة</sup> "he is nearer to you in affection (i.e. you love him the most)."

(3) When the comparison is between sentences, <sup>مِنْ</sup> with <sup>مَا</sup> or <sup>أَنْ</sup> is used, as: <sup>خُرُوجُكَ مِنْ هَذِهِ الْبَلَدَةِ أَحْسَنُ مِنْ أَنْ تَقِيمَ فِيهَا</sup> "thy quitting this city is better than that thou shouldst remain in it"; <sup>هَذَا الْكِتَابُ خَيْرٌ مِمَّا رَأَيْتُ أَمْسَ</sup> "this book is better than that which I saw yesterday."  
<sup>الْهَوَاءُ الْطَفُّ الْيَوْمَ مِنْهُ (مِنْ) أَمْسَ = الْهَوَاءُ الْطَفُّ الْيَوْمَ مِمَّا كَانَ أَمْسَ</sup>

(n) (1) The SUPERLATIVE may govern an *indefinite* noun in the genitive, in which case it makes no change for gender or number, as: <sup>زَيْنَبٌ أَحْسَنُ جَارِيَةٍ</sup> "Zaynab is a very pretty girl."

If it is followed by a dependent *definite* noun, it may or may not agree with its noun in gender and number, but *preferably does not* :—

<sup>هُمَا أَفْضَلُ الْقَوْمِ (or هُمَا أَفْضَلُ الْقَوْمِ)</sup> "they two are the most accomplished of their tribe"; <sup>بَنَاتُهُ أَحْسَنُ (or حَسَنَاتُ) جَوَارِيِ الْحَيِّ</sup> "his daughters are the prettiest girls in the tribe."

*Remark.*—Note that <sup>أَوَّلُ</sup> and <sup>آخِرُ</sup>, which are really superlatives, take the same construction. Either <sup>أَوَّلُ يَوْمٍ</sup> or <sup>الْيَوْمَ الْأَوَّلُ</sup> is used for "the first day."

(2) The *highest degree* is expressed by the elative followed by <sup>مَا</sup> or <sup>كَانَ</sup>, as: <sup>وَفِي أَجْمَلُ مَا كَانَتْ مِنْ بَنَاتِ أَحْسَنُ مَا يَكُونُ</sup> "the very best thing"; <sup>زَيْنَبٌ أَجْمَلُ مَا</sup> "she is the most beautiful of the daughters of Hayy"; <sup>مِنْ بَنَاتِ الْحَيِّ</sup> "Zaynab is the most beautiful of the daughters of Hayy."

1 Note the concord of the verb, which follows the regular rule.



*Remark.*—Note the following methods of expression: **أَمِيرُ الْأَمَرَاءِ** “the Amīr of Amīrs, the Chief of the Amīrs”; and **نِفَاسُ الْجَوَاهِرِ**, or **نَفِيسُ الْجَوَاهِرِ** “the precious of gems,” i.e. “the most precious gems”; (in this latter example, the adjective is practically a substantive and need not vary with the gender or number of the thing specified).

### XXXIX. Order of Sentence, etc.

(a) The *usual* order of a sentence is, (1) verb; (2) subject; (3) object; (4) extension of qualifying adjuncts. But when the agent has a pronoun referring to the object, the object immediately follows the verb, as: **ضَرَبَ زَيْدًا** “Zayd’s own slave struck him (Zayd),” while **ضَرَبَ ضُوبٌ فُلَامَةً زَيْدًا** would mean “his (some third person’s) slave struck Zayd”: a pronoun cannot be prospective. The same order is observed with **إِلَّا**, as: **مَا ضَرَبَ زَيْدًا إِلَّا أَنَا** “no one struck Zayd but me.” With the verb “to be” (understood), the subject comes first.

The Predicate is placed first: (i) for emphasis; (ii) when the subject comprises a pronoun referring to a word in the predicate, as: **فِي الدَّارِ صَاحِبُهَا** (not **فِي الدَّارِ**) “its owner is in the house”; (iii) when the subject is restricted by **إِلَّا**, or **إِنَّمَا**, as: **مَا فِي الدَّارِ إِلَّا زَيْدٌ** “none but Zayd is in the house”; **إِنَّمَا زَيْدٌ فِي الدَّارِ** “only Zayd is in the house” (but **فِي الدَّارِ** = “Zayd is in the house only”).

(b) The subject of a Nominal Sentence<sup>1</sup> should be either a definite noun or else one qualified by an adjective, except in certain cases of which the following are the most important:—

(i) When the Predicate is a noun with a preposition, as: **عِنْدِي كِتَابٌ** “I have a book”; **فِي الدَّارِ رَجُلٌ** “in the house is a man.”

(ii) When the subject is introduced by **لَ**, as: **لَرَجُلٌ قَائِمٌ** “certainly, a man is standing.”

<sup>1</sup> i.e. a sentence or clause beginning with a noun.



(iii) When the subject follows a negative or interrogative particle, as :  
 هَلْ فُتِيَ فِي الدَّارِ "is there a youth in the house?" : مَا أَحَدٌ فِي الدَّارِ "there is no one in the house";  
 أَرَجُلٌ فِي الدَّارِ أَمْ امْرَأَةٌ "is there a man in the house or a woman?"

(iv) When the sentence expresses a wish or prayer, as : سَلَامٌ عَلَيْكُمْ "peace be upon you!"; وَيْلٌ لِّزَيْدٍ "woe to Zayd!"

(v) When the subject is a diminutive (and therefore really contains an adjective), or is an adjective qualifying a noun understood, as : رَجُلٌ عَقْدَنًا "there is a mean fellow at our house";  
 مُؤْمِنٌ (= رَجُلٌ مُؤْمِنٌ) خَيْرٌ مِنْ كَافِرٍ "a believer (= believing man) is better than an unbeliever."

(vi) When the subject is a noun of general signification, as : كُلٌّ (= كُلُّ شَيْءٍ) "all die."

(vii) If the subject governs another word by means of a preposition, as : رَغْبَةٌ فِي الْخَيْرِ خَيْرٌ "a longing for goodness is good."

### § XL. Interrogative and Relative Pronouns.

(a) كَمْ "how many, how much?" governs the accusative, as : كَمْ رَجُلًا "how many men?"; كَمْ مَدَّةً "how long?"; كَمْ سَنَةً "how old are you?";  
 = إِبْنُ كَمْ سَنَةً أَنْتَ. Vide also § XXVI (o) and (q).

*Remark.*—Before the interrogative pronouns, the interrogative particles, هَلْ and أْ are not used.

(b) أَي masc. (and أَيَّة fem.) governs the genitive, both as an interrogative, and as a relative, as : أَي رَجُلٍ "which man?"; أَعْطِنِي أَيَّ كِتَابٍ شِئْتَ "give

عُمَرَى عَشْرُونَ سَنَةً, or, أَمَّا إِبْنُ عَشْرِينَ سَنَةً



me any (whatever) book you like"; قَامَ بَعْجِبْنِي (مَنْ or, الَّذِي or) أَيُّمَ "he who is standing pleases me": مَنْ or الَّذِي might imply that there was only one person, but أَيُّ رَجُلٍ implies plurality; *vide* also § XXVI (o) and (q).

§ XLI. Cases of Nouns; and the Verb *Kān*<sup>a</sup> and its 'Sisters'  
(كَانَ وَ أَخَوَاتُ كَانٍ), etc.

(a) ABSOLUTE NOMINATIVE. The subject (فَاعِلٌ in a Verbal, and مُبْتَدَأٌ in a Nominal, sentence) may be introduced as an absolute nominative, as: زَيْدٌ مَاتَ "Zayd died"; زَيْدٌ ضُرِبَ "Zayd was beaten"; زَيْدٌ قَائِمٌ "Zayd is standing"; زَيْدٌ أَخُو زَيْدٍ "Zayd his brother died" = مَاتَ أَخُو زَيْدٍ; "Zayd's slave was beaten"; بَكْرٌ قَائِمٌ غُلَامٌ "the slave of Bakr is standing."

The Nominative (رَفْعٌ) is sometimes used for the Vocative, *vide* (d).

(b) GENITIVE (جَرٌّ or خَفْضٌ). The genitive implies (i) possession; (ii) material, as: سَلْسَلَةٌ مِنْ ذَهَبٍ = سَلْسَلَةٌ ذَهَبٌ "a golden chain"; (iii) a part, as: فَئِجَانٌ قَهْوَةٍ "a cup of coffee"; نِطْعَةٌ لَحْمٍ "a piece of meat" [*vide* § XXXVI (a) (5)]; (iv) cause or effect, as: خَالِقُ الْأَرْضِ "the creator of the earth"; حَرُّ الشَّمْسِ "the heat of the sun."

(2) Note the Arabic idiom حِمَارٌ وَحْشٍ "a wild ass (an ass of wildness)," where a noun takes the place of an adjective.

Note too the use of words like ذُو - أَهْلٍ - صَاحِبٌ - أَبُو - أُمٌّ - إِبْنٌ with a following gen., where in English a single adjective would be used, as: أَبُو لِسَانَيْنِ "dissembling" (*lit.* "father of two tongues").

(3) If the genitive refers to two nouns, it follows the first, and the second *muḏāf* has a possessive pronoun, as: نَحْنُ أَبْنَاءُ اللَّهِ وَ أَحِبَّائُهُ<sup>1</sup> "we are the sons

<sup>1</sup> The ر here, is to indicate the *zammah* of the nominative. This ر is only inserted when the word is a *muḏāf* and is nominative. The accusative is إِبْنَاءُ اللَّهِ etc., etc.



and beloved of God" (said by the Jews): *أَيْدِي الرَّجُلِ وَأَرْجُلُهُ* "the man's hands and feet."

(4) For *قَلِيلُ الْعَقْلِ* "little of (the) understanding" = *قَلِيلٌ عَقْلًا*, and *مِقْرُ آيَدَيْنِ* "empty handed" *vide* § XXXVIII (j), and LV (b).

(c) ACCUSATIVE CASE (نَصَبٌ). (1) The Cognate Accusative or absolute object (*المفعول المطلق*) may be an infinitive, the noun of manner, or of unity, or other noun:—*ضَرَبْتُ زَيْدًا ضَرْبًا شَدِيدًا* (شَدِيدًا), "I gave Zayd a good beating" (here the direct object *زَيْدًا* is of course in the accusative): *ضَرَبَنِي ضَرْبًا أَوْجَعَنِي* "he struck me blows that hurt me"; *يَمْشِي طَرِيقَ أَبِيهِ* "he is walking in the path of his father"; *مَاتَ مَوْتَةَ الْجَاهِلِيَّةِ* "he died the death of (those of) the time of ignorance (i.e. of a non-believer)"; *يَرْكَبُ أَحْسَنَ رُكُوبٍ* "he rides the best of riding" (i.e. "he is a good rider") = *مَشَيْتُ كُلَّ السَّبِيلِ: يَرْكَبُ رُكُوبًا حَسَنًا* "I walked the whole of the way": *صَرَّ صَوْرًا مِنَ الرَّمْلِ* "he made the sand into many parcels."

Sometimes the cognate verb is understood, as: *مَهَلًا* "slowly", for *أَشْكُرُ شُكْرًا لِلَّهِ* "thanks for God" for *أَشْكُرُ شُكْرًا لِلَّهِ*; *أَمَّهَلْ* "wait a bit"; *شُكْرًا لِلَّهِ* "thanks for God" for *أَشْكُرُ شُكْرًا لِلَّهِ*.

Even the Passive can be so used, as: *ضُرِبَ ضَرْبًا شَدِيدًا* "he was struck violently."

(2) The INSTRUMENT with which an action is performed is in the accusative, as: *ضَرَبْتُ زَيْدًا سَيْفًا* "I struck Zayd with a sword" = *ضَرَبْتُ زَيْدًا بِسَيْفٍ*.

<sup>1</sup> But *ضَرَبَنِي ضَرْبَيْنِ* "he beat me on two different occasions."

<sup>2</sup> Note that, grammatically, *أَحْسَنَ* is the accusative, and the cognate or logical object is in the genitive.



(3) TIME OF AN ACTION. It expresses details of Time and Place (ظرف), as: أَقَمْتُ شَهْرًا "I stayed a month"; سَافَرْتُ شَهْرًا "I travelled for a month"; أَتَى مُبَاحًا "he came early in the morning"; نَظَرَ يَمِينًا وَشِمَالًا "he looked right and left, he looked around cautiously"; سَارَ مِيلًا "he journeyed a mile." *Vide* (4).

*Remark.*—To this class belong many words in the accusative used as Prepositions, as: خَلْفَ "behind," فَوْقَ "above" etc.

(4) PLACE OF ACTION, when abstract, definite, and immediately derived from a verb, as: جَلَسْتُ مَجْلِسَ زَيْدٍ "I sat in Zayd's sitting-place, his seat"; (but جَلَسْتُ فِي مَجْلِسِ زَيْدٍ "I sat in Zayd's assembly").

When *vague*, indefinite, or abstract, as: قَعَدْتُ مَكَانًا "I sat in a place."

But when the place is concrete, a preposition *must* be used, as, جَلَسْتُ فِي مَسْجِدٍ "I sat in a mosque"; قَعَدْتُ فِي كُرْسِيِّ زَيْدٍ "I sat in the chair of Zayd"; سَافَرْتُ فِي أَرْضٍ "I travelled in a land."

(5) To express STATE or CONDITION (حَال), as: جَاءَ رَاكِبًا "he came riding"; سَافَرَ مُتَوَجِّهًا إِلَى مَكَّةَ "he journeyed, turning his face towards Mecca," i.e. "he travelled in the direction of Mecca"; جَاءَ زَيْدٌ رَاكِبًا أَبِيهِ "Zayd came walking, with his father who was riding."

*Remark I.*—The Accusative of State may be ambiguous: رَأَيْتُهُ قَائِمًا may mean either, "I saw him while I was standing," or "while he was standing."

*Remark II.*—Occasionally the Infinitive is used for the Participle, as: حُكِمَ عَلَيْهِ (for حُكِمَ عَلَيْهِ) "he was condemned on a false charge, was falsely charged."

*Remark III.*—The حَال is generally indefinite, but where it involves a condition it may be definite, as:—زَيْدٌ أَلْوَحْشٌ إِذَا رَكِبَ "Zayd when he is riding (إِذَا رَكِبَ) looks handsomer than he does when walking" (إِذَا مَشَى). The more usual construction would be زَيْدٌ رَاكِبًا أَحْسَنُ مِنْهُ مَاشِيًا



(6) The ACCUSATIVE OF SPECIFICATION (تَمْيِيزٌ), as: هُوَ أَقْرَبُ مَوَدَّةً

"he is closer as regards friendship"; أَشَدُّ بَغَاً = "more of a hypocrite."

The accusative also expresses quantity, as: مَثْوَوْنِ زَيْتًا "two maunds of olive oil."

(7) The OBJECT FOR AN ACTION, if *indefinite*, as: قُمْتُ تَعْظِيمًا لَهُ "I

stood up to show my respect to him"; هَرَبَتْ خَوْفًا "she fled through fear."

But if defined by the article *ال* a preposition must be used, as: هَرَبَتْ مِنَ الْخَوْفِ

In construction, either the Accusative is used or else a Preposition, as: هَرَبَتْ مِنْ

هَرَبَتْ خَوْفَ النَّفْلِ or هَرَبَتْ مِنْ خَوْفِ النَّفْلِ "she fled from fear of me," and

"she fled from *the* fear of being killed." Vide § L (b).

(8) The ACCOMPANIMENT OF AN ACTION, as: جَاءَ الْبَرْدُ وَالْحَبَابُ

"winter came with its overcoats"; إِسْتَوَى الْمَاءُ وَالرَّمْلُ "the water is equal with the sand" (i.e. "the water is very sandy"). In such cases ر = مع *ma*<sup>a</sup>.

(9) The ACCUSATIVE WITH *TANWIN* is used for the VOCATIVE,

when—(i) The person addressed is imagined, as: يَا رَجُلًا "O man," the speaker being in the dark; [but to a stranger in the street يَا رَجُلًا, or يَا أَيُّهَا الرَّجُلُ (nominative)]; (ii) In construction, as: يَا عَبْدَ الرَّحْمَنِ; (iii) When it is

a participle governing an accusative, as: يَا حَامِلًا حِمْلًا "Oh thou carrying a load"; or يَا حَامِلًا لِحِمْلٍ *yā hāmil<sup>as</sup> 'l-himl<sup>a</sup>* "oh thou carrying the load."

(10) CAUTIONING: يَاكَ وَالْأَسَدَ "take care of the lion!" (lit. "thee<sup>a</sup>

and the lion<sup>a</sup>!"; يَاكَ وَصَعْدَةَ لِأَشْرَارٍ: (إِحْذَرِ لِأَسَدٍ =) "avoid the society of the wicked"

<sup>a</sup> For a woman أَيُّهَا *ayyat<sup>a</sup>-hā*.

<sup>a</sup> But يَا حَامِلَ الْحِمْلِ "Oh carrier of the load." Vide also § LXII (c).

<sup>a</sup> Both are considered to be the accusative.



(11) The DIRECT OBJECT OF A VERB (مَفْعُولٌ بِهِ), as: ضَرَبْتُ زَيْدًا

"I beat Zayd"; إِيَّاكَ نَعْبُدُ "Thee we serve."

*Remark I.*—Most verbs denoting "to come," are transitive and govern the acc.

*Remark II.*—Many verbs take two objects, as: ظَنَنْتُ زَيْدًا حَكِيمًا "I thought Zayd (to be) a *hakīm*."

*Remark III.*—The Infinitive and Active Participles may as nouns govern the genitive, or as verbs the accusative.

(12) The Predicate of *Kān*<sup>a</sup> and its 'Sisters', *vide* (c); and the subject or the Predicate after certain particles, *vide* § XLII.

(d) VOCATIVE.—(1) The person called, is generally preceded by one of the vocative particles, of which *يَا* is the commonest. Either the Accusative or the Nominative may be used for the Vocative, *vide* (c) (9). The particles *يَا* masc. (and *يَا* fem.), or *يَا* *أَيُّهَا*, may be prefixed to the NOMINATIVE, which must however be defined by *أَل*. Before a compound word, or an indefinite word, *يَا* is prefixed, without *tanwīn*, or some particle other than *أَيُّهَا*.

In broken plurals however the *tanwīn* is not dropped after *yā*, as: يَا أَزْوَاجَ "O boys!" (The *tanwīn* is dropped in collective nouns).

Note the following: يَا أَبَتَ "O my father!"; يَا أُمَّامَ "O mother!"; يَا رَبَّ "O my Lord!" The *alif* of *يَا* is sometimes not written before another *alif*, as: يَا أَخِي "oh my brother!", يَا "welcome!"

After *يَا* "Oh!", the noun has sometimes *hā* added, to prolong the voice, when calling to a person at a distance, or for affection.

After *وَ* (for grief), the noun has *tā* or *hā* added.

(2) The word *اللَّهُ* is seldom used in the vocative, *اللَّهُمَّ* *Allāhumma*<sup>a</sup> (= *Yā Allāh*<sup>a</sup>), without a voc. particle, being used instead: this is said to be a corruption from Hebrew.

(3) For a noun in apposition to a vocative *vide* § LXII.



(c) The Verb *Kān*\* AND ITS SISTERS (كَانَ وَآخَوَاتُ كَانٍ) etc.—The following fifteen verbs, however, require the Predicate-adjective or Predicate-noun (خَبْرٌ) to be in the *Accusative*. Numbers *two* to *thirteen* are called *آخَوَاتُ كَانٍ*. (It must be recollected that state or condition is usually expressed by the accusative). Nos. 3 to 8 may retain their proper meaning, but frequently mean simply 'was' or 'became,' irrespective of the time of day, etc. With the exception of لَيْسَ, they are regularly conjugated, both in the Aorist and Preterite:—

1. كَانَ "was" ; also "was and still is," as : كَانَ اللَّهُ عَلِيمًا حَكِيمًا "God is all-knowing and all-wise" : كَانَ أَبِي الْمَرْحُومِ عَالِمًا *kān\* abī'l-marḥūm\* 'ālim\** "my sainted father was a learned man." For مَا كَانَ vide § XLII (a) (2).
2. لَيْسَ (conjugated like a Preterite) "is not," which may also take a predicate with ب, as : لَيْسَ زَيْدٌ سَارِقًا "Zayd is not a thief." (or) لَيْسَ سَعِيدٌ وَلَدًا "Sa'id is not a boy."
3. صَارَ (Aor. بِصِيرُ) "became" : صَارَ الْفَقِيرُ غَنِيًّا "the poor man became rich" ; نَصِيرُ تَعْيَانِينَ "we are getting tired."
4. أَصْبَحَ (or عَدَا) "he passed the morning," as : أَصْبَحْتُ عَطْشَانًا "I passed the morning thirsty," or "I became<sup>2</sup> thirsty." (So too with أَسْقَرُ "to do at the dawn, etc.").
5. أَمَسَ (or رَاحَ) "he passed the evening," as : أَمَسَ زَيْدٌ حَزِينًا "Zayd became sorrowful" (not necessarily in the evening).
6. أَضْحَى "to pass the forenoon."
7. ظَلَّ "to continue (the whole day)," as : ظَلَّ وَجْهُهُ مَسُودًا وَهُوَ أَظْمَرُ "his face became black and at the same time he suppressed his anger."

1 And also رَجَعَ - آضَى - عَادَ - أُنِيَ - جَاءَ and تَعَدَّى = "to become." For صَارَ اخْتَدَّ and جَعَلَ in the sense of "to begin" vide § LXI.

2 In such sentences as أَصْبَحْتُ فَرِحًا وَأَمَسْتُ حَزِينًا "I passed the morning happily, but the evening unhappily," the verbs are taken in their proper meanings.



8. *بَاتَ زَيْدٌ يَذْقَانُ* "Zayd passed the night awake," as: *بَاتَ* "he passed the night, to become," as: *بَاتَ* "he passed the night awake."

9. *مَا زَلَّ*<sup>1</sup>, or *لَمْ يَزَلْ*, or *لَا يَزَلْ* "he failed not, ceased not, continued" (Aor. *لَمْ يَزَلْ* may also be followed by another verb, as: *مَا زَلَّ زَيْدٌ عَدُوًّا لِي* "Zayd was always an enemy to me": *مَا زَلَّتِ (لَمْ يَزَلْ) الْأُمُورُ عَلَى هَذَا الْحَالِ* "matters were still in this condition: (*ذَاهِبًا* or *زَيْدٌ يَذْهَبُ*) (*لَمْ يَزَلْ*) *مَا زَلَّ* "Zayd still goes." Vide § XLIV (b) (5), and Approximate Verbs § LXI.

10. *مَا أَنْفَكَ* *m'anfakk*<sup>a</sup> "he relaxed not" = *مَا زَلَّ*.

11. *مَا قَنِيَ* "he ceased not" = *مَا زَلَّ*.

12. *مَا بَرَحَ* "he departed not" = *مَا زَلَّ*.

13. *مَا دَامَ*<sup>2</sup> "as long as it lasted" (requires a second clause), as: *قَعْتُ مَا دَامَ الْأَمِيرُ جَالِسًا (وَأَجْلَسَ)* "I stood as long as the Amir remained sitting."

14. *بَدَأَ الْإِسْلَامُ قَرِيبًا وَسَيَعُودُ غَرِيبًا* "to become again, to return," as: *بَدَأَ الْإِسْلَامُ قَرِيبًا وَسَيَعُودُ غَرِيبًا* "Islam was a stranger in the beginning, and it will become a stranger again"; *مَتَى تَعُودُ مِنْ سَفَرِكَ* "when thou returnest from thy journey."

With a negative it signifies "not again", as: *مَا عَدْتُ بَأَبًا* "I never wept again"; *لَا تَعُدْ تَفْعُلْ كَذَلِكَ* "do not do so again"; *لَمْ يَعُدِ الْمَسِيرُ مُمْكِنًا* "the journey was no more possible."

15. *بَقِيَ* "to remain," as: *بَقِيتُ جَالِسًا* "I remained sitting."

<sup>1</sup> *Mā* adv. "not"; also pronoun "that which." The Preterite *زَلَّ* is used with the negative particles *مَا*; and the Aorist *يَزَلْ* with *لَا* and *لَنْ*, and with *لَمْ* (*لَمْ يَزَلْ*). Vide § XLIII.

<sup>2</sup> *Mā* adv. "as long as." Vide also § XXXIII (b) p. 778.

<sup>3</sup> Some Grammarians do not include *عَادَ* and *بَقِيَ* amongst the "Sisters of *كَانَ*": they say the accusative is the "Accusative of State or Condition."



(f) The "Sisters of *Kān*" may be followed by an Aorist instead of an Accusative, as: *صَارَ لَا يَكْلِمُ* "he became speechless"; *نَظَرَ إِلَيْهَا* "he continued looking at her."

(g) *مَا دَامَ* and *لَيْسَ* are used in the Preterite only. The others may be used in other tenses.

*Remark.*—*دَامَ - يَدُومُ* (without *مَا*) may also be used as an ordinary verb.

## § XLII. Government of مَا and لَا, etc., and the Particles that govern like Verbs.

(a) (1) The particles مَا and لَا when they = *لَيْسَ*, have in certain cases the same government as the previous verbs [ § XLI (e)], as:

*مَا زَيْدٌ قَائِمًا* = *لَيْسَ زَيْدٌ قَائِمًا*; *زَيْدٌ لَا قَائِمًا* = *مَا زَيْدٌ قَائِمًا*.<sup>1</sup>

(2) The above could also be expressed by: *مَا زَيْدٌ بِقَائِمٍ*, or *لَيْسَ زَيْدٌ بِقَائِمٍ*, or *زَيْدٌ لَا بِقَائِمٍ*. Note this redundant *بِ*, which is also used with *كَانَ*, as: *مَا كُنْتُ نَائِمًا* = *مَا كُنْتُ نَائِمًا بِ*; the former is better. *Vide* § LIV (e) and p. 783.

(b) When لَا expresses general negation (*نَفْيُ الْجِنْسِ*), it governs, before an indefinite noun, the accusative without *tanwīn*, as: *لَا إِلَهَ إِلَّا اللَّهُ* "there is no god but God"; *لَا بُدَّ (لَا مَحَالَةَ) مِنْ الشَّيْءِ* (*lā budda* (or *lā mahālat*) *min* 'sh-shay' "it is absolutely necessary (there is no alternative from the matter)"; *لَا بَازٍ طَائِرٌ* "there is no hawk flying."

(2) If the subject of negation is connected with any other word (except a governed genitive), the *tanwīn* is retained, as: *لَا خَيْرًا مِنْ زَيْدٍ مَدَّنَا* "there is no one better than Zayd, in our opinion"; *لَا رَاكِبًا فَرَسًا* "there is no rider of a horse," but *لَا رَاكِبٌ فَرَسٌ* (ditto); *لَا حَسَنًا فَعَلَهُ مَذْمُومٌ* "no one is blame-worthy whose deeds are good."

(3) If the noun is either definite, or separated from لَا, there is no

<sup>1</sup> It is a disputed point whether *إِنْ* "not" has governing power, but *مَا إِنْ* has none.



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government, as : لَا زَيْدٌ فِي الْبَيْتِ "Zayd is not at home"; لَا نَفْسَ الْبَيْتِ رَجُلٌ "there is no man in the house."

(4) With several negations, if لَا is repeated before each, and if the nouns are indefinite and do not govern a word, the two constructions can be used either separately or mixed.

For لَا after وَ vide § LVIII (b).

(c) The government of مَا and لَا is extended to لَات (= لَيْسَ) and the negative إِنَّ, as : لَات سَاعَةٌ مَذْمُومَةٌ "it was not an hour for repentance"; إِنَّهُ هُوَ مُسْتَوَلٍ عَلَى كُلِّ شَيْءٍ "he rules over nobody"; vide § LIV (e).

(d) The following PARTICLES RESEMBLING VERBS (أَلْحُرُوفُ الْمَشْبَهَةُ بِفِعْلٍ) <sup>1</sup> reverse the government of the subject and predicate.

The predicate of these particles follows the subject, unless the former consists of an adverb or of a noun with its preposition, as in إِنَّ عِنْدَكَ زَيْدٌ "verily with you is Zayd."

If the pleonastic مَا is added, the particle loses its governing power, or else this indeclinable مَا may itself be regarded as the subject governed in the acc. and as meaning "the fact is," as : إِنَّمَا زَيْدٌ قَائِمٌ, but إِنَّ زَيْدًا قَائِمٌ.

(1) إِنَّ inn "truly, verily"; introduces with emphasis an independent nominal sentence, or a direct narration, as : إِنَّ زَيْدًا قَائِمٌ (or لَقَائِمٌ) "verily, Zayd is standing"; قُلْ إِنَّ اللَّهَ هُوَ الْقَادِرُ "say that 'God is all-powerful'"; إِنَّ مَعَكَ صَاحِبَكَ "your friend is with you."

إِنَّ is also used at the beginning of a clause connected with such particles as إِذْ "then," إِذَا "behold," and حَيْثُ where, as : إِجْلِسْ حَيْثُ إِنَّ زَيْدًا جَالِسٌ "sit where there is Zayd sitting."

<sup>1</sup> Named also إِنَّ وَأَخْوَاتُهَا

<sup>2</sup> A transformed nominal sentence.



If the subject of <sup>إِنْ</sup> is a suffixed pers. pronoun, it must be repeated in the predicate in its detached form, as: <sup>إِنْكَ أَنْتَ الْوَهَّابُ</sup> "verily Thou art the Liberal giver."

When the subject immediately follows <sup>إِنْ</sup>, the *predicate* may take the corroborative <sup>لَ</sup>, as: <sup>إِنْ زَيْدًا لَقَائِمٌ</sup>, but when the subject is separated by a portion of the predicate, the *subject* may take <sup>لَ</sup>; *vide* example in Remark to (5). If, however, the predicate is either negative or a Preterite without <sup>قَدْ</sup>, the <sup>لَ</sup> is not prefixed to it.

*Remark.*—If there are several predicates in a nominal sentence, the copulative <sup>وَ</sup> is usually omitted, as: <sup>إِنِّي حَفِيزٌ عَلِيمٌ</sup> "I am attentive (and) well-informed."

(2) <sup>أَنَّ</sup> *ann* "that" and its compounds <sup>لِأَنَّ</sup> "because" and <sup>كَأَنَّ</sup> "as though, just as if," introduce a *subordinate* 'Nominal' clause, as: <sup>أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ</sup> "I testify that Muḥammad is the Prophet of God" (here the clause beginning with <sup>أَنَّ</sup> is the *object*): <sup>عَجِبْتُ مِنْ إِنْكَ كَاتِبٌ</sup> "I wonder that thou art writing"; <sup>كَأَنَّ زَيْدًا أَمَدٌ</sup> "as if Zayd were a lion."

*Remark.*—Either <sup>إِنْ</sup> or <sup>أَنَّ</sup> may be used indifferently after (i) <sup>فَ</sup> signifying consequence, as: <sup>مَنْ يَأْتِنِي فَأَنَّهُ مَكْرَمٌ</sup> "if anyone comes to me, then he is honoured"; (ii) after a particle of swearing provided the subject has not <sup>لَ</sup>, as: <sup>وَاللَّهِ إِنْ زَيْدًا قَائِمٌ</sup>; (iii) after <sup>أَمَّا</sup> "is not?", and <sup>لَا جَرَمَ</sup> "undoubtedly," as: <sup>أَمَّا إِنْ زَيْدًا قَائِمٌ</sup> "is not Zayd standing?"; <sup>لَا جَرَمَ إِنْ اللَّهَ غَفُورٌ</sup> "undoubtedly

1 A Nominal Sentence ( <sup>جُمْلَةٌ اِسْمِيَّةٌ</sup> ) begins with a noun or pronoun; a Verbal Sentence ( <sup>جُمْلَةٌ فِعْلِيَّةٌ</sup> ) with a verb. Before a verbal clause, <sup>أَنَّ</sup> *an* "that" (and <sup>لَكِنْ</sup> "but") are used.

\* Here the verb governs its complement with a preposition.



God is forgiving"; (iv) after قُلْتُ and the like introducing a direct narration, as: <sup>أَرَأَيْتُمْ قَوْلِي</sup> <sup>أَرَأَيْتُمْ قَوْلِي</sup> <sup>أَرَأَيْتُمْ قَوْلِي</sup> "the first thing I say is, 'I praise God.'"

(3) لَكِنَّ <sup>lākinna</sup> (or وَلَكِنْ) "but": introduces a *nominal* sentence.

(4) لَيْتَ <sup>layta</sup> "would that" etc., as: لَيْتَ أَبَا حَيٍّ "oh that her father were alive" = لَوْ كَانَ أَبُوهَا حَيًّا = لَوْ أَنَّ أَبَا حَيٍّ حَيًّا.

(5) لَعَلَّ <sup>la'all</sup> "perhaps"; لَعَلَّ زَيْدًا نَائِمٌ "perhaps Zayd is sleeping."

*Remark I.*—Note the emphatic order in إِنَّ مِنَ الْبَيِّنَاتِ لَسِحْرًا "some words have magic power"—(*Prov.*): the ordinary order would be, إِنَّ سِحْرًا مِنَ الْبَيِّنَاتِ = إِنَّهُ سِحْرٌ مِنَ الْبَيِّنَاتِ [ إِنَّهُ = "there is" and "the fact is"; vide § XXXVII (d) ].

*Remark II.*—All these particles are prefixed to a redundant <sup>z</sup> if without it they would immediately precede a verb, as: قِيلَ إِنَّهُ كَانَ رَجُلٌ فِي مَدِينَةٍ. In, إِنَّ هَٰؤُلَاءِ لَكَلِمَاتٌ قَوِيَّةٌ "verily these are decisive words," the <sup>z</sup> after إِنَّ is redundant: it is a pronoun referring to "Qur'ān."

(e) (1) The lightened forms إِنَّ - أِنَّ - كَأَنَّ and لَكِنَّ (which *must* be used in a *verbal*, and may be used in a *nominal* sentence) have no governing power, as: عَلِمْتُ أَنَّ زَيْدًا مُنْطَلِقٌ "I know that Zayd is going away."

<sup>1</sup> But لَكِنَّ <sup>lākin</sup> (which has no governing power), before a *verb*, as: وَلَمَّا قَالَتْ "but he said"; but وَلَكِنْ قَسَتْ قُلُوبُهُمْ "but their hearts hardened."

<sup>2</sup> Vide also Adverbs § XXXIV (b) (6).

<sup>3</sup> If "perhaps" immediately precedes a *verb*, a pronoun must follow لَعَلَّ, as: لَعَلَّ هُوَ يَأْتِي "perhaps he will come."



(2) This **إِنْ** takes **لَ** before its predicate, a fact that distinguishes it from the negative **إِن**, as: **إِنْ زَيْدٌ لَمُنْطَلِقٌ**, "verily Zayd is going away." **إِنْ** seldom occurs except before the **أفعال ناسخة** (e.g. **كَانَ وَأَخَوَاتُهَا**, and **عَلَنَ وَأَخَوَاتُهَا**).

(3) If a verbal sentence is introduced by **كَأَنَّ**, the particles **قَدْ** or **لَمْ** must be inserted, as: **كَأَنَّ قَدْ قَامَ زَيْدٌ**, "as though Zayd had not stood up"; **كَأَنَّ لَمْ يَأْتِ زَيْدٌ**, "as though Zayd had not come."

(4) For **أَنْ** vide § XLV (a).

### § XLIII. The Negatives, Interrogative Negatives and Particles of Incitement and Reproof.

(a) Before the Preterite, **مَا** is usual, and before the Aorist **لَمْ** is used with the apocopated Aorist (Jussive) in a *past sense*, and is more forcible than **مَا** with the Preterite; **لَمْ يَفْعَلْ** = "he never did."

(b) **لَمَّا** "not yet" (like **لَمْ**) precedes the apocopated Aorist (Jussive), and gives it a *past sense*.

(c) **لَا** prohibitive, is used before the apocopated Aorist (Jussive), or the Energetic, as an Imperative: (the Imperative proper is affirmative only).

In oaths and asseverations, **لَا** with the Pret. has a *future* signification, as: **وَاللَّهِ لَا فَتُحَتُّ هَذَا الْبَابَ**, "by God, I *will* not open this door"; but in blessings and curses it has an *optative* signification, as: **لَا رَأَيْتَ شَرًّا**, "mayest thou never see evil!"

**لَا** precedes a *Preterite* (in its *past sense*), only when there are two or more verbs, as: **فَلَا صَدَّقَ وَلَا صَلَّى**, "and he<sup>2</sup> neither believed nor prayed"; but in such cases the *first* negative is often **مَا**.

**لَا** also signifies simple negation, "no."

<sup>1</sup> **لَمْ يَفْعَلْ** is the negation of **فَعَلَ**, but **لَمَّا يَفْعَلْ** of **قَدْ فَعَلَ**.

<sup>2</sup> The infidel (generally).



*Remark.*—Note that the Energetic increases the force of the “Prohibitive.”

(d) If *لَمْ* is used, it must be used before every *verb*; but, if followed by more than one acc., *يَا* succeeds, as: *لَمْ أَرْ زَيْدًا وَلَا غُلَامًا* “I never saw Zayd, nor his slave.”

(e) *لَنْ* (= *لَا أَنْ*) precedes the Subjunctive (Aorist in —), and gives it a negative *future* sense.

(f) The interrogative negatives *أَلَا* and *أَمَّا* with the Aorist (or the copula understood) often mean “truly, verily, certainly” in a present or future sense, *إِنْ* being sometimes added, as: *أَلَا تَقَالُ الْعِلْمُ إِلَّا بِسِتَّةٍ* “certainly thou wilt not attain learning save through six things”; *أَلَا إِنَّ الْعِدَّةَ لَا قَدُومَ* “truly youth does not last for ever”; *أَلَا إِنَّهُمْ هُمُ السَّفِيَاءُ* “verily these are the fools.”

(2) *أَلَا* . *هَلَّا* . *لَوْلَا* . *لَوْعَلَّا* are “PARTICLES OF INCITEMENT AND REPROOF” (*حُرُوفُ التَّحْضِيضِ وَالْعَرْضِ*), and are used with the future tense in encouragement or with the past tense in reproof, as: *أَلَا تَصْنِفُ كِتَابًا فِي الزُّهْدِ* “why dost (or wilt) thou not compose a book on asceticism” = “pray do compose one”; *هَلَّا أَعْلَمْتَنِي* “why didst thou not inform me?”

*مَا* is also so used, as: *مَا تَقُومُ* “why art thou not standing up?” = “pray stand up.”

(g) *Vide* also Adverbs § XXXIV.

## § XLIV. Tenses.

### PRETERITE.

(a) The PRETERITE expresses a completed action, and also an action that did exist and still exists: the time is not fixed but may be defined by the context or by a particle.

It is also used of a future act the occurrence of which is regarded as certain, as: *وَاللَّهِ لَا أَقُومُ بِمَكَّةَ* “by God! I shall not remain in Mecca. Hence its use in conditions that express a foregone conclusion, as: *إِنْ قُومْتَ قُومْتُ* “if you rise, then I will rise, i.e. supposing you have risen, then consider that I have risen.” Hence, too, its use in blessings and cursings.



Examples:—

(1) <sup>قَامَ عُمَرُو</sup> <sup>وَبَعْدُ</sup> <sup>جَلَسَ</sup> "Amr stood and after that sat down"; <sup>كَمَا</sup> <sup>قَالَ الْمُتَنَبِّئِيُّ</sup> "as *al-Mutabnabbiyy* has said."

(2) <sup>كَانَ</sup> <sup>اللَّهُ</sup> <sup>عَلِيمًا</sup> <sup>حَكِيمًا</sup> "God was and is Most High"; <sup>وَاللَّهُ</sup> <sup>تَعَالَى</sup> "God was and is all-knowing and all-wise"; <sup>كَمَا</sup> <sup>قَالَ</sup> <sup>الْعَرَبُ</sup> "as the Arabs say"; <sup>يُخْتَلَفُ</sup> <sup>الْعُلَمَاءُ</sup> "the learned have always disagreed about this point."

(3) <sup>أَعْطَيْتُكَ</sup> <sup>هَذَا</sup> "I give you this" (expresses completion of the idea of giving); <sup>هَلْ</sup> <sup>قَبِلْتَ</sup> = "dost thou accept this woman to wife?"; <sup>قَبِلْتُ</sup> = "I do."

(4) <sup>رَحِمَهُ</sup> <sup>اللَّهُ</sup> "May God have mercy on his soul"; (also as a statement = "God preserved him," of one who has escaped a danger): <sup>لَا</sup> <sup>رَحِمَهُ</sup> <sup>اللَّهُ</sup> "May God have no mercy on his soul": <sup>(=</sup> <sup>لَعْنَةُ</sup> <sup>اللَّهُ</sup> <sup>عَلَيْهِ</sup> <sup>=</sup> <sup>لَعْنَةُ</sup> <sup>اللَّهُ</sup> <sup>)</sup> "May God curse him"; <sup>وَاللَّهِ</sup> <sup>لَا</sup> <sup>مَسْكَتُ</sup> <sup>يَدَهُ</sup> "by God! I will<sup>3</sup> not touch his hand," (i.e. shake him by the hand)! also "by God! I will<sup>3</sup> not touch his hand" (i.e. stop him, from doing that deed).

*Remark.*—In such cases, the speaker assumes the fulfilment of the wish; the wish is father to the thought. So, in conditions too, the Preterite indicates a foregone conclusion.

(5) The Preterite is used in Temporal and Conditional Clauses, for time past, or future, or present, with <sup>إِذَا</sup> "when, if", <sup>مَنْ</sup> "whoever, if any body," and the particles (conditional) mentioned in § LVI (e), as: <sup>إِذَا</sup> <sup>جَاءَ</sup> <sup>الْحَيَّانُ</sup> <sup>لَمْ</sup> <sup>تَبْقَ</sup> <sup>أُذُنٌ</sup> <sup>وَلَا</sup> <sup>عَيْنٌ</sup> "he who strives, succeeds"; <sup>مَنْ</sup> <sup>جَدَّ</sup> <sup>وَجَدَّ</sup>

<sup>1</sup> Or <sup>بَعْدُ</sup>

<sup>2</sup> The *tanwīn* is over the <sup>و</sup>; the *wāw* is merely added as a sign to distinguish the word from <sup>عُمَرُو</sup> "Umar".

<sup>3</sup> If <sup>مَا</sup> instead of <sup>لَا</sup> were used, the meaning would be Preterite.

<sup>4</sup> For <sup>تَبَقَّى</sup> *tabkay*; after <sup>لَمْ</sup> the vowel or the weak radical is dropped.



"when the time of death comes, neither ears nor eyes remain" (to the fated individual; i.e. he rushes blindly on his fate).

Similarly, the Preterites before and after **أَوْ** "or," are usually to be rendered by the present, as: **سَوَاءٌ غَابُوا أَوْ حَضَرُوا** "it is all the same whether they *are* absent or present."

*Remark.*—If the Preterite is to have a past signification, كَان or one of its 'sisters' must be inserted; *vide* § LVI and p. 776, note 2.

(6) The particle قَدْ "already, just," prefixed to the *Preterite*, properly restricts it to a time already past, and must usually be rendered by the Perfect in English, as: قَدْ ذَكَرْنَا "we have just mentioned," or "we have already mentioned," or "we had mentioned." But قَدْ قَامَتِ الصَّلَاةُ "the prayers are just going to begin" (said by the *Mukabbir* just before the Imām begins the prayer): here too the commencement of the act is anticipated; *vide* also (7) *Remark*, and (b) (6), and also p. 782.

(7) The Pluperfect may be expressed by prefixing كَانَ to the Preterite with or without قَدْ, as: "Zayd كَانَ قَدْ أَمَرَكَ زَيْدٌ أَنْ تَعْمَلَ هَذَا قَبْلَ ذَلِكَ" (Zayd had told thee to do this before that) (or—كَانَ زَيْدٌ قَدْ أَمَرَكَ أَنْ—)

*Remark.*—The Perfect and Pluperfect are, however, more usually expressed by **قَدْ** alone with the Preterite. But **وَقَدْ** means “whereas, notwithstanding, and yet”:—**لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا**:—“why hast thou raised me up blind whereas I had sight?” (what the infidels will say to God at the Resurrection); **رَبَّنَا وَقَدْ عَصَايَ** “I had brought him up, but notwithstanding this he has rebelled against me.”

(8) The Preterite and Pluperfect are also used in Conditional Clauses, as: *كُنْتُ فَعَلْتُ هَذَا إِنْ إِسْتَطَعْتُ* ( *قَدْ* ) " *I would have done this, if I had had the power*", or *لَفَعَلْتُ هَذَا إِنْ إِسْتَطَعْتُ*. In the latter example *لَ* could not be omitted.

If two correlative clauses follow the hypothetical **لَوْ** [ or **لَوْ أَنَّ** (with nominal clause) **لَوْ لَمْ - لَوْلَا** ], the Preterites in both clauses will usually have the



signification of an English Pluperfect Subjunctive or Past Conditional, or of a Potential, and occasionally of an Imperfect Subjunctive or a Potential,

as: <sup>لَوْ شَاءَ رَبِّي لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً</sup> "if thy Lord had chosen, He would surely have made mankind one people"; <sup>لَوْلَا عَلَى لَهْلَهكَ عَمْرٌ</sup> "had it not been for 'Ali, 'Umar would surely have perished"; <sup>وَلَيْتَشَ الْإِنْسَانُ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَةً</sup> "and let those fear (God), who, if they would leave (or were to leave) behind them weak offspring, would be afraid on their account."

If the verb in the protasis be an Aorist and in the apodosis a Preterite, both must be translated by the English Imperfect Subjunctive or the Potential, as: <sup>لَوْ نَشَاءُ جَعَلْنَاهُ أَمْلًا</sup> "if we pleased, we could make it salt water." *Vide* also § LVI (a) (1).

*Remark.*—It is to be noticed that both the conditional present and conditional past (I would write or I would have written) may equally be expressed by <sup>كَانَ</sup> with a Preterite.

### AORIST.

(b) The AORIST denotes an act not completed. It may express the Present, the Future, or the Imperfect. Like the Preterite, the context or else particles may define its time. *Vide* also § L (c).

*Remark.*—The Energetic forms have always a future sense: *vide* § XXV, p. 749.

(2) The particle <sup>سَوْفَ</sup> *sawfa*, or its inseparable shortened form <sup>سَ</sup> *sa*, limits the time to the Future: it immediately precedes the verb.

(3) The Aorist expresses an action *accompanying* a past action, and is then equivalent to the English present participle expressing state or condition, and to the English infinitive expressing the end or object, as:

<sup>جَاءَ بَضْعَكَ</sup> (= <sup>جَاءَ ضَاحِكًا</sup>) "he came laughing"; in both these examples the

words <sup>جَاءَنِي</sup> = <sup>جَاءَنِي بِطَلَبٍ دِرْهَمًا</sup> *can be added after* <sup>جَاءَ</sup> for emphasis:

<sup>جَاءَنِي</sup> = <sup>جَاءَنِي بِطَلَبٍ دِرْهَمًا</sup> "he came to me to ask for a dirhem"; <sup>ذَهَبَ إِلَى ابْنِكَ بِسَرِقٍ</sup> "he

1 Note that this changes the clause to a Nominal one, and *vide* § LV (e) and p. 774, note 3.



went to the bank to rob it." A negative verb, however, requires the *wa* before it (*vide* also Remark II), as: *جَاءَ زَيْدٌ وَمَا يَرْكُضُ* "Zayd came to me not running."

*Remark I.*—The *Present Participles*, however, have the idea of doing a thing, wanting to do a thing, or having done a thing, according to the context.

*Remark II.*—It will be seen from one or two of the examples in (3), that a sentence may be used as an adverb: further examples are:—*جَاءَ زَيْدٌ وَنِي* "Zayd came to me"; *جَاءَ زَيْدٌ بِكِتَابٍ* "Zayd came with a book in his hand"; *جَاءَ زَيْدٌ وَالشَّمْسُ طَالِعَةٌ* "Zayd came while the sun was rising." This *wāw* is called *الْوَاوُ الْحَالِيَّةُ* "the *wāw* that expresses condition or state; *vide* § LVIII (e).

If the nouns have affixed pronouns, the *wa* may be omitted. *Vide* p. 774, note 3 and § LV (o).

(4) The Aorist expressing Condition or State may stand for an *Imperfect*, as: *رَأَيْتُهُمْ يَنْقَاتِلُونَ*, or *رَأَيْتُهُمْ وَهُمْ يَنْقَاتِلُونَ* "I saw them fighting", or "I saw them when they were fighting."

The *Imperfect*, however, is usually expressed by prefixing *كَانَ*, as: *كَانَ يَشْتَرِي جَارِيَةً* "I passed him when he was buying a slave girl"; *كُنَّا نَخُوضُ مَعَ الْخَائِضِينَ* "we used to gossip (heedlessly) with the gossips"

(this will be said by the careless at the Resurrection): *كَانَ زَيْدٌ يَقُولُ* "Zayd used to tell me this every day." (*كَانَ زَيْدٌ يَقُولُ لِي* or *كُلَّ يَوْمٍ كَذَا وَكَذَا*)

*Remark.*—The *Imperfect* can also be expressed by *كَانَ* with a following present participle.

(5) The Aorist indicates dependence on another verb, as: *طَفَعَا بِخَصِفَانِ* "they (Adam and Eve) began to hide themselves with the leaves of the Garden"; *جَعَلَ يَبْكِي* "he began to weep"; *مَا أَقْدَرُ أَلْكَمُ الْعَرَبِيَّ* "I cannot speak Arabic"; *مَا زِلْتُ أَمْشِي* "I ceased not to walk, I continued to walk." *Vide* also § LXII Approximate Verbs (iii).



(6) The particle **قَدْ** before the *Aorist* means "sometimes, perhaps," as: **قَدْ يَكُونُ هَذَا** "perhaps it may be so." *Vide* also (a) (6), and (7) Remark, p. 812.

(7) The *Aorist* of **كَانَ** has generally a future meaning.

(8) The *Future Perfect* is expressed by the *Aorist* of **كَانَ** with the Preterite, as: **يَكُونُ زَيْدٌ وَصَلَ إِلَى الْمَدِينَةِ قَبْلَ أَنْ أَصِلَ إِلَيْهَا** "Zayd will have reached Medinah before I can get there." Note, too, the order.

*Remark I.*—When several Preterites or Aorists are coupled by **وَ** "and," **كَانَ** or the particles **قَدْ**, **مَوْفٍ** and **مَنْ** are prefixed once only.

*Remark II.*—The English Present and Past tenses can also be rendered in Arabic by the Present and Past Participles.

#### § XLV. Indicative and Subjunctive Moods.

(a) (1) When **أَنَّ** (and its compounds **أَلَّا** and **لَنْ**) introduces a fact, i.e. something in *present* or *past* time, it takes the Indicative, as: **أَعْلَمُ أَنَّ يَنَامَ** "I know that he is asleep"; **أَعْلَمُ أَنَّ قَالَ** "I know that he said, did say"; but in such cases **أَنَّهُ** is commoner.

(2) After verbs of wishing, ordering, fearing, necessity, permission, effort, etc., **أَنَّ** is followed by the Subjunctive, as: **إِنِّي أَخَافُ أَلَّا يَتْرَكَنِي** "I fear he will not leave me"; **مَا مَنَعَكَ أَلَّا تَسْجُدَ** "what hath hindered thee from worshipping (that thou shouldst not worship) him?"

(3) If the Subordinate verb expresses a *future* after a verb of supposing or doubting, it may be in either the Indicative or the Subjunctive, as: **ظَنَنْتُ أَنْ يَقُومَ** "I think he will get up."

*Remark I.*—In these cases the dependent verb with **أَنَّ** is said to take the place of the *maṣḍar*; *vide* (b).

(4) **أَنَّ** can be preceded by the prepositions **مِنْ** - **فِي** - **لِ** - **كَ**, as: **أَعُوذُ بِاللَّهِ مِنْ أَنْ أَشْرَكَ بِهِ** "I seek refuge with God  
1  
حَتَّى - إِلَى - حَاشَا - عَدَا - خَلَا - عَدَا - حَاشَا - إِلَى - حَتَّى



from that I might attribute partnership to him"; here مِنْ could not be omitted.

In أَنْ أَتَيْتَكَ لِأَنْ أَصْلِمَكَ "I have come for that I might salute thee," أَنْ could be omitted.

The ellipse of أَنْ is common after لِي - لَكَ - لِي - لِي.

(5) The predicate of أَنْ must be a sentence, and the subject is very seldom expressed, as: [ أَنْ زَيْدٌ قَائِمٌ ] عَلِمْتُ "I knew that Zayd was standing"

(= عَلِمْتُ أَنَّهُ زَيْدٌ قَائِمٌ "I know that the fact was thus—Zayd is standing)."

If the predicate is a verbal clause with its verb declinable and not precative (مَنْصُوفٌ فِعْرٌ دُعَائِيٌّ), it is better to insert as a separating word (فَاعِلٌ),

the particles قَدْ or سَوْفَ, or a negative particle, as: نَعْلَمُ أَنْ قَدْ جَاءَ زَيْدٌ

"we know that Zayd has come"; يَعْلَمُ أَنْ سَوْفَ نَقُومُ "he knows that you will stand."

Remark. — 'Indeclinable verbs' are those that have only one tense, vide § VI.

(b) In the Indicative, مِمَّا can take the place of أَنْ after certain verbs, as: عَجِبْتُ مِمَّا (مِنْ أَنْ or مِنْ أَنْ) ضَرَبْتَ زَيْدًا "I wonder from that, that thou didst strike Zayd"

= أَعْجَبْتُ مِنْ ضَرْبِكَ زَيْدًا "I wonder at thy striking Zayd"

وَأَنْ تَصُومُوا (= صِيَامَكُمْ) خَيْرٌ لَكُمْ "and that ye fast, is better for you";

here أَنْ is the subject.

(c) When حَتَّى "until, that, so that, etc." denotes a simple time limit, or the mere result of an act, without any implied design or expectation,

it is followed by the Preterite or the Aorist Indicative, as: سَارُوا حَتَّى

صَارَ "they journeyed till the sun rose"; هُوَ حَتَّى لَا يَرَجُونَ "he is

<sup>1</sup> مِنْ ضَرْبِ زَيْدٍ would be ambiguous, as ضَرْبٌ may be either active or passive in meaning. You cannot say مِنْ ضَرْبِكَ زَيْدٌ as two *muzā' ilayh*<sup>1</sup> cannot come together.



so ill that they have no hope for him." But when **حَتَّى** expresses the intention of the agent or the object of the act, it is followed of the Subjunctive, as: **لَا بُدَّ مِنَ الْقَامِلِ قَبْلَ الْكَلَامِ حَتَّى يَكُونَ صَوَابًا** "we must meditate before we speak,

in order that words may be appropriate"; **فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذُرَ لِي أَبِي** "I will therefore not quit the land (of Egypt) until my father give me leave."

(d) When **فَ** introduces a clause expressing the result or effect, it is equivalent to **حَتَّى** and takes the Subjunctive. The preceding clause must contain: (i) an Imperative or its equivalent; or (ii) express a wish or hope or request; or (iii) ask a question; or (iv) be a negative clause. Examples:—

(i) **زُرْنِي فَأَكْرَمَكَ** (or **وَأَكْرَمَكَ**) "visit me and I will honour thee" (= "if thou visitest me, I will honour thee"); **لَا تُؤْخِذْنِي فَأَهْلِكَ** (or **وَأَهْلِكَ**) "do not punish me, so that (or lest) I perish."

(ii) **لَيْتَ لِي مَالًا فَأَنْصَدَقَ** (or **وَأَنْصَدَقَ**) **مِنْهُ** "would that I had money, that I might give part of it in alms!"; **يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ** (or **وَأَفُوزَ**) **عَظِيمًا** "O would I had been with them, that I might have won great gain!"; **لَعَلِّي أَحْجُ فَأُزُورَكَ** (or **وَأُزُورَكَ**) "perhaps I may go on pilgrimage so as to visit thee"; **أَلَا تَقْضِلُ مِدَدَنَا فَتُصِيبَ** (or **وَتُصِيبَ**) **خَيْرًا** "wilt thou not alight with us, and thou wilt meet with good treatment"; **مَا تَأْتِي إِلَيْنَا فَتَكْرِمَكَ** (or **وَتَكْرِمَكَ**) "will thou not come to us? we will honour thee."

(iii) **هَلْ زَيْدٌ فِي الدَّارِ فَأَمْضِيَ** (or **وَأَمْضِيَ**) **إِلَيْهِ** "is Zayd at home, that I may go to him?" (= "tell me if, whether, Zayd is at home so that I may go to him").

(iv) **لَا يَقْضَى عَلَيْهِمْ فَيَمُوتُوا** (or **وَيَمُوتُوا**) "sentence is not passed upon them that they die"; **مَا تَأْتِينَا فَتُحَدِّثُنَا** (or **وَتُحَدِّثُنَا**) "thou never comest to us to tell us something." Vide also § LVI (d).



*Remark I.*—The Imperative must not be an interjection like **هَـ** “hold thy peace,” nor an adverb like **سَكُوتًا** “hush.”

*Remark II.*—Sentences like the above are often equivalent to conditional sentences.

(e) It will be noticed from the above, that **وَ** takes the Subjunctive in the same circumstances as **فَ**. It is then styled **وَ** **المصاحبة** “the *wāw* of simultaneousness”; it introduces an act subordinate to, but simultaneous with, the act in the preceding clause. It is said to be equivalent to **مَعَ أَنْ**.

(f) **أَوْ** when it is equivalent to **إِلَّا أَنْ** “unless that,” or **إِلَى أَنْ**, or **حَتَّى** “until that,” takes the Subjunctive, as: **لَأَقْتُلَنَّ الْكَافِرَ أَوْ يَسْلِمَ** “I will certainly kill the unbeliever unless he turn Muslim”; **لَأَلْزَمَنَّكَ أَوْ تُعْطِيَنِي حَقِّي** “I will stick to thee till thou givest me my due.”

(g) **إِذَنْ** or **إِنَّا** “in that case, well then,” if it begins a clause that expresses some future result of a previous statement and is not separated from its verb except by **لَ** or an oath, takes the Subjunctive. For example, to the remark, “I will come to see thee to-morrow,” the reply might be **إِذَنْ (لَا) أَكْرِمَكَ**, or **إِذَنْ وَاللَّهِ أَكْرِمَكَ** etc. But to the remark “I will visit Zayd,” if the answer were, “Well then Zayd will treat thee with respect,” the Indicative would be used (**إِذَنْ زَيْدٌ يَكْرِمَكَ**), as **إِذَنْ** is separated from the verb by **لَ**; so too in the reply **إِذَنْ وَاللَّهِ لَتَنْدَمَ** “then by God, thou wilt assuredly repent it,” the Indicative is used, as **لَ** is interposed.

## § XLVI. Optative Mood.

(a) Is expressed by **لَوْ** with the Preterite, or less commonly with the Aorist. If negative, then **لَ** precedes these tenses. It is especially used after verbs like **وَدَّ** and **أَحَبَّ** “to like,” etc.: **بَا لَيْتَ** or **لَيْتَ** “is also used.” Examples: **وَدِدْتُ لَوْ أَتَانِي** “I would he had come”; **أُرِيدُ لَوْ يَأْتِي** “I wish he would come”;



وَلَوْ تَوَيَّ إِذْ وَقَفُوا عَلَىٰ رَبِّكَ  
 "and if thou couldst see (= couldst thou but see)  
 when they are set before their Lord!" ; لَيْتَ هَذَا = لَوْ كَانَ هَذَا الْفَتَىٰ أَخَاكَ  
 "Oh that this were thy brother."

(b) An infinitive without a verb may also be used, as : لَعْنَةُ اللَّهِ عَلَيْهِ  
 "God's curse on him!" Vide also § XLIV (a) (4) and §§ LVI and LVII.

### § XLVII. Government of Verb.

(a) The object of an action is put in the Accusative.

(b) (1) Some verbs take two accusatives, viz. causals II and IV ( فَعَّلَ or أَفْعَلَ ); verbs of giving, thinking, knowing, seeing, finding, making into, and others,<sup>3</sup> as : عَلَّمْتُ زَيْدًا الْعَرَبِيَّ "I taught Zayd Arabic" ; حَسِبْتُهُ سَارِقًا "I thought him (to be) a thief" ; مَسَّخْتُ الرَّجُلَ حِمَارًا "I turned the man into an ass" ; رَأَيْتُهُ نَائِمًا "I saw him asleep." In the last example نَائِمًا may be the acc. of state or condition.

(2) Note that سَمِعْتُ الْحَاكِمَ ضَاحِكًا may mean either "I heard the Governor laughing", or "I heard of the Governor laughing, I heard (some one told me) that the Governor laughed."

(c) Some verbs of *coming* and *entering* govern the accusative, as : جَاءَنِي زَيْدٌ "Zayd came to me" ; دَخَلَ الْمَسْجِدَ "he entered the mosque" ) but دَخَلَ نِيَّ الْحُجْرَةِ "he closeted himself in the room, he entered and stayed" ; ادْخُلُوا الْبَابَ "enter ye the gate" (دَخَلُوا فِي الْبَابِ could not be said).

*Remark.*—But verbs of *going* generally require a preposition.

(d) Some intransitive verbs become transitive with a preposition, as : دَهَبَ بِالنَّخْبَرِ "he brought him the news" ; ذَهَبَ "he went", but ذَهَبَ بِالْقَبَابِ

<sup>1</sup> Accusative ( الْفَتَى ).

<sup>2</sup> Nominative ( الْفَتَى ).

<sup>3</sup> Verbs of thinking, knowing, finding, seeing, counting, are called أَعْمَالُ الْقَلْبِ ;  
 or 'Verbs denoting a Mental Process.'



“he took away the book.” In the Imperative  $\text{لِنَذَقِبْ} = \text{إِمَضِ بِنَا}$  “let us go” (of one or more persons speaking to another).

Such verbs have a passive, always in the masculine singular, as:  $\text{جِي النَّبِيِّ بَنَاسَ مَنَ}$  “the book was taken away (by some one)”;  $\text{ذَهَبَ بِالْكِتَابِ}$  “people from amongst the Arabs were brought to the Prophet.”  
*Vide* § XLVIII (b) and (g).

*Remark.*—As  $\text{آتَى}$  “to come” takes the acc. of the person,  $\text{آتَى}$  (stem IV) is doubly trans., and takes the acc. of both the person and the thing.

(e) Some transitive verbs change their meaning with the preposition used, as:  $\text{بَعَثَ خَادِمًا}$  “he sent a servant,” but  $\text{بَعَثَ بِالْكَلْبِ}$  “he sent the dog” (i.e. some one in charge of the dog); the direct accusative could not be used here:  $\text{أَرْسَلْتُ إِلَيْهِمْ}$  “I sent them,” but  $\text{أَرْسَلْتُ لَهُمْ}$  “I sent for them,” and  $\text{أَرْسَلْتُ إِلَيْهِمْ مَكْتُوبًا}$  “I sent a letter to them”:  $\text{شَغَلْتُ بِهِ}$  “I busied myself with him (or with it),” but  $\text{شَغَلْتُ عَنْهُ}$  “I put the matter aside” (i.e. occupied myself elsewhere away from it):  $\text{دَعَا لَهُ}$  “he prayed to God for him,” but  $\text{دَعَا عَلَيْهِ}$  “he prayed against him,” (i.e. called down curses on him).

(f) *Vide* also Participles and the Infinitive § L.

### § XLVIII. The Passive.

(a) The Passive is employed when the agent is not known, or cannot be mentioned, as:  $\text{لَمْ يَقْدَرْ عَلَى اخْتِذِهِ}$  “he could not be captured,” “but  $\text{لَمْ يَقْدِرْ}$   $\text{أَخَذَهُ}$  “He was killed by a tiger,” must be expressed by the Active Voice, as the agent is mentioned.

(b) *Intransitives* that indicate action and not state, may have a passive, as:  $\text{ذَهَبَ}$  “he went,”  $\text{ذَهَبَ بِهِ}$  “he was taken away”;  $\text{سَارَ}$  “he marched,”  $\text{سِيرَ}$  “a march was marched,” i.e. “it was marched a march.” *Vide* § XLVII (d) and (e) (iv).

<sup>1</sup> Active Voice.

<sup>2</sup> Adverbial accusative; *vide* (e) (iv).



(c) (i) The subject of the Passive verb, if expressed, is in the nominative, as: قُتِلَ زَيْدٌ "Zayd was killed"; قُتِلُوا "they were killed"; مَا قُتِلَ إِلَّا زَيْدٌ "none was killed except Zayd."

(ii) In مَرَّ بِزَيْدٍ "Zayd was passed by" [lit. "it was passed by Zayd," vide (g)], the logical subject is a preposition with its noun.

(iii) An undefined *declinable* noun if used as a proper name may be the subject, as: صَامَ رَمَضَانَ "the fast of Ramazān was kept" (صَامَ رَمَضَانَ "he kept the fast of Ramazān").

(iv) A *declinable* noun used adverbially may be the subject, provided it is restricted by an adjective, as: سِيرَ سَيْرٌ حَسَنٌ "a good march was marched; سِيرَ (without an adjective) would be wrong; but vide last example in (b). So too, the passive of جَلَسَ لَدَى زَيْدٍ "he sat by Zayd," or of سَبَّحَ لَدَى اللَّهِ "he recited the 'glory to God,'" would be wrong as neither لَدَى nor سَبَّحَ is declinable.

(d) If a transitive verb governs two accusatives, the second remains in the accusative in the *Passive*, as: سَمَّى ابْنَهُ مُحَمَّدًا "he named his son Muhammad"; أُعْطِيَ زَيْدًا "his son was named Muhammad"; أَعْطَى زَيْدًا دِرْهَمًا "Zayd was given a dirham," but أَعْطِيَ زَيْدًا دِرْهَمًا "he gave Zayd a dirham," Zَيْدٌ مَظْنُونٌ شَجَاعًا "Zayd is thought brave."

For verbs taking two accusatives vide § XLVII (b).

(e) The verb قَالَ governs only one accusative and when it means "to say" requires the direct narration after it; (but when it means "to order" it may take the direct or indirect): يُقَالُ لَهُ مُحَمَّدٌ "he is called Muhammad," stands for يُقَالُ لَهُ ابْنُهُ مُحَمَّدٌ (or هُوَ مُحَمَّدٌ) "it is said of him 'he is Muhammad'"; note the omission of هُوَ in the first example.

(f) When a verb in the active governs with a preposition, the construction is the same in the passive, as: ادَّعَى عَلَيْهِ (or عَلَيْهَا) "he made a claim against him (or her)"; passive ادَّعِيَ عَلَيْهِ (or عَلَيْهَا).



(g) The Passive (even of neuter verbs) is sometimes used impersonally (in the *masc. singular*), as: *قُضِيَ عَلَيْهِ* lit. "it was finished on him", i.e. "he died"; *الْمَيُتَّى عَلَيْهَا* "the deceased woman"; *عُضِبَ عَلَيْهِ* "he fell under the wrath of"; *هِيَ مَغْضُوبٌ عَلَيْهِمُ* = "she is cursed by God"; *الْمَغْضُوبُ عَلَيْهِمُ* "those cursed by God (the Jews)"; *فُشِيَ عَلَيْهِ* "he fainted"; *هِيَ مَغْشَى عَلَيْهَا* "she has fainted." In *عَبَّيْتُ عَلَيْكُمْ* "ye have been blinded," the feminine is used, perhaps because *أَعْيُنُ* "eyes" is understood. *Vide* also § XLIX.

(h) Note the following ways of expressing passive state:—*عَجَبْتُ مِنَ أَكْلِ* "I wonder at the dates being eaten, at the eating of the dates"; *زَيْدٌ مَضْرُوبٌ غُلَامُهُ* "Zayd's slave (is) beaten," *vide* § L (d).

*Remark.*—All verbs, transitive or intransitive, active or passive, may take their own abstract nouns (infinitives), or their Noun of Number of Times, or their Noun of Kind or Manner (§ X), as: *عَدَّاهُمْ عَدًّا* = "He hath numbered them with an exact numbering"; *رَضَّ عِظَامَهُ رَضًّا* = "he crushed his bones to pieces": *vide* § XLI (c) (1).

### § XLIX. The Impersonal Verb.

(a) The impersonal "it, one, they, you" is expressed as follows:—

(1) By the Passive, as: *يَسَارُ إِلَيْهِ فِي وَقْتِ الْضَّرُورَةِ* "they journey to him in the time of necessity"; *سَيرَ إِلَيْهِ فِي وَقْتِ ضَرُورَةٍ* "they journeyed to him in . . ."; *قِيلَ إِنَّ آلِهَةَ دُونِ اللَّهِ* "they [the Christians] say that God has a son."

This impersonal passive must have a complement, such as *إِلَيْهِ* or *إِنَّ* etc., as in the examples just given.

<sup>1</sup> *إِنَّ* must precede a Nominal Sentence; it usually follows the verb *قَالَ* after which neither *أَنْ* nor *أَنَّ* can be used. If a verb immediately follows *قَالَ* it is direct narration without any introductory particle.



(2) By the 3rd pers. pl. active, as: **قَالُوا** "they say, it is said"; **قَدْ اِنْفَقُوا** "and they (the learned, or people) are agreed about this question."

(3) By the second person singular or plural active, as: **هُوَ طَوِيلٌ جِدًّا تَقُولُ إِنَّهُ** "he is very tall, you (or one) might say he is a palm-tree" = "he is as tall as a palm"; **أَوَابَتْ مَنْ يَعْمَلُ الْعَاءَ خَمْرًا** "do you (does any one) think it possible that anyone can change water into wine?"

(4) By a cognate subject, as: **قَالَ الْقَائِلُ**, or **قَالَ الْقَائِلُ** = "someone has said"; **سَأَلَ سَائِلٌ** "it has been questioned"; **رَوَى رَوِيٌّ** "it has been related"; **صَبِيَّةٌ جَدِيلَةٌ لَمْ يَرَى الرَّأُوْنَ مِثْلَهَا** "a pretty girl, whose like has never been seen."

*Remark.*—The cognate participle is used in other constructions also, as: **لَا أَسْمَعُ نَصِيحَةَ نَاصِحٍ** "I don't listen to the admonition of anyone."

(5) By an intransitive, as: **عَمَلًا مَنْ ضَحَكَ ضُحِكَ** ( **ذَهَبَتْ** or **فَصَارَتْ** ) "hence the proverb, so it passed into a proverb; 'he that ridicules is ridiculed'"; the subject to the feminine verb is **عَمَلَةٌ** or **جَمَلَةٌ** understood.

(b) Such impersonals as "it rains," etc., are expressed by **مَطَرَ الْمَطَرُ** "the rain rains"; **تَلَجَّتِ السَّمَاءُ** "the sky snows." Sometimes the subject **السَّمَاءُ** is omitted and the fem. verb only used.

*Remark.*—In such expressions, as: **يَنْبَغِي** "it is necessary," **يَجِبُ** "it is necessary," **يُحَرَّرُ** "it is allowed," the subject is the following clause introduced by **أَنَّ** (with the Subjunctive).

### § L. Participles, the Infinitive, and Verbal Adjectives.

(a) (1) THE ACTIVE PARTICIPLES may indicate time past, present, or future, as: **مَنْ قَاتَلَ زَيْدًا** = "who killed Zayd"; or "who is going to kill Zayd?"; **إِنِّي صَائِمٌ** "I am fasting, or going to fast"; **إِنِّي فَاعِلٌ ذَلِكَ غَدًا** "I am

<sup>1</sup> Vide footnote 1 on p. 822.



going to do this to-morrow"; *أَنَا قَادِمٌ* "I am coming, I am on the point of coming, I will come."

(2) If used for *past*<sup>1</sup> time, they govern the genitive, but in other cases<sup>2</sup> they may also govern the accusative. They may also govern by a preposition.

Ex.: *هَذَا ضَارِبُ زَيْدٍ* = "this is the man who struck Zayd"; *هُوَ الْقَاتِلُ* "he is going to kill the man," but *هُوَ قَاتِلُ الرَّجُلِ* "he is the killer of the man," and *هُوَ قَاتِلٌ رَجُلًا* "he is going to kill a man"; *هُوَ عَالِمٌ بَعْلُومٍ* "he knows about many arts, etc."; *الطَّالِبُ لِلْعِلْمِ* "the striver after knowledge"; *مَا زِلْتُ مُعِبًّا لِلْإِسْلَامِ* "I have not ceased to love Islam" = *الْقَاتِلُ* "one that kills people," and *قَاتِلُ النَّاسِ* = *قَاتِلُ النَّاسِ* : *مَا زِلْتُ أُحِبُّ لِلْإِسْلَامِ* *الَّذِي يَقْتُلُ* = "he who kills" = *النَّاسِ* (or *النَّاسِ*).

(3) If a verb governs two or three accusatives, its active participles usually have the same government, though they may govern the first object in the genitive, as: *أَنَا كَاسِي زَيْدًا ثَوْبًا فَخِيرًا* "I will dress Zayd in a splendid robe"; *هَلْ أَنْتَ عَاقِلٌ عَمْرًا* (or *عَاقِلٌ عَمْرٍ*) "dost thou think 'Amr intelligent?"; *هَذَا مُعَلِّمٌ زَيْدٍ عَمْرًا مُنْطَلِقًا* "this one informs Zayd that 'Amr is going away."

(4) When referring to present or future time (but not to past), the active participle as a *muḥāf* may be defined by *أَل*, as: *قَاتِلُ النَّاسِ* or *الْقَاتِلُ النَّاسِ* "one who kills people"; *الْقَاتِلُ النَّاسِ* or *الْقَاتِلُ النَّاسِ* "he who kills people" = *الَّذِي يَقْتُلُ*. So, too, when a suffixed pronoun is a genitive, as: *بَلُوغِي* = *لَا تُعِي* "one who reproaches me," and *الَّذِي يَلُوغُنِي* = *لَا تُعِي* "he who reproaches me."

<sup>1</sup> The governing word cannot then have *أَل*.

<sup>2</sup> The governing word may have *أَل*.



1 Prop. *hubbī al-waḡan*<sup>a</sup>; but as the *a* of *al* is *hamzat 'l-waḡl*, it is dropped, and as the *y* of حَبِّی is *sākin*, it cannot be joined to the *lām* of *al*, which is also *sākin*. It is a rule that to make a *sākin* letter *mutāḥarrik*, either *fathah* or *kasrah* is added. Here (after *y*) *fathah* is euphonious.



= <sup>رَأَيْتُ</sup> <sup>هَنا</sup> <sup>دَوَابَّ</sup> <sup>مُخْتَلِفَةً</sup> <sup>الْوَانِ</sup> <sup>يَقُمُ</sup> <sup>عَذَبَ</sup> <sup>رَيْتَهُ</sup> = "I saw there animals of various colours" = <sup>رَأَيْتُ</sup> <sup>دَوَابَّ</sup> <sup>إِخْتَلَفَتْ</sup> <sup>الْوَانِ</sup> : *vide* Adjectives § XXXVIII (a) and (d).

(2) The INTENSIVE ADJECTIVES or INTENSIVE AGENTS (chiefly <sup>ضَرَابَ</sup> <sup>عَمَرًا</sup> and <sup>فَعُولَ</sup>) may govern like the vl. noun [*vide* (b) (1)], as: <sup>ضَرَابَ</sup> <sup>عَمَرًا</sup> "one who beats 'Amr'"; <sup>ظَلَمَ</sup> <sup>قَوْمَهُ</sup> "a great tyrant to his tribe"; <sup>جَمَاعَةً</sup> <sup>لِلْكِتَابِ</sup> "a great collector of books."

### § LI. Concord of Verb.

(a) The verb is *Masculine Singular* before the regular masculine plural, and usually before the masculine dual.

(b) It is *Feminine Singular* before a feminine singular *immediately* following it; generally before broken plurals *immediately* following it; and before the regular feminine plural, and the feminine dual.

(c) It is either *Masculine* or *Feminine Singular* :—

(i) before a singular feminine *not immediately* following it: (ii) before collectives destitute of reason (but for female *persons* the feminine is preferable): (iii) before all broken plurals; but if they denote male persons it is usually masculine; so too if the broken plural does not immediately follow the verb.

(d) Other verbs following the first verb, agree logically, according to the thought in the writer's mind.

(e) When the subject *precedes* the verb, as it usually does in modern Arabic, the concord is natural.

(f) If the verb has several subjects, it may either be put in the plural or else agree with the nearest subject in number and gender.

(g) The verb often agrees with the *logical* subject, as: <sup>وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ</sup> "even though every sign should come (be shewn) unto them": here the verb agrees with the genitive <sup>آيَةٍ</sup>.

(h) The verbs <sup>نَعَمْ</sup> "how good" and <sup>بَلَى</sup> "how bad," generally take the masculine form, *vide* § LXI.

### § LII. Prepositions.

(a) (1) <sup>بِ</sup> Verbs denoting to adhere, attach, seize, begin, hang on, believe in, swear by, take <sup>بِ</sup>. It may be used with a predicate in negative sentences; *vide* § XLII (a).

<sup>بِ</sup> and <sup>بِ</sup> [*Vide* § XXXII (b)] are used without any verb.



(2) It may be used with إِذَا "see! behold", as: إِذَا هُوَ بِأَسَدٍ "and suddenly a lion appeared"; إِذَا جَانٌ قَدْ حَفَرَ = إِذَا بِجَانٍ قَدْ حَفَرَ; vide § XXXII

(b) and footnote. بِأَبِي أَنْتَ وَأُمِّي "may my father and mother be sacrificed for thee, at the price of my father and mother thou art ransomed (= thou art very dear to me)."

(3) (b) لِ expresses the Dative. It is used in dates, for 'on': هَذَا وَقَعَ لِخَمْسِ لَيَالٍ خَلَوْنَ مِنْ رَمَضَانَ "this happened on the five nights that passed from Ramazān," i.e. "this happened on the 5th night of Ramazan"; also لِخَمْسٍ خَلَوْنَ مِنْ رَمَضَانَ; vide § XXVIII (f).

It is used for "by" before the names of editors or authors.

It signifies "for the benefit of" as opposed to عَلَى, as: دَعَوْتُ لَهُ "I prayed for him" (but دَعَوْتُ عَلَيْهِ "I cursed him"); لِي عَلَيْكَ دِينَارٌ "you owe me a dinar."

It denotes the purpose or cause. Vide also § LIII "To Have."

*Remark.*—The phrase لِلَّهِ أَبوكَ means "what a man thy father was!"; vide § LX.

(c) عَلَى "over, on, against."

Note the following idioms: عَلَى بِهِ "bring him here to me," but عَلَيْهِ بِهِ "you must stick to him, not leave him"; بِاللَّهِ عَلَيْكَ "I conjure thee by God"; عَلَيْكَ زَيْدًا "seize thou Zayd"; عَلَيْكَ بِطَاعَةِ الْوَالِدَيْنِ "it is incumbent on thee to obey thy parents"; عَلَيْكَ بِالْجَمَاعَةِ "you must

<sup>1</sup> لِ as a conjunction = لِأَنَّ "in order that, so that," and takes the Subjunctive.

<sup>2</sup> *Khalawen* 3rd pers. pl. fem. of Pret. of يَخْلُو "to be empty."

<sup>3</sup> In modern Arabic اللَّيْلَةُ الْخَامَةَ would be used.

<sup>4</sup> But لِخَمْسَةِ fem., "on the 5th day."



never separate yourself from the majority, you must act as others do";  
 عَلَيْكَ بِالْوَلَدِ "you must look after the boy"; عَلَيْهِ دَيْنٌ "he owes me a debt";  
 إِنْ أَرَدْتَ أَنْ تَصِيدَ بِالشَّوَاهِينِ فَعَلَيْكَ بِالْبَعُورَةِ "if you want to train Shāhīns, then  
 you must keep the Peregrine species"; عَلَى أَنْ "according to";  
 "on the supposition or condition that"; عَلَى قَدْرِ الْإِمْكَانِ "so far as possible";  
 عَلَى "willingly"; عَلَى الرَّأْسِ وَالْعَيْنِ "according to rank"; عَلَى قَدْرِ الْمَرَاتِبِ  
 عَلَى ظُلْمِهِمْ "in spite of"; عَلَى رُؤُوسِ الْأَشْهَادِ "publicly";  
 "in spite of their ill-doing."

(d) عَنْ "away from", is used with verbs denoting to flee, avoid, restrain oneself, forbid, hinder, neglect, and defend. With many of these verbs مِنْ can also be used. It is also used with verbs denoting to uncover, reveal, open, and ask (= "about concerning").

It also = "on the authority of", as: عَنْ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ "it is related on the authority of 'Umar, that the Prophet of God said —".

Note the idioms رَضِيَ اللَّهُ عَنْهُ "May God be pleased with him!"; فَصَلَّ عَنْ "apart from";  
 عَنْ قَلِيلٍ "after a little while"; مَاتَ عَنْ وَلَدٍ صَغِيرٍ "he died, leaving a young child"; قُتِلُوا عَنْ آخِرِهِمْ "they were slain to the last man."

(e) (1) مِنْ is used with verbs denoting to go out, to free, to forbid, be near, approach, wonder at, rejoice at, be pleased with. With verbs of selling or giving in marriage, it is used for "to," as: بَاعَ مِنْهُ فَرَسًا "he sold to him a horse."

(2) مِنْ "some of, of, any", as: شَرِبْتُ مِنْهُ "I drank some of it"; هَلْ مِنْ إِلَهٍ "is there any God?"; مَا مِنْ إِلَهٍ "there is not any God, there is no



God" (= إِلَه ) ; مَا لَكُمْ مِنْ وَلِيٍّ " ye have no backer " ; مِنْهُمْ مَنْ يَقُولُ هَكَذَا " there are some among them who say thus " ; أَنْتَ مِنْهُمْ " thou art one of them."

(3) Note these idioms:—مِنْ سَنَتَيْنِ = مِذَّ سَنَتَيْنِ "since two years, two years ago" : تَاجِرٌ مِنَ التَّجَارِ "a certain merchant" ; سَلْسَلَةٌ مِنْ ذَهَبٍ "a chain made of gold" ; مَا عِنْدِي مِنَ الْمَالِ "all I possess" ; مَا تَعْمَلُ مِنَ الْحَسَنَاتِ "whatever good deeds thou doest."

*Remark.*—A pleonastic مَا is often suffixed to مِنْ and عَنْ - بَ.

(f) (1) فِي "in, among," etc., is used with verbs of speaking (about), thinking (over), desiring (for), yearning (after), multiplying (by). "Multiply three by seven" is اضْرِبْ ثَلَاثَةً فِي سَبْعَةٍ.

(2) It sometimes expresses motion into, as: وَقَعَ فِي بَرَكَةٍ "he fell into a tank" ; وَقَعَ فِي أَيْدِيهِمْ "he fell into their hands" ; تَوَجَّهَ فِي خَمْسِينَ أَلْفًا "he set out with 50,000 men."

(g) مَعَ "with, just at, besides, etc.", as: مَعَ طُلُوعِ الشَّمْسِ "exactly at sunrise" ; مَعَ أَنِّي كُنْتُ مَرِيضًا = مَعَ كَوْنِي مَرِيضًا "besides (the fact of) my being sick" ; مَعَ ذَلِكَ "in spite of that" ; مَعَ هَذَا "in spite of this, with all this" ; مَعَ أَنَّ "although, in spite of the fact that" ; اَلْخَضِرُ مَعَهُ وَتَدٌ "compared to him Elias<sup>3</sup> is a tent-peg."

*Remark.*—The accusative مَعًا = "at the same time," (not in company with).

(h) (1) The preposition بَيْنَ "amongst, between" (a noun in the accusative, but مِنْ بَيْنَ genitive "from amongst") has to be repeated

<sup>1</sup> But مَا عِنْدِي مِنَ مَالٍ "I own no property."

<sup>3</sup> The wandering Jew of the Muslims.



if one or more of the words governed by it is a *pronoun*, as: **بَيْنِي وَبَيْنَكَ** "betwixt me and (betwixt) thee"; **بَيْنِي وَبَيْنَ أَخِيكَ** "between me and thy brother." But **مَا الْفَرْقُ بَيْنَ نَبِيِّ وَرَسُولٍ** "what is the difference between *nabiyy* and *rasul*?"

(2) **بَيْنَ** and **بَيْنَمَا** are also used for **بَيْنَ**.

(3) Note the idioms:—**بَيْنَ بَدِيدٍ** "before him"; **جَاءَنِي مَا بَيْنَ فَقِيرٍ وَغَنِيٍّ** "both rich and poor came to me"; **هُوَ بَيْنَ عَالِمٍ وَجَاهِلٍ** "he is between learned and ignorant, half and half"; **بَيْنَ بَيْنٍ** "middling, fair"; **الْقَوْمُ بَيْنَ قَتِيلٍ وَأَسِيرٍ** "the tribe was partly slain and partly taken captive," *vide p. 773*.

(i) **دُونَ** "on this side of (opp. to **وَرَاءَ**), under, without, besides, other than, less than," as: **دُونَ النَّهْرِ** "on this side of the river"; **دُونَ كِتَابِكَ قِطْعَةٌ** "under your book is a paper"; **لَأَقْتُلَنَّ زَيْدًا وَمَا دُونَهُ مِنَ الْعَرَبِ** "I will certainly kill Zayd and all besides him of the Arabs"; **دُونَ (or دُونَ or مِنْ دُونَ) ذَلِكَ** "without that"; **الْعَشْرَةُ وَمَا دُونَهَا** "ten or less," (but **وَرَاءَهَا** "ten or more").

*Remark.*—**دُونَكُمْ** and **دُونَك** are interjections and = **إِنَّاكُمْ** and **إِنَّاكَ** "be-ware!" But **دُونَك** followed by a noun equals **خُذْ** "take," as: **دُونَك زَيْدًا** = **عَلَيْكَ زَيْدًا** "seize Zayd"; **دُونَكَ** "seize him."

(j) **نَحْوُ** preposition "towards" (and adverb "as for example"), and "according to," as: **نَحْوُ قَوْلِهِ** "as he says"; but **نَحْوُ** as a substantive = **مِثْلُ** "like," as: **رَجُلٌ نَحْوُ (or نَظِيرُ or مِثْلُ) أَسَدٍ** "a man like a lion"; **مَرَرْتُ بِرَجُلٍ نَحْوِ أَخِيكَ** "I passed by a man resembling your brother."

<sup>1</sup> **نَحْوُ** is seldom used for "like" as it is ambiguous, and liable to be mistaken for the preposition; but **نَحْوُ ذَلِكَ** (which may be in any case) is used for "so on, such like."



As a substantive it also means "about" (of numbers).

(k) *إِلَى* "up to," also shows that one thing is added to another, as: *هَذَا إِلَى هَذَا* "add this to that." It is used with *زَادَ* "to augment"; with adjectives signifying love or hatred used in a passive sense, as: *حَبِيبٌ* and *مَحَبُوبٌ* "dear"; *أَحَبُّ* "dearer"; *أَبْغَضُ* "more hateful" etc.; and with *قَرِيبٌ* etc. signifying "near" as opposed to *بَعِيدٌ عَنْ* "far from," as: *فَإِنَّهُ أَقْرَبُ إِلَيَّ* "for this comes nearer to reverence."

Note the phrases: *إِلَى آخِرِهِ* (contracted *إِلَى*) "et cetera, and so forth," *هَذَا إِلَيْهِ* "this is entrusted to him." *إِلَيْكَ عَنِّي* or *إِلَيْكَ* ( = *تَجَحَّ* ) "stand off!"

(l) *مِنْذُ* (*vide* p. 771 and footnote 3) may be construed with either the nominative or the genitive, the latter being generally used for a yet unexpired period of time, as: *مِنْذُ عَامٍ أَوَّلٍ* "since last year"; *مَا كَلِمَتُهُ مِنْذُ شَهْرِنَا هَذَا* "I have not spoken to him since (the beginning of) this month"; *مِنْذُ الْيَوْمِ* or *مِنْذُ الْيَوْمِ هَذَا* "since this morning, to-day."

(m) For the repetition of a preposition after, *vide* § LV (k).

(n) *Vide* also § LIII.

(o) *مِنْذُ* and *لَدُنْ* or *مِنْذُ* may be directly connected with a following proposition, as: *مَا رَأَيْتُهُ مِنْذُ خُلِقَ* "I have not seen him since he was born"; *مِنْذُ رَحَلَ الْقَوْمُ* "since the tribe departed." But the other prepositions require the interposition of *أَنَّ* or *مَا*, as: *إِلَى أَنْ تَكْبُرَ* "till I grew up"; *مَعَ أَنْ أَلْهَمَ أَسْهَلَ مِنَ الْبِنَاءِ* "though it is easier to destroy than build"; *نَمَّا أَرْسَلْنَا إِلَى فِرْعَوْنَ رَسُولًا* "that was because they disobeyed"; *بَعْدَ مَا قُتِيَ فُلَانٌ* "as we sent an apostle to Pharaoh"; *بَعْدَ مَا قُتِيَ فُلَانٌ* "after So-and-so perished."

<sup>1</sup> The redundant *مَا* after *كَيْ* is rare.



### § LIII. To Have.

“To have” is expressed by the prepositions **عِنْدَ** or **لَدَى** according to the idea of possession. Thus **مَعَ** means “in company with or about the person,” as: **عِنْدِي سَاعَةٌ** “I have *with me* a watch,” but **عِنْدِي سَاعَةٌ** “I have a watch.”

**لِ** also means actual possession, as: **لِي سَاعَةٌ** “I own a watch,” but **عِنْدِي سَاعَةٌ** “I have (my own or some one else’s property) a watch”; **أَمَالُ زَيْدٍ** “the property that belongs to Zayd.”

**لِ** is used for immaterial things, as: **لِي عِلْمٌ** “I know”; it also = “of” after an indefinite noun, as: **صَاحِبٌ لِي** “a friend of mine.”

**عِنْدِي مَالٌ** = “I have money (generally, i.e. on me or at home),” but **لَدَى مَالٌ** “I have money with me, on my person.”

*Remark.*—**لَدَى** differs from **عِنْدَ** in being restricted to *material* objects, as: **هَذَا الْقَوْلُ عِنْدِي (لَدَى) صَوَابٌ** “this assertion is right, in my opinion.”

### § LIV. Exceptive, Adversative, Restrictive and Interrogative Sentences.

(a) (i) After a *positive* clause, **إِلَّا** “except” (not a preposition), governs the accusative, as: **أَكْرَمَنِي الْيَوْمَ إِلَّا زَيْدًا**. After a *negative* clause, the exception is rarely in the accusative; but generally, the same case follows **لَا** that precedes it, as: **مَا سَمِعْتُ بِشَيْءٍ إِلَّا صَوْتَكَ** (or **مَا سَمِعْتُ إِلَّا بِصَوْتِكَ**) “I heard nothing but thy voice, I heard thy voice only.”

After the **لَا** of general negation, the *exception* is nominative, since it is the logical subject, as: **لَا إِلَهَ إِلَّا اللَّهُ** “there is no god but the God.”

<sup>1</sup> From **عِنْدَ** comes **عِنْدِيَّةٌ** “opinion, intention.”



(ii) سِوَى "except" is an ordinary preposition and is indeclinable.

(iii) غَيْرُ ("besides, except, but") is a noun or pronoun *vide* § XXVI (t), and is declinable: غَيْرِ is a preposition only: both are used in the sense of 'except.' غَيْرُ must itself be in the same case as the thing excepted would be if لَا were used, as: ( لَا زَيْدًا ) = قَامَ الْقَوْمُ غَيْرَ زَيْدٍ ; and ( لَا زَيْدًا ) = مَا قَامَ أَحَدٌ غَيْرَ زَيْدٍ . In مَا جَاءَ غَيْرَ زَيْدٍ "none came but Zayd" غَيْرُ is a noun"; so too in مَا صَرَّحَ : but in مَا صَرَّحَ بِأَحَدٍ غَيْرَ ( or غَيْرِ ) زَيْدٍ , the word may be treated either as a preposition or a noun.

(iv) عَدَا , خَلَا , and حَاشَا govern either the gen. or the acc.; but مَا عَدَا ("what goes beyond") and مَا خَلَا ("what is free from") usually take the accusative. Rarely is حَاشَا preceded by مَا.

*Remark.*—حَاشَا is also as a Interjection (q.v.) "far be it from."

(v) إِنَّ may precede any part of speech, and as a particle of denial is frequently followed by an exceptive clause, as: إِنَّ مِنْ رَجُلٍ إِلَّا هُوَ مَيِّتٌ "there is none amongst men that does not die"; إِنَّ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّهُمْ إِلَّا بَخْرَصُونَ "they follow naught but doubt, and they do naught but guess." *Vide* p. 783.

#### (b) ADVERSATIVE CLAUSES:—

(i) لَا is used after an affirmative or a command, as: جَاءَنِي زَيْدٌ لَا عَمْرٍو "Zayd came to me, not 'Amr"; خُذْ زَيْدًا لَا عَمْرًا "take Zayd, not 'Amr."

(ii) لَكِنَّ or لَكِنْ (often preceded by وَ) rectify or emend a previous statement and are more particularly opposed to a negative proposition or a prohibition, as: جَاءَنِي زَيْدٌ لَكِنَّ عَمْرًا لَمْ يَجِئْ "Zayd came to me, but 'Amr did not come." لَا تَضْرِبْ زَيْدًا لَكِنَّ (بَلْ) عَمْرًا "do not beat Zayd, but (beat) 'Amr."

<sup>1</sup> This is better than ( لَا زَيْدًا ) = غَيْرَ زَيْدٍ .

<sup>2</sup> لَكِنْ has no governing power. It has the same meaning as in Persian, and the distinction between it and بَلْ is not drawn as in Urdu, *vide* Phillott's "Hindustani Manual," Lesson 60 (c).



(iii) <sup>بَلَّ</sup> (= "nay, not so, rather, but") is opposed to an affirmative or a negative proposition, to a command or a prohibition, as: <sup>قَامَ زَيْدٌ بَلَّ عَمْرُو</sup> "Zayd stood up, nay it was 'Amr"; <sup>مَا قَامَ زَيْدٌ بَلَّ عَمْرُو</sup> "Zayd did not stand up, but (nay rather) 'Amr stood up"; <sup>إِضْرِبْ زَيْدًا بَلَّ عَمْرًا</sup> "beat Zayd, not so—'Amr"; <sup>لَا تَضْرِبْ زَيْدًا بَلَّ</sup> (or <sup>لَكِنْ</sup>) "do not beat Zayd, but (=nay rather) (beat) 'Amr.'"

(c) RESTRICTIVE CLAUSES are introduced by <sup>إِنَّمَا</sup>; *vide* § XXXIV (b) (3), p. 781.

(d) INTERROGATIVE CLAUSES.—(i) The particle <sup>أَوْ</sup> may be prefixed to <sup>فَ</sup> and <sup>وَأِنْ</sup>. It is used in direct or indirect questions and may introduce a clause containing alternative questions connected by <sup>أَمْ</sup> or <sup>أَوْ</sup>, as: <sup>وَمِنْ الْعَجَائِبِ عَجَبٌ مَنْ هُوَ جَاهِلٌ أَمْ هُوَ السَّعِيدُ أَمْ الشَّقِيُّ أَمْ كَيْفَ يَخْتَمُ عَمْرُو</sup> "one of the strange things is the self-conceit of him who does not know *whether* he will be saved or damned, or how his life will end."

It is frequently omitted in an alternative question, as: <sup>أَنَا الْمَلِكُ أَمْ لَا</sup> "I am king, whether ye like it or not."

If both clauses depend on the same verb, the verb is placed between, as: <sup>أَعْنِيَا ۚ كَانَ أَوْ فَقِيرًا</sup> "whether he be rich or poor"; *vide* also <sup>أَوْ</sup> under § XXXIV (a).

<sup>لَكِنْ</sup> has no governing power. It has the same meaning as in Persian, and the distinction between it and <sup>بَلَّ</sup> is not drawn as in Urdu; *vide* Phillott's "Hindustani Manual," Lesson 60 (c). <sup>For أَشْتَمُ.</sup> <sup>For أَعْنِيَا.</sup>

\* It is said that <sup>أَوْ</sup> implies ignorance, in a simple question, as: <sup>أَزِيدُ عِنْدَكَ أَوْ عَمْرُو</sup> "does either Zayd or 'Amr happen to be with you?"; if <sup>أَمْ</sup> were substituted it should simply that the questioner knows one is with you and asks which of the two it is.



(ii) The particle **هَلْ** may be preceded by **و** - **فَ** and **فَمَ**, but it cannot be prefixed to these particles, nor to **إِنْ**. It cannot introduce a negative nor a conditional clause, nor, in general, a nominal clause whose predicate is a finite verb. It may be followed by **أَمْ** or **أَوْ** in alternative clauses, but before **أَمْ** it must be repeated, as: **هَلْ سَبَّ مِنْ أَحَدٍ أَوْ سَبَّ** "did he revile any one, or was he reviled?" ; **سَأَلْتُ أَسِيدَ هَلْ قَارَتْ بِوَأَيْلٍ أَمْ هَلْ شَقِيَتْ النَّفْسُ مِنْ بَلْبَالِهَا** "ask Usayyid whether I have taken my blood-revenge on Wā'il, or whether I have cured my soul of its grief." Vide also § XXXIV (b), p. 783.

(iii) The negative interrogatives are, **أَلَا** and **أَمَّا** and (the particles of incitement and reproof) **لَوْ لَا** and **لَوْ مَا** - **هَلَا** - **أَلَا**; vide § XLIII (f).

(iv) The interrogative pronouns **مَنْ** "who?" and **مَا** "what?" may stand in any case, as: **مَنْ أَنْتَ** "who art thou?" (but **مَا أَنْتَ** "what art thou, what is thy position, etc."); **بِفَتْ مَنِ أَنْتَ** "whose daughter art thou?" ; **مَنْ قَتَلْتَ** "whom hast thou slain?" ; **فِيمَ كُنْتُمْ** "in what state were ye," etc., etc.

They may be constructed as nominatives absolute, their proper place being in such a case only, supplied by a pronoun (**رَاجِعٌ** or **عَائِدٌ**), as: **قُلْ مَنْ يَدِهِ ( = يَدِ مَنْ ) مَمْلُوكُ كُلِّ شَيْءٍ** "Say, In whose hand is the kingdom over everything?"

More lively forms are **مَنْ ذَا** and **مَا ذَا**, which may occur even before **الَّذِي**, as: **مَنْ (ذَا) مَا ذَا الَّذِي (or مَاذَا) تَقُولُ** "what is it (that) thou sayest?" ; **مَنْ (ذَا) الَّذِي أَمَرَ** "who is it (that) has given orders?"

Though **مَنْ** and **مَا** are substantives, they cannot govern a genitive, nor be used in apposition.

The relative adjective **الْمَنْيَ** = "of what tribe?"



After interrogative *مَنْ*, the verb is usually masculine but may be feminine, as: *مَنْ كَانَتْ أُمُّكَ* "who was thy mother?"

The interrogative *مَا* is rarely used of persons, but the relative *مَا* is not infrequently used for *مَنْ*.

*Vide* also under Relative Sentences § LV.

(c) (i) For *أَيَّ* *vide* § XXVI (o) (3), p. 757, and § XL (b), p. 797.

The interrogative *أَيَّ* may be used for *أَيَّة* fem. and *أَيُّون* pl., as: *مَنْ أَيَّ* "of what tribe art thou?" ; *وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ* "and no soul knows in what land it shall die" ; *مَنْ أَيَّ الذَّمِّ أَنْتَ* "of what people art thou?"

(ii) When *أَيَّ* expresses astonishment, *vide* LX (d), it is always masc. sing., and the noun it governs, if undefined, is in the genitive. If the preceding noun is indefinite, *أَيَّ* agrees with it in case, as: *جِئْتَنِي بِرَجُلٍ أَيَّ رَجُلٍ* "thou hast brought me a man (and) what a man!" But if the preceding noun is definite, *أَيَّ* is put in the accusative of state (*حَالٌ*), as: *جَاءَنِي زَيْدٌ أَيَّ رَجُلٍ* "Zayd came to me, what a man he is!" The first substantive may be implied by the verb, as: *إِنْ تَكُونُوا [ نَكَايَةً ] أَيَّ نَكَايَةٍ* "how they have been tormented!"

#### § LV. Relative Sentences.

(a) A relative clause qualifying a *definite* antecedent is introduced by the adjective *الَّذِي*, and the relative clause generally contains a pronoun (called *عَائِدٌ* or *رَاجِعٌ*) referring to the antecedent; this pronoun is either expressed or else contained in the verb, as: *جَاءَ الرَّجُلُ الَّذِي هُوَ كَرِيمُ النَّفْسِ*; here *هُوَ* is expressed, as there is no verb in the relative clause: *جَاءَ الْفَتَى الَّذِي بَغْنَى* "the youth who



sings, came"; here the pronoun is contained in the verb: جَاءَ الرَّجُلُ الَّذِي <sup>سَمِعْتَهُ يَتَغَنَّى</sup>; here the pronoun is expressed, as the pronoun hidden in مَاتَ <sup>أَبُوهُ</sup> cannot refer to the antecedent: جَاءَ الرَّجُلُ الَّذِي ظَنَنْتُمْ أَنَّهُ مَيِّتٌ "the man came whom you thought dead": دَكَانِي <sup>رَأَيْتُهُ</sup> الرَّجُلُ الَّذِي "the man whom I saw": <sup>كَانَتْ لَأَبِي</sup> الدُّكَّانُ الَّذِي "my shop which had belonged to my father."

(b) Before adjectives, the article *أل* may stand for *الَّذِي*, as: جَاءَنِي الرَّجُلُ <sup>الْحَسَنُ الْوَجْهَ</sup> "the man came to me the (*who is*) handsome of the face" (= جَاءَنِي الرَّجُلُ الَّذِي هُوَ حَسَنُ الْوَجْهِ, or = <sup>الَّذِي حَسَنَ وَجْهًا</sup>), vide Adjectives § XXXVIII (d).

There is in Arabic no *possessive* "whose"; "the man whose beard is long" is expressed by <sup>الطَّوِيلُ اللَّعِيْبَةُ</sup> الرَّجُلُ الطَّوِيلُ "the man the long of the beard"; here *أل* = *الَّذِي*: this may also be expressed by <sup>طَوِيلَةً</sup> الرَّجُلُ الَّذِي لَعِيْبَتُهُ طَوِيلَةً. Other ways of expressing this are: <sup>الطَّوِيلُ اللَّعِيْبَةُ</sup> الرَّجُلُ "the man, the long as to the beard"; <sup>لَعِيْبَتُهُ</sup> الرَّجُلُ الطَّوِيلُ لَعِيْبَتُهُ (or <sup>لَعِيْبَتُهُ</sup>) "the man, the long as to beard (or his beard)"; <sup>لَعِيْبَتُهُ</sup> الرَّجُلُ الطَّوِيلُ لَعِيْبَتُهُ (or <sup>لَعِيْبَتُهُ</sup>) "the man, the long of bread (or of his beard)."

(c) Also, before a participle that is a *muzāf*, *أل* = "who," as: الْقَاتِلُ الرَّجُلُ "the killer of the man" = <sup>الَّذِي قَاتَلَ الرَّجُلَ</sup> الرَّجُلُ; vide § L (a) (4).

But interrogatively <sup>هَذَا كِتَابُ مَنْ</sup> مَنْ الَّذِي كِتَابُهُ هَذَا "whose book is this?" = <sup>مَنْ</sup> مَنْ الَّذِي كِتَابُهُ هَذَا.

Note the following: "I am at the house of the same person as thou art" أَنَا عِنْدَ مَنْ أَنْتَ

مَرَرْتُ بِالَّذِي مَرَّ سُلَيْمَانُ "I passed by the same person Sulayman did"

\* Here too the article *أل* = *الَّذِي*.



(d) The pronoun is occasionally omitted in the accusative, as: **هَذَا الرَّحْمَنُ** "this (is) the man whom I love." Vide also (b).

(e) When the antecedent is indefinite, there is no relative, as: **رَأَيْتُ كِتَابًا** "I saw a book (which was) in thy hand"; **كَانَ لَهُ ابْنٌ مَسِيٌّ** "he had a son (who was) called Muhammad"; **مَلَكَ يَوْمَئِذٍ كِتَابًا** "on the day (that) he was killed"; **قَوْمٌ يُؤْمِنُونَ** "people believing, people that believe." Such a sentence is called *ḥaka* "an adjectival sentence."

The relative is also omitted when the antecedent has the generic article, as: **كَيْسٌ لَّعَلَّيْ لَتَبِي بِالْعَصْفِيرِ** "like the house (house-kind) that drinks by whistling."

(f) Relative clauses that do not qualify a noun, are introduced by **مَنْ**, or **مَنْ**, or by **مَا**, as: **إِنَّ الَّذِينَ آمَنُوا... كَمْ مَنَازِلٌ** "verily they that believe will have gardens"; here, either **مَنْ** could be substituted, or **مَنْ**. Vide (XXVI) (a).

*Remark.*—When **الَّذِي** stands for **مَنْ** or **مَا**, it is a noun and = "he who," "that which, whoever, whatever"; but as an adjective it means "who, which, that," referring to an antecedent.

(g) The relative **مَنْ** "he who, those who," is generally followed by the singular verb (usually in the Presentive to indicate a general truth); but if the idea is plural, the succeeding verbs are plural:—

**وَمِنْ أَتْلَسٍ مَنِ تَلَّى... وَهَؤُلَاءِ يَرْوُونَهُ** "and from amongst the people there are some who say (sing.)... but these are not believers; they deceive God"; **وَمِنْهُمْ مَنِ يَمْنَعُونَ الْكَلْبَ** "and from amongst them are some who listen (plural) to thee"; **مَنْ دَخَلَ قَرْيَةً مِنَ الْقَرْيِ** "whoever of the Arabs entered (or may enter) Syria."

<sup>1</sup> Here the accusative.

<sup>2</sup> **عَرَضَ بِالْقَرْيَةِ** "I passed by the same person as **بِالْقَرْيَةِ** did."







“ That is not a thing to be (*which is*) mentioned ” *لَيْسَ ذَلِكَ شَيْئاً يَذْكُرُ* ; “ Verily with the measure *with which* you measure it will be measured to you ” *إِنَّ* *بِالْكَيْلِ الَّذِي تَكِيلُونَ بِهِ يُكَالُ لَكُمْ* ; “ This is the boy *to whom* we have given the money ” *هَذَا هُوَ الْوَلَدُ الَّذِي أُعْطِيْنَهُ الدَّرَاهِمَ* ; “ He *whose* tongue is long has little intelligence ” *مَنْ لِسَانُهُ طَوِيلٌ عَقْلُهُ قَلِيلٌ* ; “ The girl smiled, she *in whose* hand there was a flower ” *قَدْ تَبَسَّمتِ الْبِنْتُ الَّتِي فِي يَدِهَا زَهْرَةٌ* ; “ I saw girls in whose hands were flowers ” *شَاعَدْتُ بَنَاتٍ فِي أَيْدِيْنَهُنَّ زَهْرٌ* ; “ This youth, *whose* father we know, is clever ” *هَذَا الشَّابُّ الَّذِي نَعْرِفُ أَبَاهُ شَاطِرٌ* ; “ Mount Lebanon, from the summit of *which* you see the Mediterranean, is a high mountain ” *حَبْلُ لُبْنَانَ الَّذِي تَرَوْنَ* ; “ Those *who* spend their wealth (in alms giving) ” *الَّذِينَ يَنْفِقُونَ أَمْوَالَهُمْ* ; “ And *who* does a greater wrong than *he who* hinders the temples of God from having His name mentioned in them ? ” *وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ مِنْ أَنْ يَذْكُرَ فِيهَا اسْمُهُ* ; “ He made known to me *all* that he was leaving ” *عَرَفْنِي بِجَمِيعِ مَا يَتْرُكُهُ* ; “ A day in *which* there shall be no bartering, nor friendship, nor intercession ” *يَوْمَ لَا بَيْعَ فِيْهِ وَلَا خُلَّةَ وَلَا شَفَاعَةَ* ; “ We were removed to another room, *which* had been sprinkled with rose-water ” *نَقَلْنَا إِلَى مَجْلِسٍ آخَرَ قَدْ رَشِيَ بِمَاءِ الْوَرْدِ*.

*Remark.*—A relative sentence is merely a nominal or a verbal sentence added to the principal word. When the relative sentence is *nominal*, the predicate is sometimes co-ordinated with the word qualified, as : *رَأَيْتُ دُوبَ* (مختلفة ألوانها = ألوانها مختلفة).



### § LVI. Conditional and Concessional Sentences.

(a) (1) If a condition is possible or likely, it is introduced by one of the **حَرْفُ الشَّرْطِ** or Conditional Particles **إِنْ** or **إِذَا** (before a verbal clause): if impossible or purely hypothetical, by **لَوْ** (or in nominal clauses **لَوْ أَنَّ**).

After **لَوْ** etc., the verbs in both clauses have the signification of either an English Pluperfect Subjunctive, or an Imperfect Subjunctive. After **إِذَا** or **إِذَا مَا**, of a Present Tense.

Either Preterites or Aorists (Jussives) may be used in both clauses, for the English Present or Future, or one in one and one in the other: there are thus four ordinary possible combinations. In the Apodosis, the Subjunctive and Indicative form of the Aorist can sometimes be used. *Vide* (c).

If a Preterite is to retain a past sense in the Protasis of a likely condition, **إِنْ كَانَ** is used.<sup>1</sup> In impossible conditions, the Preterite, or **لَوْ كَانَ** with the Preterite, is used for the Pluperfect. After **لَوْ** the Apodosis may be introduced by **فَ**.

After **إِذَا** conditional, the Jussive is seldom used. With **لَوْ**, the Preterite, or very rarely the Aorist Indicative, is used in both parts. *Vide* also § XLIV (a) (8).

*Remark.*—The Subjunctive Aorist always refers to future time: if the *present* is Intended, the Indicative must be used.

(2) The Apodosis (**جَوَابٌ** or **جَزَاءٌ**) is *generally* introduced by **فَ**, or less often by **وَ**.

(b) If the Protasis (**شَرْطٌ**) is an Aorist, and the Apodosis a Preterite, the former must be apocopated (Jussive), as: **إِنْ تَضْرِبَنِي ضَرْبَكَ (or أَضْرِبَكَ)** "if you hit me, I'll hit you." *Vide* (h) and (i).

(c) If the Protasis is a Preterite and the Apodosis an Aorist, the Aorist may be apocopated or not, preferably not, as: **إِنْ ضَرَبْتَنِي أَضْرِبَكَ (or أَضْرِبَكَ)**.

<sup>1</sup> **إِذَا** is temporal but conditional, *vide* § LVII (a) and (b).

<sup>2</sup> **لَوْ** is also used to express a wish (= "if only"); *vide* § XLVI, Optative Mood.

*and* § XLVII, p. 847. **وَلَوْ** = "even if, although"; *vide* examples on p. 846.

<sup>3</sup> *Vide* also (c) (2) and (3).



(d) After **فَ**, the *first* Aorist is usually not apocopated, as: **رَبِّ لَوْلَا** "O! God, hadst thou not delayed me only up to a speedy death, I would have given alms, and would have been of the just" (said by the Infidel at the time of death).

(e) (1) Clauses that are introduced by **إِنْ** "if", **مَنْ** "if anyone", **مَا** "if anything", **مَتَى** "whatsoever"; **كَيْفَ** "how?", **كَيْفَ مَا** "howsoever"; **أَيَّ** "which, if any"; **أَيُّ مَنْ** "when", **مَتَى مَا** (or **مَتَى مَا**) "whenever"; **أَيُّ مَنْ** "whoever"; **كُلُّ مَنْ** "every one who"; **كُلُّ مَا** "whatsoever (also whenever<sup>2</sup>)"; **أَيْنَ** "where", **أَيْنَمَا** "wherever"; **أَيْنَ** "where", **أَيْنَمَا** "wherever" are considered as Protases, and the Preterite or Jussive is used with them for the English *Present* or *Future*, as: **مَنْ جَالَ نَالَ** "whoso seeketh findeth, if anyone seeks he finds" = **مَنْ يَجْلُ يَنَلْ**.

(2) If the Preterite is to have the signification of the *Perfect*, **كَانَ** or one of its 'sisters' must be inserted *between* the particle and the verb, and the Apodosis (**جَزَاءُ**) must be introduced by **فَ**, as: **إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ** "if his shirt is (has been) torn in front, she has spoken the truth."

(3) But if the Preterite is to have the signification of the English *Past* (or Preterite) Tense, **كَانَ** or a 'sister' introduces its clause and is followed by **إِنْ**, as: **كَانُوا إِنْ بَالِغُوا بَالِغُوا** "if they exerted themselves to attain an object, they attained it."

*Remark.*—The temporal clause introduced by **إِذَا** is often nearly identical in meaning with a clause introduced by **إِنْ**, but rarely is **إِذَا** construed with the Jussive like **إِنْ**. *Vide* § LVII (a).

(f) The particles mentioned in (e) (1) take *two* apocopated Aorists (Jussives).

<sup>1</sup> *Vide* Conjunctions § XXXIII, p. 776, note 3, and § LVII (a).

<sup>2</sup> **كُلُّ مَا** in the sense of "whenever" may be used with the Preterite in a *past* sense: also it does not in this sense apococate the Aorist.



(g) The Jussive (without **ف**) may follow a Conditional Imperative, as: **زُرْنِي أَكْرَمَكَ** "visit me (= if you visit me), I will honour you."<sup>1</sup>

(h) The Jussive with **إِنْ** may occur in the Protasis, and the Preterite in the Apodosis. *Vide* (b).

(i) Unlike **إِنْ**, the other conditional particles and pronouns require the verbs in both clauses to be in the same tense.

(j) "If not" is **لَمْ** or **لَا** with the Jussive; or for past time **لَوْلَا** with the Preterite, or **لَوْلَمْ** with the Jussive.

(k) The Apodosis is introduced by **فَ** in the following cases:—

(i) In a nominal clause;<sup>2</sup> (ii) in a verbal clause where the Preterite expresses past time, especially with **قَدْ** (were **فَ** omitted the time would be future); (iii) in a verbal clause beginning with **هَـ** - **سَ** - **سَوْفَ** ("not") or **لَنْ**, or **قَدْ**; (iv) in a clause expressing a command, prohibition, or wish; (v) in a final clause after interrogation, as: **هَلْ لَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا** "have ye any knowledge that ye can show us?"; (vi) in a verbal clause with a defective Preterite (**لَيْسَ** - **عَمِيَ** - **نَعِمَ** etc.).

(l) **لَ** for **فَ** is always used in the apodosis after a long or involved protasis. With **لَمْ** and **لَا**, the use of **فَ** is optional. If **فَ** is inserted, **لَا** requires the Aorist Indicative.

<sup>1</sup> Or **فَأَكْرَمَكَ** *fa-ukrimaka*.

<sup>2</sup> The following may also be considered conditional:—Prohibitive sentences; Precative sentences expressing polite invitation, urgent request, desire; hope (as "perhaps he will come and we will honour him"); interrogative, as: **مَنْ سَأَلَ فَأَعْطَيْهِ دِرْهَمًا** = "if there is any beggar, then I will give him a dirhem" (*lit.* who is a beggar so that I may—?).

<sup>3</sup> In this case after a conditional **إِنْ**, the interjection **إِذَا** "behold!" may be substituted for **فَ**.



(m) As stated above, **لَوْ** is followed by the Preterite; rarely, it is followed by the Aorist in the sense of an Imperfect Subjunctive: **لَوْ يَرْغَبُ اللَّهُ النَّاسَ بِظُلْمِهِمْ** "if God *were* desirous of calling to account mankind, he would not be leaving on the earth any moving thing, but he giveth them respite to a named time."

(n) For further examples of Conditional Sentences *vide* §LVII (f).

### § LVII. Temporal, Conditional, etc., Clauses.

(a) **مَتَى** "when" is strictly *conditional*,<sup>1</sup> as: **مَتَى تَذْهَبَ أَذْهَبَ** "when you go, I'll go" (i.e. if you don't go, I won't); but **إِذَا** "when, if", is also *temporal*, as: **إِذَا ذَهَبْتُ إِلَيْهِ وَجَدْتُهُ نَائِمًا** "when (if) I go to him, I find him sleeping"; **إِذَا** always refers to present or future time, even with the Preterite<sup>2</sup>: it may be followed by the Aorist if the action takes place repeatedly, but the verb in the apodosis (if there is one) must always be a Preterite, as: **وَاللَّيْلِ إِذَا يَغْشَى وَالنَّهَارِ إِذَا تَجَلَّى** "I swear by the night when it covers, and the day when it shines out." *Vide* §LVI, p. 842 (e).

**مَتَى** and **مَتَمَامًا** are followed either by the Preterite or by the Jussive, but **إِذَا** by the Preterite or by the Aorist Indicative.

(b) Note, in the following, the position of **إِذَا**, and the use of the Preterite instead of the Aorist after **كَانَ** in the sense of "used to, to be wont to"; **كَانَ إِذَا خَرَجَ لِاقَاءِ الْبَابِ** "he *used*, when he went out, to meet him at the door."

(c) For past time, **لَمَّا** "when, after," is used, and the verb is usually rendered in English by the Pluperfect. For **إِذْ**, *vide* §XXXIII, p. 776.

(d) **حَتَّى** can be used, either with the Preterite, or with the Aorist Indic. or Subj., *vide* §XLIV(c). Note the **حَتَّى**, and the order, in the following: **تَبَعْتُهُ حَتَّى**

<sup>1</sup> **مَتَى** is also interrogative, "when?"

<sup>2</sup> If **إِذَا** begins a clause, it is followed by the Preterite.



حَتَّى إِذَا دَخَلَ الدَّارَ أَدْرَكَهُ " I followed him until I overtook him, as he entered the house."

(e) مَا "as long as" is followed by a Preterite, with *present* or *future* meaning, as: النَّاسُ مَا دَامُوا فِي الْحَيَاةِ الدُّنْيَا غَافِلُونَ "men are careless as long as they live in this world"; أَلَمْ يَأْمُرْ مَا دَعَوْتُهُ أَجَابَ "Care answers, as often as (wherever) you call it." Vide p. 778.

If the Preterite is to have a *past* signification, كَانَ is inserted as in § LVI (e) (2) and (3).

The negative "as long as not" is expressed by مَا لَمْ with the Jussive.

(f) Further examples of Conditional, Concessional, Optative and Temporal sentences :—

"When (if) he spoke, he spoke eloquently" كَانَ إِذَا تَكَلَّمَ أَبْلَغَ "Accept my excuse readily or (at least) be indulgent, if I have committed a fault" فَمَهِّدِ الْعَذْرَ أَكُنْتَ ظَالِمٌ "You are unjust, if you have done it" أَوْ قَسَامِي إِنْ كُنْتَ أَجْرَمْتَ أَوْ جَعَلْتَ مَاذَا تَفْعَلُونَ إِذَا لَمْ تَدْعُكُمْ تَتَمَكَّنُونَ مِنْ ذَلِكَ "What will you do if we do not allow you to be in a position (to do) that?" (إِنْ تَفْعَلْتَ فَأَنْتَ ظَالِمٌ =) إِنْ تَفْعَلْتَ "If you wish, send some to see if (whether) one of your people has seen her" إِنْ شِلْتَ فَأَرْسِلْ أَحَدًا لِيَنْظُرَ إِذَا كَانَ أَحَدُ قَوْمِكُمْ رَاَهَا إِذَا أَلَمَ بِالْإِنْسَانِ مُصِيبَتَانِ قَالَاوَلَى "When two misfortunes befall a man, the best thing is to choose the lighter" إِنْ بَقِيتَ إِنْ بَقِيتَ "If you remain fixed in your determination, I will make you taste the reward of your rebellion to the day of your death" إِنْ بَقِيتَ

مُصْرَّةً عَلَى مِئَادِي فَسَأَذِقُكَ جَزَاءَ مِصْبَانِي إِلَى يَوْمِ مَوْتِي "Be not grieved for me, O dear one, if these wretches make me drink the cup of death, for if I die, I die honoured before thine eyes; and if God allots me a fair portion,

لَا تَعْزَنِي عَلَيَّ أَبَاتُهَا الْعَزِيزَةُ إِذَا أَشْقَانِي هَوْلَاهُ الْأَشْقِيَاءُ "I am thine and thou art mine"

كَأْسُ الْمَقْنُونِ لِأَنِّي إِنْ مِتُّ أُمْتُ شَرِيفًا أَمَامَ عِيَالِي وَإِنْ قَسَمَ لِي اللَّهُ نَصِيبًا حَسَنًا فَأَنَا لَكِهِ وَ



أَنْتَ لِي; "If it had not been for the number of officers who were round him, that crowd would have killed him on the road" لَوْلَا كَثْرَةُ الضَّابِطِينَ الَّذِينَ كَانُوا حَوْلَهُ

لَوْ لَمْ تَكُنْ شَرًّا مِنْهُمَا لَمَا دَخَلْتَ; "If you had not been worse than the two of them, you would not have entered between them" لَوْ لَمْ تَكُنْ شَرًّا مِنْهُمَا لَمَا دَخَلْتَ

يَجِبُ أَنْ أَوَاعِيَ; "I must consider my neighbour *even if* he act unjustly" يَجِبُ أَنْ أَوَاعِيَ

لَمَّا لَاحَ ضَوْءُ الصَّبَاحِ انْتَعَشْتُ; "when the light of the morning had dawned, my spirit was refreshed, *although* I had despaired of deliverance" لَمَّا لَاحَ ضَوْءُ الصَّبَاحِ انْتَعَشْتُ

رُوحِي وَإِنْ كُنْتُ قَدْ بَسْتُ مِنَ الْخَلَاصِ; "If he prove obstinate, then woe to him" رُوحِي وَإِنْ كُنْتُ قَدْ بَسْتُ مِنَ الْخَلَاصِ

إِنْ عَصَى فَوَيْلٌ لَهُ; "If they become Muslims, they *have come* to the right path; and if they turn away, only the bringing of the message is laid upon thee" إِنْ عَصَى فَوَيْلٌ لَهُ

إِنْ أَسْلَمُوا فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ; "When the Arabs knew of our arrival, they hastened joyfully to meet us and shouted at the top of their voices, 'Welcome to the guest, welcome to the guest.'" إِنْ أَسْلَمُوا فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ

حَالَمَا عَلِمَ الْعَرَبُ بِقُدُومِنَا; "O would that I had died when I was swimming in the sea" حَالَمَا عَلِمَ الْعَرَبُ بِقُدُومِنَا

أَسْرَعُوا لِلْقَائِنَا فَرِحِينَ وَهُمْ يَصْرُخُونَ بِأَعْلَى أَصْوَانِهِمْ بِأَهْلًا بِالضَّيْفِ بِأَهْلًا بِالضَّيْفِ; "When I came to the place of my sojourn, I threw myself on my couch, but alas! it was a night in which I did not taste sleep for a single moment" أَسْرَعُوا لِلْقَائِنَا فَرِحِينَ وَهُمْ يَصْرُخُونَ بِأَعْلَى أَصْوَانِهِمْ بِأَهْلًا بِالضَّيْفِ بِأَهْلًا بِالضَّيْفِ

بَا لَيَقْنِي مَتَّ لَمَا كُنْتُ عَائِمًا; "How can I forget thee when I have seen the tears of love flow from thy narcissus eyes?" بَا لَيَقْنِي مَتَّ لَمَا كُنْتُ عَائِمًا

إِذْ رَصَلْتُ إِلَى مَحَلِّ إِقَامَتِي طَرَحْتُ نَفْسِي عَلَى سَرِيرِي وَلَكِنْ; "And when he rode his steed, it was as though he and the saddle were one piece" إِذْ رَصَلْتُ إِلَى مَحَلِّ إِقَامَتِي طَرَحْتُ نَفْسِي عَلَى سَرِيرِي وَلَكِنْ

كَيْفَ أَقْدِرُ أَنْ; "And when he rode his steed, it was as though he and the saddle were one piece" كَيْفَ أَقْدِرُ أَنْ

وَكَانَ إِذَا رَكِبَ جَوَادَهُ; "And when he rode his steed, it was as though he and the saddle were one piece" وَكَانَ إِذَا رَكِبَ جَوَادَهُ



كَانَهُ وَالسَّجَّادَ وَاحِدًا : " I had not finished my speech *when* " I heard the sound of firing " لَمْ أَتَدْرِكْ مِنْ كَلَامِي حَتَّى سَمِعْتُ سَوْتِ إِطْلَاقِ بَارُودٍ : " Had I known that I should meet thee in this place, I would have done my best to receive thee " : " When she shows rebellion, he shows hardness of heart " إِذَا أَظْهَرَتِ الْعَصِيَانُ بَطَرَهَا الْقِسَاوَةَ : " And if thou couldst see <sup>1</sup> when they are set before their Lord ! " وَلَوْ تَرَى إِذْ وَقَفُوا عَلَى رَبِّهِمْ :

### § LVIII. Copulative Sentences, and State or Condition.

(a) For the differences between *وَ* and *فَ*, vide § XXXIII (a) and (b).

Note also the following examples of ordinary copulative constructions:—

(i) " I and Jacob were present, I was present and Jacob " حَضَرْتُ أَنَا وَيَعْقُوبُ. Here أَنَا could not be omitted; but if there is a suffixed pronoun in the accusative, the subject need not be repeated in a separate form, as : اَكْرَمْتُكَ وَزَيْدٌ " I and Zayd have honoured thee."

(ii) " Your, and your fathers', Lord " رَبِّكُمْ وَرَبُّ آبَائِكُمْ : in such cases the governing word ( here رَبُّ ) is usually repeated. " Thy book and Zayd's " كِتَابُكَ أَنتَ وَزَيْدٌ : rare construction.

(iii) " The king's sons and daughters " بَنُو الْمَلِكِ وَبَنَاتُهُ.

(iv) " To me and his brother " لِي وَلِإِخِيهِ. In such cases the preposition must be repeated.

(v) " He killed him and her " قَتَلَهَا وَ قَتَلَهُ, or قَتَلَهَا وَ قَتَلَهُ.

(vi) For omission of *وَ* with predicates in a nominal sentence, vide § XLII (d) (1), Remark, p. 807.

(b) The negative *لَا* after *وَ* :—

<sup>1</sup> Until.

<sup>2</sup> = Couldst thou but see.



“Neither my father nor my mother remains alive” **لَمْ يَبْقَ أَبِي وَلَا أُمِّي** : here **وَلَا** equals **وَلَمْ يَبْقَ** and saves a repetition. In, “there has been neither combat nor dispute between us” **وَمَا وَقَعَ بَيْنَنَا لَا قِتَالٌ وَلَا كَلَامٌ**, the first **لَا** might be omitted.

“It was impossible for me to do anything or to conclude anything” **مَا مَسْكَنَنِي أَنْ أَعْمَلَ شَيْئًا وَلَا أَقْطَعَ أَمْرًا** : here the **وَلَا** would usually be inserted, and as in the first example, it saves the repetition of a clause.

(c) Single verbs and whole sentences are often connected by **وَ** and **فَ**, where in English more definite particles would be used, as : **اللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ** “God knows *but* (whilst) ye do not know.” This is practically a **جُمْلَةٌ حَالِيَّةٌ**, *vide* (e).

(d) Note the use of **وَ** and **فَ** in such sentences as **سَجَدَ فَأَطَالَ** “he prostrated himself for a long time” (= **أَطَالَ السُّجُودَ**) ; *vide* also § LXII (a) (5) Remark.

(e) A nominal or a verbal sentence that is equivalent to an adverb and expresses state or condition, is generally introduced by **وَ**, as already shown in § XLIV (b) (3) and Remark II, and (4). Such sentences vary slightly in construction if the clause indicating state is nominal or verbal, and negative or affirmative. The following exemplify this :—

(i) NOMINAL.—“Zayd rose up weeping” **قَامَ زَيْدٌ وَهُوَ بَاكِ**, or **قَامَ زَيْدٌ وَهُوَ** ( = the verbal clause **قَامَ زَيْدٌ يَبْكِي** ). “Ye lied wittingly, ye lied knowing the while that ye did so” **كَذَبْتُمْ وَأَنْتُمْ تَعْلَمُونَ** : this could be made verbal by the omission of **وَأَنْتُمْ**, or by the substitution of **وَقَدْ**.

*Remark.*—Occasionally the nominal clause is merely appended, as : **لَقِيتُهُ جَاءَ زَيْدٌ بَدًّا عَلَى رَأْسِهِ** “I met him wearing a coat of embroidery” ; **جَاءَ زَيْدٌ بَدًّا عَلَى رَأْسِهِ** “Zayd came, his hand on his head.”

(ii) VERBAL with AORIST.—The Aorist alone may be used [*vide* (i) ], or it may be introduced by **وَقَدْ**, as : **لِمَ تُوْذُنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ** “why do you harm me, knowing the while (knowing as ye do) that I am the Apostle of God unto you ?”



It is negated by *وَمَا*, or by *لَا* (without *و*), or in a past sense by *لَمْ* or *وَلَمْ* and the Jussive, as: *وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ* "but they deceive only themselves, without knowing it."

(iii) VERBAL with PRETERITE.—The clause is generally introduced by *مَذَا عَفَا زَمَانًا* or *وَقَدْ*; but occasionally *و* or *قَدْ*, or both, are omitted. Ex. *قَدْ* *قَالَ إِنِّي يَكُونُ لِي غُلَامٌ* "such is her singing, now that she is grown old"; *وَكَانَتْ أَمْرًا نَبِيٍّ عَاقِرًا* "he [Zacharias] said, 'How shall I have a son as my wife is barren, while I have reached such a great age?'"

It is negated by *وَمَا* or rarely by *مَا*, as: *جَاءَ زَيْدٌ وَمَا رَكِبَ* "Zayd came without having ridden"; *جَاءَ زَيْدٌ وَمَا قَامَ أَبُوهُ* "Zayd came without his father having stood up."

(f) *حَتَّى* is sometimes a simple copulative (and not a preposition), as: *سِرْتُ حَتَّى دَخَلْتُ الْكُوْفَةَ* = "I journeyed on and at last entered *al-Kūfah*."

*Vide* also § XXXII (c), XXXIII (b), p. 778, and XLV (c).

### § LIX. Asyndeton.

In narrative, connectives are often dispensed with: *صَالُوا جَالُوا عَلَى الْأَعْدَاءِ* "they attacked and rushed on the enemy"; *رَمَوْا أَخْرَجُوا وَارْتَدَّوْا إِلَيْهِ* "rise, go forth, and go to him"; in these cases *ف* or *و* could be inserted before two Imperatives. After several Imperatives without "and", the conjunction *و* is usually inserted before the last.

### § LX. Verbs of Wonder, Surprise, Admiration, etc. (أَتَعَالَى التَّعَجُّبُ).

(a) (1) There are two special forms, to express wonder or admiration, viz., (i) *مَا أَفْعَلُ* (the 3rd pers. sing. masc. of Pret. Act. of IV) followed by an accusative, as: *مَا أَحْرَمَ سِيرُهُ* "how quick is his walking!"; *مَا أَحْسَنَ زَيْدًا* "what a good man Zayd is! or how goodly is Zayd!"; (ii) *أَتَعَالَى* (the 2nd pers. sing.

Vide also XLI (c) (5), Remark III.



masc. Imperat. of IV), as: **أَكْرَمَ زَيْدٌ** "how generous is Zayd!" The thing admired must immediately follow these forms.

No. (i) means literally "what has made Zayd (so) good?", and No. (ii) "Try your ability of making good upon Zayd" (i.e. "make him more good if you can)."

Past time is expressed as follows: **مَا كَانَ أَحْسَنَ زَيْدًا** "how good Zayd was!", or **مَا أَحْسَنَ مَا كَانَ زَيْدٌ** = "what has made good that which Zayd was?"

(2) The complement of these forms may be a clause introduced by **أَنَّ** or **مَا**, as: **مَا آخَرَى بِذِي اللَّبِّ أَنْ يَبْرَى صَبُورًا** "how fit it is for a man of intellect to seem patient."

*Remark I.*—Verbs of surprise are formed from such verbs only as express something in which one person may surpass another. They cannot be formed from verbs like **مَاتَ** or **فَنَى**, which express an act in which one agent cannot excel, nor from negative verbs, nor from verbs defective in inflection like **نَعِمَ** and **بَيْتَسَ**, or defective in meaning as **كَانَ**; nor from quadraliterals. Grammatically, too, they are not formed from derivatives of the triliteral, nor from the passive voice, nor from verbs signifying colours or defects, though this rule is occasionally violated.

When a verb of surprise cannot be formed from a root, some form of circumlocution is employed.

*Remark II.*—The diminutive of **مَا أَحْسَنَهُ** "how good, or goodly, he is!" (**مَا أَحْسَنُهُ**) occurs, and also of **مَا أَمْلَحَهُ** "how handsome he is!" and of **مَا أَحْلَاهُ** "how sweet it is!"

(b) If the second radical is **و** or **ي**, there is no permutation, as: **مَا أَلْيَنَ صَوْتُهَا** "how soft her voice is!" (not permuted as **مَا أَلَّانَ**); **مَا أَجْوَدَ زَيْدًا** "how bounteous is Zayd!" (not **مَا أَجَادَ**).

(c) Other forms are: **لِلَّهِ دَرَّةٌ قَاسِمًا** "what a fine horseman he is!";

<sup>1</sup> From **جَادَ - يَجُودُ**.

<sup>2</sup> The literal translation appears to be, "To God may his milk be, while he is a horseman."



(here "his" is in the genitive case): *لِلَّهِ دُرٌّ زَيْدٍ قَارِيٌّ* "what a good reader Zayd is!" : *لِلَّهِ دُرٌّ مَنْ قَالَ* "how exquisitely the poet has said!"

(d) A noun repeated in the genitive and separated by *أَيُّ* often expresses admiration, as: *رَجُلٌ أَيُّ رَجُلٍ* "what a man!", *vide p. 757(3)*.

§ LXI. Verbs of Praise and Blame (*أَتَعَالَ الْمَدْحِ وَالذَّمِّ*); and Approximate (and Inceptive), and Potential Verbs.

(a) *نَعَمْ* "how good" and *بُئْسَ* "how bad" are generally indeclinable, though some grammarians do decline these words: *نَعَمْ الصَّاحِبُ زَيْدٌ* "excellent is the companion Zayd," i.e. "Zayd is an excellent companion." This has the same meaning as: *نَعَمْ صَاحِبًا زَيْدٌ* "excellent as a companion is Zayd." These require a definite agent.

(b) Also indeclinable is *حَبِّدَا* "bravo! or how good!"; which is said to be derived from *حَبَّ* "it is agreeable" and *ذَا* "that": it must be followed by a nominative, which is in apposition to *ذَا*.

(c) *مَاءَ* "how bad" must agree with the agent in *gender* and *number*; *مَاءَ قَرِينًا* "what a bad companion he is!"; *مَاءَتْ مَصِيرًا* "how bad an abode it (Hell, *fem.*) is!"

(d) *مَا* "that, which, what" can be added to all except *حَبِّدَا*, as: *نَعَمْ مَا* "good is what thou didst!" or *نَعِمَّا* *نَعَلْتَ*

(e) *بُئْسَ لَا نَعَمْ* etc. = *بُئْسَ*.

(f) *حَسَنَ* (fully declinable) has the same constructions as *نَعَمْ*. It may also have the same construction as *مَاءَ*, and often occurs with this construction in the Quran for *نَعَمْ*.

<sup>1</sup> *مَاءَ* is also a transitive verb "to offend."



(g) APPROXIMATE (and INCEPTIVE) VERBS.—These are of three kinds: all take the Aorist (Indic., or Subj. with أَنْ).

(i) First, those that express that an action is on the point of taking place ("he nearly, or almost, or well nigh—"), as: بَكَدَ - كَادَ [أَنْ] (1st pers. sing. Pret. بَوَشِكُ - أَوْشَكَ [أَنْ]; Act. Part. كَاكِدٌ); rarely followed by أَنْ and the Subjunctive; (Act. Part. مُوَشِكٌ); rarely used in the Preterite, is personal or impersonal: and كَرَبَ used in the Preterite only; is rarely followed by أَنْ with the Subjunctive. Examples: كَادَ الْفَارِسُ يَسْقُطُ "the horseman nearly fell" (*vide* also p. 784); بَوَشِكُ زَيْدٌ يَجِيئُ and يُوَشِكُ أَنْ يَجِيئَ (both personal), or يُوَشِكُ أَنْ يَجِيئَ (impersonal, the subject of يُوَشِكُ being the following clause) "Zayd is on the point of coming."

(ii) Those that express hope, expectation, or possibility, as: عَسَى (أَنْ) (1st pers. sing. عَسَيْتُ, and rarely عَسَيْتُ), used personally or impersonally like أَوْشَكَ q.v.; it may be preceded by its noun or not, with which it may agree in number and person or not; it is usually followed by أَنْ and the Subjunctive; it may also be used with an acc. suffixed pronoun عَسَا "perhaps he" etc.; it is sometimes used with the negative مَا يَخْلُوقُ أَنْ (rare) "it is likely, probable, that—"; may be used personally or impersonally: حَرَى أَنْ (rare). Examples: عَسَى أَنْ يَقُومَ الزَّيْدُونَ عَمَوَا "perhaps Zayd, may, will, stand up"; عَسَى أَنْ يَقُومُوا (or أَلْزَيْدُونَ عَسَى أَنْ يَقُومُوا), etc. "perhaps the Zayds will stand up"; عَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ "perhaps ye may be averse from a thing, though it be good for you"; عَسَاكَ نَفَرٌ, or عَسَاكَ فَنَاءٌ (compare تَعَلَّ p. 785).

(iii) Those that express commencement, as: أَنْشَأَ - قَامَ - أَقْبَلَ - عَلِقَ - طَفِقَ - "to begin." These are used as inceptives, in the Preterite only (followed by an Indic. Aor.), as: جَعَلَ يَلُومُهُ "he began to reproach him"; مَبَتْ تَلُومَنِي "she began reproaching me." *Vide* also



§ XLIV (b) (5), p. 814. Rarely these verbs take a verbal noun with the prepositions **بِ** or **فِي**, as: **أَخَذْنَا فِي السَّيْرِ** "we begun to travel." [ But **أَخَذَ بِ** = "to call to account, to capture in the act," when there is no **أَل** ].

*Remark.*—It will be noticed that **كَانَ** and **أَوْشَكَ** excepted, all the Approximate (and Inceptive) Verbs are used in the Preterite only; that, **عَسَى** excepted, all must precede the noun, and the noun must precede the predicate; that, if not followed by **أَنَّ**, the Indicative is used.

(b) POTENTIAL VERBS.—(i) **يَقْدَرُ** - **قَدَرَ** is followed by the Aor. Indic., or by **أَنَّ** with the Subjunctive, as: **مَا أَقْدَرُ أَمْشِي** "I cannot walk"; **لَا يَقْدَرُ يَكْمُلُ** "he cannot complete this work"; **مَا قَدَرْتُ أَنْ أَقْرِبَ لَهُ** "I could not get near him"; (ii) **أَمْكَنَ** "to enable etc.", with a suffixed pronoun, followed by the same constructions, as: **مَا يُمَكِّنُنِي (أَنْ) أَفْعَلَ** "I cannot do it"; **يُمْكِنُ أَنْ** "it is possible that —"; **فَيْدُرُ مُمْكِنٌ عَلَيْهِ** "it is not possible to do this."

*Remark I.*—Compare the phrase: **هَلْ لَكَ أَنْ** "can you—?"

*Remark II.*—"Can" in the sense of "to know how to do," is expressed by **يَعْرِفُ** - **عَرَفَ**, as: **يَعْرِفُ يَكْتُبُ** "he can write."

## § LXII. Appositives (النَّوَائِعُ).

(a) Words in Apposition are put in the same case, as: **جَاءَ زَيْدٌ الْكَرِيمُ** "there came Zayd, the generous one."

The Arabs distinguish five kinds of Apposition:—

(1) The Descriptive or Qualificative Apposition (النَّعْتُ, or الصِّفَةُ). The



idea of رَجُلٌ كَرِيمٌ is "a man, a generous being"<sup>1</sup> rather than "a generous man." Adjectives are therefore considered to be in Apposition to their nouns rather than in concord with them. Further examples are: مَرَرْتُ بِرَجُلٍ "I passed by a man, a generous being" and مَرَرْتُ بِرَجُلٍ كَرِيمٍ أَبَوُهُ "I passed by a man whose father is a generous being"; *vide* § XXXVIII.

(2) Connective Apposition or the Connection of Sequence (عَظْفٌ, or عَظْفُ النَّسَقِ), i.e. where words are joined by the particles (conjunctive or disjunctive) وَ "and," فَ "and," ثُمَّ "then," حَتَّى "even to," أَوْ "or" (disjunctive), أَمْ "or" (after "whether"), أَمْ "either," لَا "not" (simple negation, as in "Zayd came, not Amr"), لَكِنْ "but."

(3) Explanatory apposition (عَظْفُ الْبَيَانِ) or the asyndetic connection of a substantive with a preceding one which it defines more particularly, as in يَسْقَى مِنْ مَاءٍ صَدِيدٍ "he shall be given to drink water (i.e.) pus."

(4) Permutative Apposition or the Apposition of Substitution (الْبَدَلُ).

(5) Corroborative Apposition (التَّوَكُّدُ) *vide* § LXIII.

*Remark.*—Even two finite verbs in the same tense may be regarded as in Apposition, as in: قَامَ سَجَدَ لَهُ (for قَامَ نَحَسَدَ لَهُ) "he arose (and) prostrated himself before him"; عَدَى أَحْسَنَ = "he sang well"; compare p. 785 (7) and p. 848 (d). In يُرْسِلُ يُعَلِّمُ, the second verb may be an example, either of Apposition or of 'State' (الْحَالُ). But if the first verb were in the Preterite, and the second in the Aorist, the second could indicate 'State' only, and would be equivalent to a participle in the Accusative; *vide* § XLI (c) (5), p. 800.

(b) There are four kinds of Apposition of Substitution:—

<sup>1</sup> Concrete idea.

<sup>2</sup> Abstract idea.



- (1) <sup>جَاءَ زَيْدٌ أَخُوكَ</sup> as ; — <sup>جَاءَ زَيْدٌ أَخُوكَ</sup> "Zayd thy brother came"<sup>1</sup>
- <sup>جَاءَنِي الْقَوْمُ كِبَارُهُمْ وَصِغَارُهُمْ</sup> "the people, great and small, came to me."
- (2) <sup>أَكَلْتُ الْبُرْغِيْفَ</sup> ; <sup>قَبِلَهُ الْيَدَ</sup> as ; — <sup>بَدَلُ الْبَعْضِ مِنَ الْكُلِّ</sup> "kiss him, his hand"<sup>2</sup> ;
- <sup>نَصْفَهُ</sup> "I eat the loaf, only half of it."
- (3) <sup>مَدَحْتُ زَيْدًا ثَوْبَهُ</sup> as ; — <sup>بَدَلُ الْأَشْقِيَالِ</sup> "I praised Zayd, his garment only."
- (4) <sup>رَكَبْتُ الْفَرَسَ الْبَغْلَةَ</sup> as : — <sup>بَدَلُ الْغُلَطِّ وَالنَّسِيَانِ</sup> "I rode the mare, no I mean the mule."

(c) A substantive or adjective in apposition to a Vocative, may be in the Nominative or Accusative, as : <sup>يَا مُحَمَّدُ النَّبِيُّ</sup> "Oh! Muhammad, the Prophet"<sup>3</sup> ; <sup>يَا أَخِي الْعَزِيزُ</sup>. If however the word in apposition governs another word, it must be in the Accusative (*vide* § XLI (c) (9) ), as : <sup>يَا أَخِي عَبْدَ اللَّهِ</sup> ; <sup>يَا إِبْرَاهِيمَ حَلِيلَ اللَّهِ</sup>. If <sup>ابْنٌ</sup> occurring between two proper names loses its *hamzah*, the noun to which it is in apposition may be either in the Nominative or Accusative, as : <sup>يَا عُمَرُ بْنُ الْخَطَّابِ</sup> "Oh 'Umar the son of *Khattāb* !"

(d) The Infinitive as an intensive adjective may stand in apposition to a noun, as : <sup>رَأَيْتُ مَلَكَةً عَدْلًا</sup> "I saw a queen a personification of justice"<sup>4</sup> (*i.e.* "justice itself") ; <sup>رَأَيْتُ الْمَلَكَةَ الْعَدْلَ</sup> "I saw the queen, her who is justice itself."<sup>5</sup> One grammarian at least treats such an infinitive as an adjective and makes it agree with its noun, but such a construction is usually condemned. However such expressions as <sup>فَرْسٌ طَوْعَةٌ</sup> "a well-schooled mare" are found, though incorrect. This infinitive should be masc. sing. only.

(e) Note the following examples of Apposition :—

<sup>1</sup> But <sup>جَاءَ أَخُوكَ زَيْدٌ</sup> "thy brother, Zayd, came" (*i.e.* 'not thy brother So-and-so or So-and-so'), is <sup>عُطِفَ الْبَيَانُ</sup>.



(1) *Size.* طَرِيقٌ مِائَةٌ ذِرَاعًا "a street 100 yards long"; ثَمَانِيْنَ ذِرَاعًا "a yard of stuff"; ثَمَانِيْنَ ذِرَاعَيْنِ "two yards of stuff." But رَجُلٌ طَوْلُهُ سِتَّةُ أَقْدَامٍ "a man six feet high"; (here طَوْلٌ could not be omitted).

(2) *Likeness.* رَأَيْتُ رَجُلًا مِثْلَ امْرَأَةٍ "a man like a woman"; رَأَيْتُ رَجُلًا مِثْلَ امْرَأَةٍ "I saw a man like a woman."

If كَمِثْلٍ is substituted, الَّذِي هُوَ is understood, as: [ الَّذِي هُوَ ] رَأَيْتُ رَجُلًا مِثْلَ امْرَأَةٍ. كَمِثْلٍ امْرَأَةٍ.

(3) *Material.* سَلْسَلَةٌ حَدِيدٌ "a chain made of iron" (= سَلْسَلَةٌ حَدِيدٌ). But when the noun is *indefinite*, as in the example, it is better to use مِنْ, as: سَلْسَلَةٌ مِنْ ذَهَبٍ (= سَلْسَلَةٌ ذَهَبٌ) "a gold chain." If *definite*, the genitive alone can be used, as: سَلْسَلَةُ الذَّهَبِ "the golden chain."

(4) The substantives *Kull*<sup>كل</sup>, *Kāffat*<sup>كافة</sup> and *Jamī*<sup>جميع</sup>, either govern the genitive or else stand in apposition, as: أَلْبَيْتُ كُلُّهُ or أَلْبَيْتُ كُلِّ الْبَيْتِ "the whole house"; أَلْبَيْتُ كُلِّ النَّاسِ "the whole of the people"; أَلْبَيْتُ كُلِّ نَاسٍ "every people"; أَلْبَيْتُ كُلِّ نَاسٍ "all the people" or أَلْبَيْتُ كُلِّ نَاسٍ "all the world." Vide also § XXXVIII (h).

*Remark I.*—"Every person" = أَلْبَيْتُ كُلِّ نَاسٍ or أَلْبَيْتُ كُلِّ نَاسٍ وَاحِدٍ (= أَلْبَيْتُ كُلِّ نَاسٍ).

Note that before a definite noun, كُلٌّ means "the whole or all," as: أَلْبَيْتُ كُلِّ الْبَيْتِ "the whole day," and أَلْبَيْتُ كُلِّ الْحَيَوَانَاتِ "all the animals"; but that before an indefinite noun, it means "each or every," as: أَلْبَيْتُ كُلِّ يَوْمٍ "every day."

(5) So too with *Ba'z*<sup>بعض</sup> "portion" in the sense of "some, a part"; أَلْبَيْتُ بَعْضِ النَّاسِ, or أَلْبَيْتُ بَعْضِهِمْ.

(6) *Ghayr*<sup>غير</sup> "another than." جَاءَ رَجُلٌ غَيْرُهُ "another than he came"; جَاءَتْ امْرَأَةٌ غَيْرُهَا.



(7) *Ibn*<sup>١</sup> ابن, lit. "son." رَجُلٌ اِثْنُ ثَلَاثِينَ سَنَةً "a man thirty years of age."

(8) *Kunniyyat*<sup>٢</sup> كُنْيَة, subs., the distinguishing part of an Arab's name ("father or son of So-and-so, mother or daughter of So-and-so"), or some nickname, is put in apposition.

(9) So too with *Laqab*<sup>٣</sup> لَقَب "title, nickname," as: اَبُو هُرَيْرَةَ, lit. "father of a kitten" (a nickname for one of the Companions who was fond of cats):<sup>١</sup>

### § LXIII. Emphasis or Corroboration (التَّأْكِيدُ or التَّوَكُّيدُ).

(a) This is also called CORROBORATIVE APPPOSITION. It is either: (i) لَفْظِي, i.e. repetition of a word or clause, or repetition by a synonym; or (ii) مَعْنَوِي, i.e. repetition by special words, such as "he himself", "both of them," "all of them."

(b) The following examples illustrate the first:—

جَاءَنِي زَيْدٌ زَيْدٌ "Zayd, Zayd came to me."

ضَرَبَهُ زَيْدٌ ضَرَبَهُ "Zayd struck him, struck him."

نَعَمْ نَعَمْ "yes, yes!"

جَاءَ رَاكِضًا رَاكِضًا "he came running, running<sup>٢</sup>."

ضَرَبْتَ أَنْتَ "thou hast struck, thou."

رَأَيْتُكَ إِيَّايَ	}	"I saw thee, thee."
or		
رَأَيْتُكَ أَنْتَ		

<sup>١</sup> Such nicknames are also given to animals and lifeless things, as: أُمُّ عَامِرٍ "mother of 'Āmir" (the hyena); اِبْنُ أُوَيْ "son of a seeker of shelter" (i.e. the jackal); بِنْتُ الْعِنَبِ "daughter of the vine" (i.e. wine); اَبُو رُكْبَةٍ "father of the knees" (a fever in which there is pain in the knees); اَبُو سَلَامَةٍ (local) "father of safety" (i.e. the shark). Nicknames given to animals and lifeless things are styled لَقَبٌ.

<sup>٢</sup> But in Hindustani *daurṭā daurṭā pahunch-gayā* = "he ran the whole way till he arrived."

<sup>٣</sup> The pronoun may always be so repeated separately in its nominative form.



$\left. \begin{array}{l} \text{مَرَرْتُ بِكَ بِكَ} \\ \text{or} \\ \text{مَرَرْتُ بِكَ أَنْتَ} \end{array} \right\} \text{“ I passed by thee, by thee.”}$

$\text{إِنَّ زَيْدًا إِنَّ زَيْدًا}^1 \text{ “ verily verily Zayd . . . . .”}$

$\text{أَنَا صَائِمٌ أَنَا صَائِمٌ} \text{ “ I am fasting, I am fasting.”}$

$\text{جَاءَ لَيْثٌ أَسَدٌ} \text{ “ a lion came, a lion.”}$

$\left. \begin{array}{l} \text{أَذْبَرُوا الْجَيْشَ} \\ \text{or} \\ \text{أَذْبَرُ الْجَيْشَ وَلِي} \end{array} \right\} \text{“ the army retreated, retreated.”}$

$\text{نَعَمْ جَبَرٌ} \text{ “ yes, certainly.”}$

(c) In the phrase (  $\text{إِنَّمَا قَامَ أَنَا} \text{ or } \text{نَحْنُ}$  ) “ there only stood up I (or we), none rose but me (or us) ”, the first personal pronouns follow a verb that is 3rd pers. sing. masc.

(d) By the use of special words, emphasis or apposition takes place in the sense (  $\text{التَّكَايُفُ الْمَعْدُومِي}$  ). Such words are  $\text{نَفْسٌ}$  (pl.  $\text{أَنْفُسٌ}$  ), and  $\text{عَيْنٌ}$  (pl.  $\text{أَعْيُنٌ}$  ) “ self ”;  $\text{كُلٌّ}$ , or  $\text{جَمِيعٌ}$ , or  $\text{كُلَّةٌ}$  “ totality, all,” with an affixed pronoun agreeing with the noun; the elative  $\text{أَجْمَعٌ}$  (a diptote) “ altogether ”; and the dual noun  $\text{كِلَانٍ}$  masc., and  $\text{كِلَّتَانِ}$  fem. “ both ”, with an affixed pronoun. Examples: (  $\text{رَأَيْتُ الْقَوْمَ أَجْمَعِينَ}$  or  $\text{كُلَّهُمْ}$  ) “ I saw the people all of them ”, or  $\text{رَأَيْتُ الْقَوْمَ كُلَّهُمْ أَجْمَعِينَ}$  (more emphatic than the previous); (  $\text{جَاءَ هُوَ نَفْسَهُ}$  or  $\text{عَيْنَهُ}$  or  $\text{بِنَفْسِهِ}$  ) “ he himself came.”

Remark.— $\text{كُلٌّ}$  is used in the singular only.

<sup>1</sup> Not  $\text{بَكَى}$ .

<sup>2</sup> Not  $\text{إِنَّ زَيْدًا}$ .



§ LXIV. Paradigms.

TABLE I.

(A.)

PARADIGM OF I STEM OF THE SOUND OR STRONG (سَالِمٌ OR صَحِيحٌ) VERB

قَتَلَ, "HE KILLED."

Infinitive قَتْلٌ; Participle قَاتِلٌ.

Active Voice (المعروف).

Person.	Number.	Preterite or Perfect Tense (or State).	AORIST TENSE (OR IMPERFECT STATE).					Imperative. <sup>3</sup>
			Indica- tive.	Subjunctive.	Jussive, <sup>1</sup> or Apocopa- ted Aorist.	Energ. I. <sup>2</sup>	Energ. II. <sup>2</sup>	
3. masc.	Sing.	قَتَلَ	يَقْتُلُ	يَقْتُلُ	يَقْتُلْ	يَقْتُلُنْ	يَقْتُلُنْ	—
		قَتَلَتْ	تَقْتُلُ	تَقْتُلُ	تَقْتُلِي	تَقْتُلِينَ	تَقْتُلِينَ	—
2. masc.	,,	قَتَلْتَ	تَقْتُلُ	تَقْتُلُ	تَقْتُلْ	تَقْتُلُنْ	تَقْتُلُنْ	اقْتُلْ
		قَتَلْتِ	تَقْتُلِينَ	تَقْتُلِي	تَقْتُلِي	تَقْتُلِينَ	تَقْتُلِينَ	اقْتُلِي
1. c.	,,	قَتَلْتُ	أَقْتُلُ	أَقْتُلُ	أَقْتُلْ	أَقْتُلُنْ	أَقْتُلُنْ	—
3. masc.	Dual.	قَتَلَا	يَقْتُلَانِ	يَقْتُلَا	يَقْتُلَا	يَقْتُلَانِ	wanting	—
		قَتَلْتَا	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانِ	wanting	—
2. ,,	,,	قَتَلْتُمَا	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانِ	wanting	اقْتُلَا
3. masc.	Plur.	قَتَلُوا	يَقْتُلُونَ	يَقْتُلُوا	يَقْتُلُوا	يَقْتُلُونَ	يَقْتُلُونَ	—
		قَتَلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	wanting	—
2. masc.	,,	قَتَلْتُمْ	تَقْتُلُونَ	تَقْتُلُوا	تَقْتُلُوا	تَقْتُلُونَ	تَقْتُلُونَ	اقْتُلُوا
		قَتَلْتُنَّ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	wanting	اقْتُلْنَ
1. ,,	,,	قَتَلْنَا	نَقْتُلُ	نَقْتُلُ	نَقْتُلْ	نَقْتُلُنْ	نَقْتُلُنْ	—

For Derived Forms *vide* Table IV.

<sup>1</sup> Strengthened by **ل**, it supplies the missing persons of the Imperative. After **ل**

"not," it expresses prohibition or wish.

<sup>2</sup> The energetic is used in command, prohibition, affirmation, interrogation. For

greater emphasis **ل** "truly, surely", is usually prefixed.

<sup>3</sup> The Jussive must be used for prohibition, as no negative particle can precede the Imperative.



TABLE I—(concluded).

(B.)

OTHER MEASURES OF SIMPLE STRONG VERB.

Active Voice.

Person.	Number.	Preterite Tense (or Perfect State).	AORIST TENSE (OR IMPERFECT STATE).					Imperative.	Infinitive.
			Indicative.	Subjunctive.	Jussive or Apocopated Aorist.	Energ. I.	Energ. II.		
3. masc.	Sing.	جَلَسَ	يَجْلِسُ	يَجْلِسُ	يَجْلِسْ	يَجْلِسَنَّ	يَجْلِسَنَّ	اجْلِسْ	جُلُوسٌ
"	"	رَفَعَ	يَرْفَعُ	يَرْفَعُ	يَرْفَعْ	يَرْفَعَنَّ	يَرْفَعَنَّ	ارْفَعْ	رَفْعٌ
"	"	فَرَّقَ <sup>1</sup>	يَفْرِقُ	يَفْرِقُ	يَفْرِقْ	يَفْرِقَنَّ	يَفْرِقَنَّ	افْرِقْ	فَرَقٌ
"	"	خَشَنَ	يَخْشَنُ	يَخْشَنُ	يَخْشَنْ	يَخْشَنَنَّ	يَخْشَنَنَّ	اخْشَنْ	خُشُونَةٌ and خَشَانَةٌ

*Note.*—If the second vowel of the Preterite is أَ it remains أَ in the Aorist; but if it is إِ, it changes to اِ, except in seven verbs, in which it may be either اِ or أَ, viz.: نَعِمَ "it was pleasant"; حَسِبَ "he thought; يَدَسَّ "he despaired," يَبِسَ "it dried"; فَضَلَ "he excelled"; قَنَطَ "he despaired"; عَرِضَ "he appeared."

<sup>1</sup> 2nd m. فَرَّقْتَ

<sup>2</sup> 2nd m. خَشَنْتَ



TABLE II.

PARADIGM OF SOUND OR STRONG VERB قَتَلَ "HE WAS KILLED"

Infinitive *Nil*<sup>1</sup>; Participle مَقْتُولٌ

Passive Voice الْمَجْهُولُ.<sup>2</sup>

Person.	Num-ber.	Preterite Tense (or Perfect State).	AORIST TENSE (OR IMPERFECT STATE).		
			Indicative.	Subjunctive.	Jussive. <sup>1</sup>
{ 3. masc... ..	..	Sing.	قَتَلَ	يَقْتُلُ	يَقْتُلْ
			قَتِلْتُ	تَقْتُلُ	تَقْتُلِي
{ 3. fem. ..	..	..	قَتِلْتُ	تَقْتُلِينَ	تَقْتُلِي
			قَتِلْتُ	تَقْتُلِينَ	تَقْتُلِي
{ 2. masc... ..	..	..	قَتِلْتُ	أَقْتُلُ	أَقْتُلْ
			قَتِلْتُ	أَقْتُلُ	أَقْتُلْ
{ 2. fem. ..	..	..	قَتِلْتُ	أَقْتُلِينَ	أَقْتُلِي
			قَتِلْتُ	أَقْتُلِينَ	أَقْتُلِي
{ 1. c.	..	..	قَتِلْتُ	أَقْتُلُ	أَقْتُلْ
			قَتِلْتُ	أَقْتُلُ	أَقْتُلْ
{ 3. masc... ..	..	Dual.	قَتِلْنَا	يَقْتُلَانِ	يَقْتُلَا
			قَتِلْنَا	يَقْتُلَانِ	يَقْتُلَا
{ 3. fem. ..	..	..	قَتِلْنَا	يَقْتُلَانِ	يَقْتُلَا
			قَتِلْنَا	يَقْتُلَانِ	يَقْتُلَا
{ 2. c.	..	..	قَتِلْنَا	يَقْتُلَانِ	يَقْتُلَا
			قَتِلْنَا	يَقْتُلَانِ	يَقْتُلَا
{ 3. masc... ..	..	Plur.	قَتِلُوا	يَقْتُلُونَ	يَقْتُلُوا
			قَتِلُوا	يَقْتُلُونَ	يَقْتُلُوا
{ 3. fem. ..	..	..	قَتِلُوا	يَقْتُلُونَ	يَقْتُلُوا
			قَتِلُوا	يَقْتُلُونَ	يَقْتُلُوا
{ 2. masc... ..	..	..	قَتِلْتُمْ	تَقْتُلُونَ	تَقْتُلُوا
			قَتِلْتُمْ	تَقْتُلُونَ	تَقْتُلُوا
{ 2. fem. ..	..	..	قَتِلْتُمْ	تَقْتُلْنَ	تَقْتُلْنَ
			قَتِلْتُمْ	تَقْتُلْنَ	تَقْتُلْنَ
{ 1. c.	..	..	قَتِلْنَا	تَقْتُلُوا	تَقْتُلُوا
			قَتِلْنَا	تَقْتُلُوا	تَقْتُلُوا

<sup>1</sup> The Passive lacks the Infinitive and the Imperative, but the want of the latter may be supplied by *ل* and the Jussive, as: *لِيَقْتُلْ* "let him be killed."

<sup>2</sup> All forms of the Verb have an Active and a Passive, except intransitives of the measure *فَعَلَ*, and the Stems IX (*اِنْعَلَّ*), XI (*اِنْعَالَّ*), and XV: and also those verbs of the measures *فَعِلَ* and *فَعِلَّ* that denote, not a transitive or an intransitive act, but a state or condition.

The difference between the Passive and Stems V (*نَفَعَلْ*), VII (*اِنْفَعَلْ*), and VIII (*اِفْتَعَلْ*) is that the idea of the Passive Voice is purely passive, but the idea of these Stems is something effective or sequential.

The subject of an Active Voice is an agent whose act may or may not affect an object; the subject of a Passive Voice is either the object of the Active Voice or else the abstract idea of the act.



TABLE III.

PARADIGM OF THE QUADRILITERAL <sup>1</sup> VERB (فَعَلَ رَبَاعِي) قَمَطَرَ "TO TIE UP ;

BE ASSEMBLED."

*Active Voice.*

Tense.		I Stem.	II Stem (=5th Stem of triliterals).	III Stem (=9th of triliterals).	IV Stem (=7th of triliterals).
Preterite	..	قَمَطَرَ	نَقَمَطَرَ	إِقَمَطَرَ	أَقَمَطَرَ
Aorist	..	يَقْمَطِرُ	يَنْقَمِطِرُ	يَقْمِنِطِرُ	يَقْمِطِرُ
Imperative	..	قَمِطِرْ	نَقِطِرْ	إَقْمِنِطِرْ	أَقْمِطِرْ
Participle	..	مَقْمِطِرٌ	مَنْقَمِطِرٌ	مَقْمِنِطِرٌ	مَقْمِطِرٌ
Infinitive	..	قَمِطْرَةٌ and قَمِطَارٌ	نَقَمِطْرَةٌ	إَقْمِنِطَارٌ	أَقْمِطَارٌ

*Passive Voice.*

Preterite	..	قَمِطِرَ	نَقَمِطِرَ	أَقْمِنِطِرَ	أَقْمِطِرَ
Aorist	..	يَقْمِطِرُ	يَنْقَمِطِرُ	يَقْمِنِطِرُ	يَقْمِطِرُ
Imperative	..	—	—	—	—
Participle	..	مَقْمِطِرٌ	مَنْقَمِطِرٌ	مَقْمِنِطِرٌ	مَقْمِطِرٌ
Infinitive	..	—	—	—	—

<sup>1</sup> There are numerous onomatopoeic quadriliterals, as: وَلَوْلَ "to howl (in mourning)."

<sup>2</sup> Measure تَفَعَّلَ. Another example is تَرَجَّمَ "to translate."

<sup>3</sup> Measure تَفَعَّلَ. Another example is تَسَلَّطَنَ "to become Sultan" (from سَلَطَنَ "to appoint Sultan").

<sup>4</sup> Measure اِفْعَلَّ. Another example is اِطْمَأَنَّ "to be quiet, to quiet oneself; to be low (of land)."



TABLE IV.  
PARADIGM OF STEMS I TO X OF THE STRONG VERB قَتَلَ

Tense, etc.	I	II	III	IV	V	VI	VII	VIII	IX	X
Preterite Active	قَتَلَ	قَتَلَ	قَاتَلَ	أَقْتَلَ	تَقَتَّلَ	تَقَاتَلَ	أَقْتَلَّ	أَقْتَلَّ	أَقْتَلَ	أَسْتَقْتَلُ
Aorist	يَقْتُلُ	يَقْتُلُ	يَقَاتِلُ	يَقْتُلُ	يَقْتُلُ	يَقَاتِلُ	يَقْتُلُ	يَقْتُلُ	يَقْتُلُ	يَسْتَقْتِلُ
Imperative	أَقْتُلْ	تَقْتُلْ	قَاتِلْ	أَقْتُلْ	تَقْتُلْ	تَقَاتِلْ	أَقْتَلْ	أَقْتَلْ	أَقْتَلْ	أَسْتَقْتِلْ
Participle	قَاتِلٌ	مَقْتُلٌ	مَقَاتِلٌ	مَقْتُلٌ	مَقْتُلٌ	مَقَاتِلٌ	مَقْتُلٌ	مَقْتُلٌ	مَقْتُلٌ	مَسْتَقْتِلٌ
Infinitive	قَتْلٌ	قَتْلٌ	قِتَالٌ or قِتَالٌ or قِتَالٌ	أَقْتَالٌ	تَقْتَالٌ	تَقَاتَالٌ	أَقْتَالٌ	أَقْتَالٌ	أَقْتَالٌ	أَسْتَقْتَالٌ
Preterite Passive	قَتِلَ	قَتِلَ	قَوِيْلٌ	أَقْتِلَ	تَقَتِّلَ	تَقَوِيْلٌ	أَقْتِلَ	أَقْتِلَ	—	—
Aorist	يُقْتَلُ	يُقْتَلُ	يُقَاتِلُ	يُقْتَلُ	يُقْتَلُ	يُقَاتِلُ	يُقْتَلُ	يُقْتَلُ	—	—
Participle	مَقْتُولٌ	مَقْتُلٌ	مَقَاتِلٌ	مَقْتُلٌ	مَقْتُلٌ	مَقَاتِلٌ	مَقْتُلٌ	مَقْتُلٌ	—	—

1 See footnote 2 to Table II, p. 861.



TABLE V.

PARADIGM OF I STEM OF DOUBLED (مَصَّادِف) VERB فَرَّ "HE FLED."

Infinitive فَرَّ; Participle فَارٌّ.

Active Voice.

Person.	Number.	Preterite.	AORIST.			Imperative.
			Indicative.	Subjunctive.	Jussive.	
3. masc.	<i>Sing.</i>	فَرَّ	يَفِرُّ	يَفِرَّ	يَفِرَّ (يَفِرْ)	—
3. fem.	"	فَرَّتْ	تَفِرُّ	تَفِرَّ	تَفِرَّ (تَفِرْ)	—
2. masc.	"	فَرَرْتَ <sup>1</sup>	تَفِرُّ	تَفِرَّ	تَفِرَّ (تَفِرْ)	فَرِّ (فَرِّ)
2. fem.	"	فَرَرْتِ <sup>1</sup>	تَفِرِينَ	تَفِرِي	تَفِرِي	فَرِّي (فَرِّي)
1. c.	"	فَرَرْتُ	أَفِرُّ	أَفِرَّ	أَفِرَّ (أَفِرْ)	—
3. masc.	<i>Dual.</i>	فَرَا	يَفِرَانِ	يَفِرَا	يَفِرَا	—
3. fem.	"	فَرَا	تَفِرَانِ	تَفِرَا	تَفِرَا	—
2. c.	"	فَرَرْتُمَا	تَفِرَانِ	تَفِرَا	تَفِرَا	فَرَا (فَرَا)
3. masc.	<i>Plur.</i>	فَرَوْا	يَفِرُونَ	يَفِرُوا	يَفِرُوا	—
3. fem.	"	فَرَوْنَ	يَفِرْنَ	يَفِرْنَ	يَفِرْنَ	—
2. masc.	"	فَرَرْتُمْ	تَفِرُونَ	تَفِرُوا	تَفِرُوا	فَرُوا (فَرُوا)
2. fem.	"	فَرَرْتُنَّ	تَفِرْنَ	تَفِرْنَ	تَفِرْنَ	فَرْنَ
1. c.	"	فَرَرْنَا	نَفِرُّ	نَفِرَّ	نَفِرَّ (نَفِرْ)	—

*Note.*—So too are conjugated مَدَّ "to prolong"; مَلَّ "to tire of," etc.

It may be noted that whenever the second of the assimilated letters would be quiescent, these letters are resolved or separate, otherwise the rule that two quiescent letters cannot occur together, would be violated.

<sup>1</sup> Two other forms of the 2nd Pers. Pret. are admissible, viz. فَرَرْتَ or فَرَرْتِ.

<sup>2</sup> In the pl. fem., the hamzat<sup>wa</sup> is restored, as a word cannot begin with a quiescent letter.



TABLE VI.  
PARADIGM OF I STEM DOUBLED VERB—(continued).  
*Passive Voice.*

Person.	Number.	Preterite.	AORIST.		
			Indicative.	Subjunctive.	Jussive.
3. masc. ..	<i>Sing.</i>	فُتِيَ	يُفْتَى	يُفْتَى	يُفْتَى - يَفْتَر
3. fem. ..	"	فُتِيَتْ	تُفْتَى	تُفْتَى	تُفْتَى - تُفْتَر
2. masc. ..	"	فُتِيَْتَ	تُفْتَى	تُفْتَى	تُفْتَى - تُفْتَر
2. fem. ..	"	فُتِيْتِ	تُفْتَيْنِ	تُفْتَيْنِ	تُفْتَيْنِ
1. c. ..	"	فُتِيَْتُ	أُفْتَى	أُفْتَى	أُفْتَى - أُفْتَر
3. masc. ..	<i>Dual</i>	فُتِيََا	يُفْتَوَانِ	يُفْتَوَانِ	يُفْتَوَانِ
3. fem. ..	"	فُتِيَتَا	تُفْتَوَانِ	تُفْتَوَانِ	تُفْتَوَانِ
2. c. ..	"	فُتِيَْتُمَا	تُفْتَوَانِ	تُفْتَوَانِ	تُفْتَوَانِ
3. masc. ..	<i>Plur.</i>	فُتِيَُوا	يُفْتَوُونَ	يُفْتَوُونَ	يُفْتَوُونَ
3. fem. ..	"	فُتِيَتُنَّ	يُفْتَوْنَ	يُفْتَوْنَ	يُفْتَوْنَ
2. masc. ..	"	فُتِيَْتُمْ	تُفْتَوُونَ	تُفْتَوُونَ	تُفْتَوُونَ
2. fem. ..	"	فُتِيَتُنَّ	تُفْتَوْنَ	تُفْتَوْنَ	تُفْتَوْنَ
1. c. ..	"	فُتِيَْتُمْ	نُفْتَى	نُفْتَى	نُفْتَى - نُفْتَر

<sup>1</sup> The Energetic forms are فُتِيَْتُ and فُتِيْتِ. Pass. Part. m. مُفْتَر, f. مُفْتَرَة.



TABLE VII.  
PARADIGM OF DERIVED STEMS OF **فَرَّ**.

Tense, etc.	I	III	IV	VI	VII	VIII	X
Preterite <u>Active</u>	فَرَّ	فَارَّ	أَفَرَّ	نَفَارَّ	إِنْفَرَّ	إِفْتَرَّ	إِسْتَفَرَّ
Aorist ..	يَفِرُّ	يِفَارُّ	يُفِرُّ	يَنْفَارُّ	يَنْفِرُّ	يَفْتِرُّ	يَسْتَفِرُّ
Imperative ..	اْفِرِّ	اْفَارِّ	اْفِرِّ	اْنْفَارِّ	اْنْفِرِّ	اْفْتَرِّ	اِسْتَفِرِّ
Participle ..	فَارٌّ	مَفَارٌّ	مَفِرٌّ	مَنْفَارٌّ	مَنْفِرٌّ	مَفْتِرٌّ	مَسْتَفِرٌّ
Infinitive	فَرًّا	فَرَارًا	إِفْرَارًا	نَفَارًا	إِنْفَرَارًا	إِفْتَرَارًا	إِسْتَفَرَارًا
Preterite <u>Passive</u>	فُرِّ	فُورِّ	أُفِرَّ	نُفَوِّرَّ	أُنْفَرَّ	أُفْتَرَّ	أُسْتَفَرَّ
Aorist ..	يُفَرُّ	يُفَارُّ	يُفِرُّ	يَنْفَارُّ	يَنْفِرُّ	يَفْتَرُّ	يَسْتَفَرُّ
Participle ..	مُفَرَّرٌ	مُفَارَّرٌ	مُفِرَّرٌ	مَنْفَارَّرٌ	مَنْفِرَّرٌ	مُفْتَرَّرٌ	مُسْتَفَرَّرٌ

*Note.*—The remaining Stems present no irregularity. Some verbs, as : **فَطَّ** "to be curly" ; **لَبَّ** "to be intelligent" ; **شَرَّ** "to be bad" ; **نُكَّ** "to be in one's dotage," and some others of the measures **فَعَلَ** or **نُعَلَ** may also occur in uncontracted forms.

<sup>1</sup> The forms **فَارَّ**, **نَفَارَّ**, etc. as well as **فَارَّ** (for **فَارَّر**), are exceptions to the rule which prohibits a quiescent letter from following a long vowel.



TABLE VIII.

Hamzated (أَفْعَلُ المَهْمُوزِ) VERBS, DIFFERENT FORMS.

(A.)

Forms having *Hamzah* for the First Radical.  
*Active Voice.*

Person.	Number.	Preterite.	Aorist.	Imperative.	Participle.	Infinitive.	
3rd masc.	Sing.	أَثَرَ	يَأْثُرُ	أَوْثُرْ <sup>1</sup>	أَثِرٌ	أَثَرٌ	to quote,
"	"	أَمَلَ	يَأْمَلُ	أَوْمَلْ	أَمِلٌ	أَمَلٌ and أَمَلٌ	to hope.
"	"	أَرَجَ	يَأْرَجُ	إِبْرَجْ	أَرَجٌ	أَرَجٌ	to exhale strong odour.
"	"	أَسَلَ	يَأْسَلُ	[أَوْسَلْ]	أَسِلٌ	أَسَلٌ	to be slender.

*Passive Voice.*

3rd masc.	Sing.	أُتِرَ	يُؤْثَرُ	—	مَأْثُورٌ	—
"	"	أُمِلَ	يُؤْمَلُ	—	مَأْمُولٌ	—
"	"	أُرِجَ	يُؤْرَجُ	—	مَأْرُوجٌ	—
"	"	[أُسِلَ]	[يُؤْسَلُ]	—	[مَأْسُولٌ]	—

*Note.*—Speaking generally, when the *alif* supporting the *hamzah* is preceded by — or َ characteristic of the form, the *alif* is changed into the corresponding semi-vowel : *vide* Aorists Passive above.

The verbs أَخَذَ "to take," أَمَرَ "to command," and أَكَلَ "to eat," drop their first radical in the Imperative of Stem I, as : خَذْ, etc.

In Stem VIII (اِفْتَعَلَ), the verb أَخَذَ assimilates its *hamzah*, as : اِتَّخَذَ - اِتَّخَذَ.

The tense inflections are the same as those of the Sound verb.

<sup>1</sup> But from يَأْثُرُ the Imperative is اِبْثُرْ.



TABLE VIII—(continued).

(B.)

Forms having *Hamzah* for the Second Radical.  
Active Voice.

Person.	Number.	Preterite.	Aorist.	Imperative.	Participle.	Infinitive.	
3rd masc.	Sing.	سَأَلَ	يَسْأَلُ يَسْأَلُ	إِسْأَلْ	سَائِلٌ	سَوْأَلٌ مَسْأَلَةٌ تَسْأَلُ	to ask.
"	"	سَأَمَ	يَسَامُ	إِسَامَ	سَائِمٌ	سَامٌ سَامَةٌ سَاعَةٌ	to be averse.
"	"	لَوَّمَ	يَلْوِمُ	الْوِمُ	لَائِمٌ	لَوْمٌ مَلَامَةٌ لَامَةٌ	to be of low origin; be miserly.

Passive Voice.

3rd masc.	Sing.	سُئِلَ	يُسَالُ	—	مَسْئُولٌ مَسْئُولٌ	—	to be asked.
"	"	سُئِمَ	يُسَامُ	—	مَسْئُولٌ	—	—
—	—	—	—	—	—	—	—

*Note.*—The verb سَأَلَ has in its Jussive يَسْأَلْ (or يَسْأَلُ), and يَسْأَلْ (without *hamzah*); and in its Imperative سَلْ, fem. سَلِي, etc., as well as إِسْأَلْ, etc.

All changes in this table and the table of derived forms, are governed by the rule that *hamzah*, when it begins a *syllable* (not a word), takes as its prop the weak consonant that is-sister to the short vowel by which it is pointed, and if that weak consonant be ي, the dots are omitted.

The inflections are the same as for the Sound verb.

1 But لَامٌ - يَلَامُ (Inf. لَامٌ) "to dress or bind up a wound, accuse of being low (in character or origin)," and لَوَّمَ - يَلْوِمُ (Inf. لَوَّمَ - مَلَامٌ - لَوْمٌ) "to blame."



TABLE VIII—(continued).

(C.)

Forms having *Hamzah* for the Third Radical.

*Active Voice.*

Person.	Number.	Preterite.	Aorist.	Imperative.	Participle.	Infinitive.	
3rd masc.	Sing.	بَرَأَ	يَبْرَأُ	ابْرَأْ	بَارِئٌ	<div style="display: inline-block; vertical-align: middle;"> {  بَرَأَ  يَبْرَأُ  بِرْوًى </div>	to create.
"	"	هَنَأَ	يَهْنِئُ	إِهْنِئْ	هَانِئٌ	هَنَءٌ	to congratulate.
"	"	خَطِئَ	يَخْطِئُ	إِخْطِئْ	خَائِئٌ	خِطَاءٌ	
"	"	جَرَأَ	يَجْرَأُ	أَجْرَأْ	جَارِئٌ	<div style="display: inline-block; vertical-align: middle;"> {  جَرَأَ  يَجْرَأُ  جَرَاءٌ </div>	to be brave or bold.

*Passive Voice.*

3rd masc.	Sing.	بُرِئَ	يُبْرَأُ	—	مُبْرُوءٌ	—
"	"	مُنِئَ	يُهْنِئُ	—	مُهْنِئٌ	—
"	"	خُطِئَ	يَخْطِئُ	—	مُخْطِئٌ	—
"	"	—	—	—	—	—

*Note.*—All changes in this table and the table of derived forms, depend on the rule already given in the Note to B.

The inflections are the same as for the Sound verb.



TABLE IX.

PARADIGM OF DERIVED FORMS, OF HAMZATED VERBS, PRINCIPAL PARTS.

	II.	III.	IV.	V.	VI.	VII.	VIII.	X.
<u>Preterite Active</u>	أَكْرَمَ	أَكْرَمَ	أَكْرَمَ	تَأَكَّرَ	تَأَكَّرَ	Stems V or VIII, or the Passive of I, are substituted. <i>Vide</i> § III, Stem VII, Remarks.		
Aorist	يُكْرِمُ	يُكْرِمُ	يُكْرِمُ	يَتَأَكَّرُ	يَتَأَكَّرُ			
Imperative	أَكْرِمِ	أَكْرِمِ	أَكْرِمِ	تَأَكَّرْ	تَأَكَّرْ			
Participle	مُكْرِمٌ	مُكْرِمٌ	مُكْرِمٌ	مَتَأَكِّرٌ	مَتَأَكِّرٌ			
Infinitive	تَأْكِرٌ	إِنَارٌ	إِنَارٌ	تَأَكَّرٌ	تَأَكَّرٌ			
<u>Preterite Passive</u>	أُكْرِمَ	أُكْرِمَ	أُكْرِمَ	تُكْرِمُ	تُكْرِمُ			
Aorist	يُكْرِمُ	يُكْرِمُ	يُكْرِمُ	يَتَأَكَّرُ	يَتَأَكَّرُ			
Participle	مُكْرِمٌ	مُكْرِمٌ	مُكْرِمٌ	مَتَأَكِّرٌ	مَتَأَكِّرٌ			



<u>Preterite Active</u>	سَال	سَآلَ	أَسَالَ	نَسَالَ	تَسَالَ	نَسَآلَ	إِسْأَلَ	بَسْأَلَ	مَسْأَلَ
Aorist	يَسْأَلُ	يَسْأَلُ	يَسْأَلُ	يَسْأَلُ	يَسْأَلُ	يَسْأَلُ	يَسْأَلُ	يَسْأَلُ	يَسْأَلُ
Imperative	سَلْ	سَآلْ	أَسَلْ	نَسَلْ	تَسَلْ	نَسَآلْ	إِسْأَلْ	بَسْأَلْ	مَسْأَلْ
Participle	مَسْأَلٌ	مَسْأَلٌ	مَسْأَلٌ	مَسْأَلٌ	مَسْأَلٌ	مَسْأَلٌ	مَسْأَلٌ	مَسْأَلٌ	مَسْأَلٌ
Infinitive	تَحْيِيلٌ	نَحْيِيلٌ	أَسَالٌ	نَسَالٌ	تَسَالٌ	نَسَآلٌ	إِسْأَالٌ	بَسْأَالٌ	مَسْأَالٌ
<u>Preterite Passive</u>	سُورِلَ	سُورِلَ	أُسِرِلَ	نُسِرِلَ	تُسِرِلَ	نُسِرِلَ	أُسِرِلَ	بُسِرِلَ	مُسِرِلَ
Aorist	يُسْرَلُ	يُسْرَلُ	يُسْرَلُ	يُسْرَلُ	يُسْرَلُ	يُسْرَلُ	يُسْرَلُ	يُسْرَلُ	يُسْرَلُ
Participle	مُسْرَلٌ	مُسْرَلٌ	مُسْرَلٌ	مُسْرَلٌ	مُسْرَلٌ	مُسْرَلٌ	مُسْرَلٌ	مُسْرَلٌ	مُسْرَلٌ

Also <sup>يُسْرَلُ</sup>تُسْرَلُ and so on.

Sometimes contracted to <sup>يُسْرَلُ</sup>إِسْرَلُ.



TABLE IX—(continued).

	II.	III.	IV.	V.	VI.	VII.	VIII.	X.
<u>Preterite Active</u>	نَظَرَ	نَظَرَ	نَظَرَ	نَظَرَ	نَظَرَ	نَظَرَ	نَظَرَ	نَظَرَ
Aorist "	نَظَرْتُ	نَظَرْتُ	نَظَرْتُ	نَظَرْتُ or نَظَرْتُ	نَظَرْتُ	نَظَرْتُ	نَظَرْتُ	نَظَرْتُ
Imperative "	نَظَرِ	نَظَرِ	نَظَرِ	نَظَرِ	نَظَرِ	نَظَرِ	نَظَرِ	نَظَرِ
Participle "	نَظَرٌ	نَظَرٌ	نَظَرٌ	نَظَرٌ	نَظَرٌ	نَظَرٌ	نَظَرٌ	نَظَرٌ
Infinitive "	نَظْرًا	نَظْرًا	نَظْرًا	نَظْرًا	نَظْرًا	نَظْرًا	نَظْرًا	نَظْرًا
<u>Preterite Passive</u>	نَظِرْتُ	نَظِرْتُ	نَظِرْتُ	نَظِرْتُ	نَظِرْتُ	نَظِرْتُ	نَظِرْتُ	نَظِرْتُ
Aorist "	نَظَرْتُ	نَظَرْتُ	نَظَرْتُ	نَظَرْتُ	نَظَرْتُ	نَظَرْتُ	نَظَرْتُ	نَظَرْتُ
Participle "	نَظَرٌ	نَظَرٌ	نَظَرٌ	نَظَرٌ	نَظَرٌ	نَظَرٌ	نَظَرٌ	نَظَرٌ

1 Measure نَفْعًا. Defective verbs with their third radical ن or ي have also this measure for the Infinitive of Stem II



TABLE X.

PARADIGM OF ASSIMILATED VERBS (فَعَلَ مَعَالٍ or مَعْتَلَّ الْفَاءُ).<sup>1</sup>

First Radical , and ي.

	First Radical , Aorist i.	First Radical , Aorist a.	First Radical , Aorist a.	First Radical ي
I. Preterite <u>Act.</u>	وَصَلَ	وَدَعَ	وَسَخَ	يَسَرَ
	(to arrive)	(to let alone)	(to be dirty)	(to be docile)
Aorist "	يَصَلُ	يَدَعُ	يُوسَخُ	يُيَسِرُ
Imperat. "	صَلْ	دَعْ	اَوْسَخْ (اَوْسَخْ اِيْجَلْ)	اِيْسِرْ
Infinitive	{ صِلَّةٌ - وَصَلٌ وَصُولٌ	دَعَةٌ - وَدَعٌ	وَسَخٌ	يَسَرٌ
Aorist <u>Pass.</u>	يُوصَلُ	يُودَعُ	يُوسَخُ	يُيَسَرُ
IV. Preterite <u>Act.</u>	أَوْصَلَ	أَوْدَعَ	أَوْسَخَ	أَيَسَرَ
Aorist "	يُؤْصَلُ	يُؤْدَعُ	يُؤْوسَخُ	يُؤَيَسَرُ
Partic. "	مُؤْصَلٌ	مُؤْدَعٌ	مُؤْوسَخٌ	مُؤَيَسَرٌ
Infinit.	إِصْلَالٌ	إِدْءَاعٌ	إِسْءَاخٌ	إِيسَارٌ
VIII. Preterite <u>Act.</u>	اتَّصَلَ	اتَّدَعَ	اتَّسَخَ	اتَّيَسَرَ
Aorist "	يَتَّصَلُ	يَتَّدَعُ	يَتَّسَخُ	يَتَّيَسَرُ
Pret. <u>Pass.</u>	اتَّصِلُ	اتَّدِعُ	اتَّسِخْ	اتَّيْسِرْ
X. Preterite <u>Act.</u>	اسْتَوْصَلَ	اسْتَوْدَعَ	اسْتَوْسَخَ	اسْتَوَيَسَرَ
Infinit.	اسْتِصْلَالٌ	اسْتِءْدَاعٌ	اسْتِءْءَاخٌ	اسْتِءْيَارٌ

Note.—Verbs that take *kasrah* (—) in the Aorist as the characteristic vowel, drop the initial و, as : وَصَلَ “to arrive” Aor. يَصَلُ ; Impera. صَلْ.

<sup>1</sup> A division of the Weak verb.



Some with *fathah* (—), have the same peculiarity, as: **وَضَعَ** "to place"; Aor. **يَضَعُ**; Impera. **ضَعْ**. In the Infinitive of most, the *و* is dropped and *ي* suffixed.

A few verbs with *zammah* (—) and *fathah* (—) in the Aorist, preserve the *و*, as: **وَجَلَّ** - **يُوجِلُّ** "to be afraid." **وَلَّ** - **يُولِّ** "to be insalubrious."

Doubled verbs retain the *و*, as: **وَدَّ** - **يُودِّ** "to love."

In the Aorist Passive, the *و* is retained even though lost in the Active, as: **وَجِدَ** - **يَجِدُ** "to find"; **وُجِدَ** - **يُوجَدُ** "to be found."

The changes in assimilated verbs are, that when a *kasrah* (—) or a *zammah* (—) precedes a weak letter, the weak letter is changed into the homogeneous weak consonant, as: **وَجَلَّ** (for **وَجَلَّ**), Imperative of **وَجَلَّ**.

In Stem VIII, the *و* is assimilated to its following *ت*, as: **وَصَلَ** "to unite," VIII **يَتَّصِلُ** "to be continuous," Aor. **يَتَّصِلُ**; **يَبْأَسُ** - **يَبْأَسُ** "to despair of," VIII **يَبْأَسُ** "to despair."

The same rules apply for the formation of nouns; thus from **وَلَدٌ** comes **مِيلَادٌ** "time of birth" (for **مَوْلَادٌ**).

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**وَجَلَّ** - **يُوجِلُّ** "to fear"; **يَوْمَنُ** - **وَسَنُ** "to slumber, also to awake."



TABLE XI.

(A.)

PARADIGMS OF HOLLOW<sup>1</sup> VERBS (فَعَلَ أَجَوَفٌ); SECOND RADICAL<sup>2</sup>.

I Stem of قَالَ (for قَوْلٌ) "he said"; Inf. قَوْلٌ; Act. Participle قَائِلٌ.

Active Voice.

Person.	Num-ber.	Preterite.	AORIST.			Imperative.
			Indicative.	Subjunctive.	Jussive.	
3. masc.	Sing.	قَالَ (نَعَلَ)	يَقُولُ	يَقُولُ	يَقُلْ <sup>3</sup>	—
3. fem.	"	قَالَتْ	تَقُولُ	تَقُولُ	تَقُلْ	—
2. masc.	"	قُلْتَ	تَقُولُ	تَقُولُ	تَقُلْ	قُلْ
2. fem.	"	قُلْتِ	تَقُولِينَ	تَقُولِي	تَقُولِي	قُولِي
1. c.	"	قُلْتُ	أَقُولُ	أَقُولُ	أَقُلْ	—
3. masc.	Dual	قَالَا	يَقُولَانِ	يَقُولَا	يَقُولَا	—
3. fem.	"	قَالَتَا	تَقُولَانِ	تَقُولَا	تَقُولَا	—
2. c.	"	قُلْتُمَا	تَقُولَانِ	تَقُولَا	تَقُولَا	قُولَا
3. masc.	Plur.	قَالُوا	يَقُولُونَ	يَقُولُوا	يَقُولُوا	—
3. fem.	"	قُلْنَ	يَقُلْنَ	يَقُلْنَ	يَقُلْنَ	—
2. masc.	"	قُلْتُمْ	تَقُولُونَ	تَقُولُوا	تَقُولُوا	قُولُوا
2. fem.	"	قُلْتُنَّ	تَقُلْنَ	تَقُلْنَ	تَقُلْنَ	قُلْنَ
1. c.	"	قُلْنَا	نَقُولُ	نَقُولُ	نَقُلْ	—

*Note.*—The form نَعَلَ is conjugated in the same way, as: طَالَ (for طَوَّلٌ) "to be long," Aor. يَطُولُ.

<sup>1</sup> A division of the Weak verb.

<sup>2</sup> Weak of the 'ayn.

<sup>3</sup> For يَقُولُ; but as two vowelless letters cannot occur together, the و or ي in such cases is dropped. Hence too the Imperative قُلْ (not قَوْلْ).



TABLE XI—(continued).

(B.)

## PARADIGM OF HOLLOW VERB; SECOND RADICAL ي

I Stem of سَار (for سِير) "to march, travel"; Inf. سِيرْ - سِيرَ - سِيرُ;

Act. Participle سَائِر.

Active Voice.

Person.	Num-ber.	Perfect.	AORIST.			Imperative.
			Indicative.	Subjunctive.	Jussive.	
3. masc.	Sing.	سَارَ	يَسِيرُ	يَسِيرَ	يَسِرْ	—
3. fem.	"	سَارَتْ	تَسِيرُ	تَسِيرَ	تَسِرْ	—
2. masc.	"	سَرَتْ	تَسِيرُ	تَسِيرَ	تَسِرْ	سِرْ
2. fem.	"	سَرَتْ	تَسِيرِينَ	تَسِيرِي	تَسِيرِي	سِيرِي
1. c.	"	سَرَتْ	أَسِيرُ	أَسِيرَ	أَسِرْ	—
3. masc.	Dual	سَارَا	يَسِيرَانِ	يَسِيرَا	يَسِيرَا	—
3. fem.	"	سَارَتَا	تَسِيرَا	تَسِيرَا	تَسِيرَا	—
2. c.	"	سَرَقَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	سِيرَا
3. masc.	Plur.	سَارُوا	يَسِيرُونَ	يَسِيرُوا	يَسِيرُوا	—
3. fem.	"	سَرْنَ	يَسِرْنَ	يَسِرْنَ	يَسِرْنَ	—
2. masc.	"	سَرْتُمْ	تَسِيرُونَ	تَسِيرُوا	تَسِيرُوا	سِيرُوا
2. fem.	"	سَرْتِ	تَسِرْنَ	تَسِرْنَ	تَسِرْنَ	سِرْنَ
1. c.	"	سَرَقَا	نَسِيرُ	نَسِيرَ	نَسِرْ	—



TABLE XI—(continued).  
PARADIGMS OF HOLLOW VERB.  
(C.)

I Stem. Second Radical و and ی. Passive Voice.  
Passive Voice.

		AORIST.			Preterite.
		Jussive.	Subj.	Indic.	
Sing. 3 m.	..	يُقَلَّ	يُقَال	يُقَال	قِيلَ
.. 3 f.	..	تُقَلَّ	تُقَال	تُقَال	قِيلَتْ
.. 2 m.	..	تُقَلَّ	تُقَال	تُقَال	قِلْت
.. 2 f.	..	تُقَالِي	تُقَالِي	تُقَالَيْنِ	قِلْتِ
.. 1 c.	..	أَقَلَّ	أَقَال	أَقَال	قِلْتَ
Dual 3 m.	..	يُقَالَا	يُقَالَا	يُقَالَانِ	قِيلَا
.. 3 f.	..	تُقَالَا	تُقَالَا	تُقَالَانِ	قِيلَتَا
.. 2 c.	..	تُقَالَا	تُقَالَا	تُقَالَانِ	قِلْتُمَا
Plur. 3 m.	..	يُقَالُوا	يُقَالُوا	يُقَالُونَ	قِيلُوا
.. 3 f.	..	يُقَلْنَ	يُقَلْنَ	يُقَلْنَ	قِلْنَ
.. 2 m.	..	تُقَالُوا	تُقَالُوا	تُقَالُونَ	قِلْنِم
.. 2 f.	..	تُقَلْنَ	تُقَلْنَ	تُقَلْنَ	قِلْنِ
.. 1 c.	..	نُقَلَّ	نُقَال	نُقَال	قِلْنَا

PARTICIPLE.

Sing. m. .. | [ مَبِيعٌ ] مَقُولٌ

1 For مَقُولٌ.

2 For مَبِيعٌ from بَاعَ ( = يَبِيعُ ) "to sell."



TABLE XI—(concluded).

(D.)

FURTHER PARADIGM OF HOLLOW VERBS, SECOND RADICAL **و** AND **ی**.

قال (for قول) "to say," ; خاف (for خوف) "to fear" ; سار (for سير) "to travel" ; قاد بقود "to lead."

	I 2nd Rad. <b>و</b> (فعل)	I 2nd Rad. <b>و</b> (فعل)	I 2nd Rad. <b>ی</b> (فعل)	IV 2nd Rad. <b>ی</b> or <b>و</b>	VII 2nd Rad. <b>ی</b> or <b>و</b>	VIII 2nd Rad. <b>ی</b> or <b>و</b>	X 2nd Rad. <b>ی</b> or <b>و</b>
Preterite <u>Active</u>	قال	خاف	سار	قاد	انقاد	اقتاد	استقاد
2nd pers. masc. sing.	قلت	خفت	سرت	أقدت	إنقدت	إقتدت	استقدت
Aorist	يقول	يخاف	يسير	يقود	ينقاد	يقناد	يستقيد
Imperative	قل	خف	سر	أقِدْ	إنقِدْ	إقتدْ	استقِدْ
Participle	قائل	خائف	سائر	مقيد	منقاد	منقاد	مستقيد
Preterite <u>Passive</u>	قيل	خيف	سير	أقيد	أنقيد	أقنيد	أستقيد
Aorist	يقال	يخاف	يسار	يقاد	ينقاد	يقناد	يستقاد
Participle	مقول	مخوف	مسير	مقاد	منقاد	منقاد	مستقاد
Infinitive	قول	خوف	سير	إقادة	إنقياد	إقنياد	استقادة

*Notes.*—(i) A few hollow verbs of the measure **فعل** preserve their **و** or **ی** and are conjugated as sound verbs, as: **يعور** - **عور** "to be one-eyed"; **يصيد** - **صيد** "to have glanders."

<sup>1</sup> For مقول. So too, from **باع** (= **بيع**) the Passive Participle of I Stem is **مبيع** (for **مبيوع**).



(ii) Hollow verbs denoting colour or defect always retain their و or ى in Stem IX, as: <sup>سَوَدَ</sup>إِسْوَدَ "to be or become black", Aor. <sup>يَسْوَدُ</sup>يَسْوَدُ; <sup>أَبْيَضَ</sup>أَبْيَضَ "to be or become white", Aor. <sup>يَبْيِضُ</sup>يَبْيِضُ.

(iii) The و is often retained in X Stem, as: <sup>إِسْتَصَوَّبَ</sup>إِسْتَصَوَّبَ "to approve," Aor. <sup>يَسْتَصَوِّبُ</sup>يَسْتَصَوِّبُ.

(iv) Hollow verbs that have و or ى as a third radical always retain their و, as: <sup>سَوِيَ</sup>سَوِيَ "to be worth", Aor. <sup>يَسْوِي</sup>يَسْوِي.

(v) Hollow verbs that have ت or ن as the third radical, assimilate it with a following ت or ن, as: <sup>مَاتَ</sup>مَاتَ "he died", but <sup>مُتُّ</sup>مُتُّ (for <sup>مَتُّ</sup>مَتُّ) "I died"; <sup>كَانَ</sup>كَانَ "he was," but <sup>كُنَّا</sup>كُنَّا (for <sup>كَنَّا</sup>كَنَّا) "we were."

(vi) In the measure <sup>أَفْعَلُ</sup>أَفْعَلُ, verbs with the 2nd radical weak, use the strong form, as: <sup>أَسْوَدُ</sup>أَسْوَدُ "black" (not <sup>أَسَادُ</sup>أَسَادُ).

(vii) On the measure <sup>فَعْلَ</sup>فَعْلَ, is <sup>طَالَ</sup>طَالَ (for <sup>طَرُلَ</sup>طَرُلَ); Aor. <sup>يَطُولُ</sup>يَطُولُ; Impera, masc. <sup>طُولِي</sup>طُولِي, fem. <sup>طُلِّي</sup>طُلِّي.



TABLE XII.

(A.)

PARADIGM OF DEFECTIVE VERB (تَعَلَّ بِاتَّصَ)¹, DIFFERENT FORMS.

تَعَلَّ (تَعَلَّ) "to raid"; Inf. تَعْلُو. Last Radical و (تَعَلَّ).

Active Voice.

Person.	Number.	Preterite.	AORIST.			Imperative.
			Indicative.	Subjunctive.	Jussive.	
3. masc.	Sing.	تَعَلَّ	يَعْلُو	يَعْلُو	يَعْلُو	—
3. fem.	"	تَعَلَّتْ	تَعْلُو	تَعْلُو	تَعْلُو	—
2. masc.	"	تَعَلَّوْا	تَعْلُو	تَعْلُو	تَعْلُو	أَعْلُو
2. fem.	"	تَعَلَّوْا	تَعْلُو	تَعْلُو	تَعْلُو	أَعْلُو
1. c.	"	تَعَلَّوْا	أَعْلُو	أَعْلُو	أَعْلُو	—
3. masc.	Dual	تَعَلَّوْا	يَعْلُوَانِ	يَعْلُوَا	يَعْلُوَا	—
3. fem.	"	تَعَلَّوْا	تَعْلُوَانِ	تَعْلُوَا	تَعْلُوَا	—
2. c.	"	تَعَلَّوْا	تَعْلُوَانِ	تَعْلُوَا	تَعْلُوَا	أَعْلُوَا
3. masc.	Plur.	تَعَلَّوْا	يَعْلُوْنَ	يَعْلُوْا	يَعْلُوْا	—
3. fem.	"	تَعَلَّوْا	يَعْلُوْنَ	يَعْلُوْا	يَعْلُوْا	—
2. masc.	"	تَعَلَّوْا	تَعْلُوْنَ	تَعْلُوْا	تَعْلُوْا	أَعْلُوْا
2. fem.	"	تَعَلَّوْا	تَعْلُوْنَ	تَعْلُوْا	تَعْلُوْا	أَعْلُوْا
1. c.	"	تَعَلَّوْا	تَعْلُوْا	تَعْلُوْا	تَعْلُوْا	—

¹ Or تَعَلَّ بِاللَّامِ.



TABLE XII—(continued).

(B.)

PARADIGM OF DEFECTIVE VERB.

Last Radical ي (فَعَلَ).

(رَمَى) (= رَمَى) "to throw"; Inf. رَمَى; Act. Part. رَام m., رَامِيَّة f.

Active Voice.

Person.	Num-ber.	Preterite.	AORIST.			Imperative.
			Indicative.	Subjunctive.	Jussive.	
3. masc.	Sing.	رَمَى	يَرْمَى	يَرْمَى	يَرْمَ	—
3. fem.	„	رَمَتْ	تَرْمَى	تَرْمَى	تَرْمَ	—
2. masc.	„	رَمَيْتَ	تَرْمَى	تَرْمَى	تَرْمَ	اَرْمَ
2. fem.	„	رَمَيْتِ	تَرْمِينَ	تَرْمَى	تَرْمَى	اَرْمِي
1. c.	„	رَمَيْتُ	اَرْمَى	اَرْمَى	اَرْمَ	—
3. masc.	Dual	رَمَيَا	يَرْمِيَانِ	يَرْمِيَا	يَرْمِيَا	—
3. fem.	„	رَمَيَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	—
2. c.	„	رَمَيْتُمَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	اَرْمِيَا
3. masc.	Plur.	رَمَوْا	يَرْمُونَ	يَرْمُوا	يَرْمُوا	—
3. fem.	„	رَمَيْنَ	يَرْمِينَ	يَرْمِينَ	يَرْمِينَ	—
2. masc.	„	رَمَيْتُمْ	تَرْمُونَ	تَرْمُوا	تَرْمُوا	اَرْمُوا
2. fem.	„	رَمَيْتُنَّ	تَرْمِينَ	تَرْمِينَ	تَرْمِينَ	اَرْمِينَ
1. c.	„	رَمَيْنَا	نَرْمَى	نَرْمَى	نَرْمَ	—

¹ Energ. I يَرْمِيَانِ and II يَرْمِينَ.



TABLE XII—(continued)

(C.)

PARADIGM OF DEFECTIVE VERB.

Last Radical ر or ی ( فَعَلَ ).

رَضِيَ (= رَضُوْا) "to be pleased"; Inf. رَضِيَ and رَضُوْا and مَرْضَاةٌ; Act. Part.

راضٍ m., راضيةٌ f.

Active Voice.

Person.	Num-ber.	Preterite.	AORIST.			Imperative.
			Indicative.	Subjunctive.	Jussive.	
3. masc. ..	Sing.	رَضِيَ	يَرْضَى	يَرْضَى	يَرْضَ	—
3. fem. ..	"	رَضِيَتْ	تَرْضَى	تَرْضَى	تَرْضَ	—
2. masc. ..	"	رَضَيْتَ	تَرْضَى	تَرْضَى	تَرْضَ	اِرْضَ
2. fem. ..	"	رَضَيْتِ	تَرْضَيْنَ	تَرْضَى	تَرْضَى	اِرْضَى
1. c. ..	"	رَضِيتُ	أَرْضَى	أَرْضَى	أَرْضَ	—
3. masc. ..	Dual	رَضِيَا	يَرْضَيَانِ	يَرْضَيَا	يَرْضَيَا	—
3. fem. ..	"	رَضِيَتَا	تَرْضَيَانِ	تَرْضَيَا	تَرْضَيَا	—
2. c. ..	"	رَضَيْتُمَا	تَرْضَيَانِ	تَرْضَيَا	تَرْضَيَا	اِرْضَيَا
3. masc. ..	Plur.	رَضَوْا	يَرْضَوْنَ	يَرْضَوْا	يَرْضَوْا	—
3. fem. ..	"	رَضَيْنَ	يَرْضَيْنَ	يَرْضَيْنَ	يَرْضَيْنَ	—
2. masc. ..	"	رَضَيْتُمْ	تَرْضَوْنَ	تَرْضَوْا	تَرْضَوْا	اِرْضَوْا
2. fem. ..	"	رَضَيْتُنَّ	تَرْضَيْنَ	تَرْضَيْنَ	تَرْضَيْنَ	اِرْضَيْنَ
1. c. ..	"	رَضَيْنَا	نَرْضَى	نَرْضَى	نَرْضَ	—



TABLE XII—(continued).

(D.)

PARADIGM OF DEFECTIVE VERB.

LAST RADICAL *و* OR *ي*.

“to decide”; Inf. *قَضَاءٌ* and *قَضِيَّةٌ*; Pass. Part. *مَقْضٍ* m., *مَقْضِيَّةٌ* f.

Passive Voice.

Person.	Num-ber.	Perfect.	AORIST.		
			Indicative.	Subjunctive.	Jussive.
3. masc. ..	Sing.	قَضِيَ	يُقَضَى	يُقَضَى	يُقَضْ
3. fem. ..	..	قَضِيَتْ	تُقَضَى	تُقَضَى	تُقَضْ
2. masc. ..	..	قَضَيْتَ	تُقَضَى	تُقَضَى	تُقَضْ
2. fem. ..	..	قَضَيْتِ	تُقَضَيْنِ	تُقَضَيِ	تُقَضَيِ
1. c.	..	قَضَيْتُ	أُقَضَى	أُقَضَى	أُقَضْ
3. masc. ..	Dual	قَضَيَا	يُقَضَيَانِ	يُقَضَيَا	يُقَضَيَا
3. fem. ..	..	قَضَيَا	تُقَضَيَانِ	تُقَضَيَا	تُقَضَيَا
2. c.	..	قَضَيْتُمَا	تُقَضَيَانِ	تُقَضَيَا	تُقَضَيَا
3. masc. ..	Plur.	قَضَوْا	يُقَضَوْنَ	يُقَضَوْا	يُقَضَوْا
3. fem. ..	..	قَضَيْنَ	يُقَضَيْنَ	يُقَضَيْنَ	يُقَضَيْنَ
2. masc. ..	..	قَضَيْتُمْ	تُقَضَوْنَ	تُقَضَوْا	تُقَضَوْا
2. fem. ..	..	قَضَيْتُنَّ	تُقَضَيْنَ	تُقَضَيْنَ	تُقَضَيْنَ
1. c.	..	قَضَيْنَا	نُقَضَى	نُقَضَى	نُقَضْ

1 Pass. Partic. of *رَمَى* is *مَرْمِيٌّ* m., and *مَرْمِيَّةٌ* f.



TABLE XII—(continued).

(E.)

PARADIGMS, DERIVED FORMS OF DEFECTIVE VERBS, 3RD RADICAL, AND ي.

	I. 3rd Radical (فعل) و	I. 3rd Radical (فعل) ي	I. 3rd Radical (فعل) و or ي (فعل)	II. 3rd Radical (فعل) و or ي	III. 3rd Radical (فعل) و or ي	IV. 3rd Radical (فعل) و or ي	V. 3rd Radical (فعل) و or ي	VI. 3rd Radical (فعل) و or ي	VII. 3rd Radical (فعل) و or ي	VIII. 3rd Radical (فعل) و or ي	X. 3rd Radical (فعل) و or ي
Preterite Active	غَزَا	رَمَى	رَمَى	قَضَى	قَضَى	أَقْضَى	تَقَضَى	تَقَضَى	أَقْضَى	أَقْضَى	أَسْأَضَى
Aorist	يَغْزُو (فعل)	يَرْمِي	يَرْمِي	يَقْضِي	يَقْضِي	يَقْضِي	يَقْضِي	يَقْضِي	يَقْضِي	يَقْضِي	يَسْأَضِي
Imperative	اغْزُ	ارْمِ	ارْمِ	قَضِ	قَضِ	أَقْضِ	تَقْضِ	تَقْضِ	أَقْضِ	أَقْضِ	أَسْأَضِ
Participle	اِغْزَا	رَامٍ	رَامٍ	مَقْضٍ	مَقْضٍ	مَقْضٍ	مَقْضٍ	مَقْضٍ	مَقْضٍ	مَقْضٍ	مَقْضٍ
Infinitive	عَزْوٌ	رَمًى	رَمًى	تَقْضِيَةٌ	تَقْضِيَةٌ	أَقْضَاءٌ	تَقْضَاءٌ	تَقْضَاءٌ	أَقْضَاءٌ	أَقْضَاءٌ	أَسْأَضَاءٌ



*Note.*—(1) The participles رَاضٍ - رَاضٍ - رَاضٍ are declined like قَاضٍ : vide § XX (k).

(2) Verbs whose 3rd radical is  $\gamma$ , are treated in the derived forms as if their 3rd radical were  $\zeta$ .

(3) In the Infinitives of Stems IV, VII, VIII and IX, where the third radical follows an *ali/*, the *yā* is changed into a *hamzah* without a support.

فَارِیَّةَ، Fem.	فَارِیَّ	For رَاغِبِ، Fem.	رَاغِبِیَّ	So too نَسِیْبَةً from نَسِیْ	
مَعْرُورَ،	مَعْرُورِیَّ	For مَرُوعِ،	مَرُوعِیَّ		
					تَفَاضًى،



## TABLE XIII.

## PARADIGM OF DOUBLY WEAK VERB.

## (A.)

(ONE RADICAL *Hamzah* AND ANOTHER A WEAK LETTER.)I. 1st Radical *hamzah* and 2nd و or ي.

أَب (or عَاب) "to return"; Inf. اَوْب and اِيَاب

		Preterite.	Aorist.	Jussive.	Imperative.	Active Participle.	Passive Preterite.	Passive Aorist.
3rd masc.	Sing.	أَب	أَبُ or أَبُ	أَبُ	—	أَبٌ	أَبُ	—
			أَبُ					
3rd fem.	"	أَبَتْ	أَبُوتُ	أَبُوتُ	—			
2nd masc.	"	أَبَتْ	أَبُوتُ	أَبُوتُ	أَبُ أَبِي			

*Note.*—So, too, are conjugated أَوْف (for أَوْف) "to injure"; أَوَّل (for أَوَّل) "to come, return"; أَوْد (for أَوْد) "to be strong," Stem II أَوْد "to strengthen."



TABLE XIII (A)—(continued).

II. 1st Radical *hamzah*, 3rd radical *و* or *ي*.

إِنِّيَّان "to come"; Inf. إِنِّيَّان

		Preterite.	Aorist.	Jussive.	Imperative.	Active Participle.	Passive Preterite.	Passive Aorist.
3rd masc. Sing.		أَتَى	يَأْتِي <sup>1</sup>	يَأْتِ	—	آت <sup>2</sup>	أُتِيَ	يُؤْتَى
3rd fem.	..	أَتَتْ	تَأْتِي	تَأْتِ	—	—	—	—
2nd masc.	..	أَتَيْتَ	تَأْتِي	تَأْتِ	إِيتِ (from إِئْتِ) and ت <sup>3</sup> ; fem. إِيئِي etc.	—	—	—

*Note.*—Stem IV is إِنِّيَّان "to bring"; Aor. يُؤْتَى; Juss. يَأْتِ; Impera. آت;  
Passive Pret. أُتِيَ.

(2) So, too, are declined أَمَى "to refuse"; Aor. يَأْبَى; "to pay," II  
Stem أَدَى (same meaning), Inf. نَادَى; "to grieve, mourn."

<sup>1</sup> The Subjunctive is, 3rd m. يَأْتِي, 3rd f. تَأْتِي, etc.      آلَانِي<sup>2</sup>

<sup>2</sup> At the end of a sentence written آت. In pause, all Imperatives that consist of one letter are similarly written, as: ر for ر.



TABLE XIII (A)—(continued).

III. 2nd Radical *hamzah* and 1st و or ي.

يَسَّى "to despair"; Inf. يَأْسُ and يَأْسَةٌ.

		Preterite.	Aorist.	Jussive.	Imperative.	Active Participle.	Passive Preterite.	Passive Participle.
3rd masc. Sing.		يَسَّى	يَأْسُ يَيْسُ	يَأْسْ	—	يَأْسٌ	—	— <sup>1</sup>
3rd fem.	..	يَسَّتْ	تَيْسُ	تَيْسْ	—	—	—	—
2nd masc.	..	يَسْتَ	تَيْسُ	تَيْسْ	إِيسْ	—	—	—

IV. 2nd Radical *hamzah* and 3rd و or ي.

رَأَى "to see"; Inf. رَأَى and رَأَتْ.

PRETERITE.

3rd masc. .. Sing.	رَأَى	Dual.	رَأَا	Plur.	رَأَوْا
3rd fem. .. ..	رَأَتْ	..	رَأَتَا	..	رَأَيْنَ
2nd masc. .. ..	رَأَيْتَ	..	رَأَيْتُمَا	..	رَأَيْتُمْ
2nd fem. .. ..	رَأَيْتِ	..	..	..	رَأَيْنِ
1st c. .. ..	رَأَيْتُ	..	..	..	رَأَيْنَا

<sup>1</sup> The verb يَسَّى being neuter has no Passive Participle. But مأْيوس as Passive Participle of أَلْسِ is wrongly used by Persians and Indians in the sense of "disappointed."



TABLE XIII (A)—(continued).

		Aorist.	Subjunctive.	Jussive.	Imperative.	Active Participle.	Passive Preterite.	Passive Participle.
3rd masc. Sing.		بَرَى	يَبْرَى	يَبْرُ	—	رَبِي	رَبِي	مَرْبِي
3rd fem.	"	تَوَى	تَوَى	تَر	—	—		
2nd masc.	"	تَوَى	تَوَى	تَر	ر	—	(Passive Aorist بَرَى)	
2nd fem.	"	تَوَيْنَ	تَوَى	تَوَى	رِي			
1st c.	"	أَرَى	أَوَى	أَر	—			
3rd masc. Dual		بَرَانِ	يَبْرَانِ	يَبْرَانِ	—			
3rd fem. Dual	"	تَوَانِ	تَوَانِ	تَوَانِ	—			
2nd c. Dual	"	تَرَانِ	تَرَانِ	تَرَانِ	رِيَا			
3rd masc. Plur.		يَبْرُونَ	يَبْرُوا	يَبْرُوا	—			
3rd fem. Plur.	"	يَبْرِينَ	يَبْرِينَ	يَبْرِينَ	—			
2nd masc. Plur.	"	تَرُونَ	تَرُوا	تَرُوا	رِيَا			
2nd fem. Plur.	"	تَرِينَ	تَرِينَ	تَرِينَ	رِيْنِ			
1st c. Plur.	"	نَرَى	نَوَى	نَر	—			

*Note.*—(1) In the Aorist and Imperative and in Stem IV, the *hamza* is dropped.

(2) With a suffix, the forms are: رَأَى "he saw him"; يَرَاهَا "he sees her," etc.

(3) The following Derived Forms occur: III رَمَى "to disassemble," Aor. يَرْمِي, Inf. مَرَمَةً and رَمًا; IV أَرَى "to show," Aor. يَأْرِى, Juss. يَأْرِ, Impera. أَرِ, Inf. إِذْأَر and إِذْأَرَةً; VI نَوَى "to look at one another"; VIII إِذْقَى "to think."



TABLE XIII (A)—(continued).

V. 3rd Radical *hamzah* and 1st و or ی.

وَطَىَّ "to tread"; Aor. يَطَأُ; Inf. وَطَأَ.

—o—

VI. 3rd Radical *hamzah* and 2nd و or ی.

سَاءَ or سَاءَ (for سَوَّأَ) "to be bad"; Inf. سَوَّأَ.

		Preterite.	Aorist.	Jussive.	Imperative.	Active Participle.	Passive Preterite.	Passive Participle.
3rd masc. Sing.		سَاءَ or سَاءَ	يَسْوُ or يَسْوُ	يَسْوُ	—	سَاءَ (السَّائِي).	سِي or سِي	
3rd fem.	„	سَاءَتْ	تَسْوُ	تَسْوُ	—		(Passive Aorist يَسَّأَ).	
2nd masc.	„	سَوَّأْتَ	تَسْوُ	تَسْوُ	سَوَّأْ	}		
2nd fem.	„	etc.	etc.	etc.	سَوَّأِي			

*Note.*—(1) IV Stem سَاءَ "to make bad"; Aor. يَسِي; Imperative اَسِي  
Inf. اَسَاة; Act. Part. مَسِي.

(2) So too from سَاءَ (for سَوَّأَ) "to shine, be bright"; IV Stem اَسَاءَ  
"to light."



TABLE XIII (A)—(concluded).

جَاءَ or جَاءَ ( for جَاءَ ) " to come " ; Inf. جِيءَ.

		Preterite.	Aorist.	Jussive.	Imperative.	Active Participle.	Passive Preterite.	Passive Participle.
3rd masc. Sing.		جَاءَ or جَاءَ	جِيءَ or جِيءَ	يَجِيءَ	—	جَاءَ (الْجَائِي).	جِيءَ	
3rd fem.	„	جَاءَتْ	نَجِيءَ	نَجِيءَ	—			
2nd masc.	„	جِئْتَ	نَجِيءَ	نَجِيءَ	{ جِيءَ جِيئِي }			
2nd fem.	„	etc.	etc.	etc.				

Note.—So from هَاءَ ( for هَاءَ ), II Stem هَبَّ " to prepare " ; Inf. تَهَيَّأَ.

—o—

شَاءَ or شَاءَ ( for شَاءَ ) " to wish " ; Inf. مَشَاءَ and مَشَاءَ.

3rd masc. Sing.		شَاءَ (or شَاءَ).	بَشَاءَ (or بَشَاءَ).	هَشَاءَ	—	شَاءَ (الشَّالِي).	شَاءَ (Passive Aorist. بَشَاءَ).	مَشَاءَ
3rd fem.	„	شَاءَتْ	نَشَاءَ	نَشَاءَ	—			
2nd masc.	„	شِئْتَ	نَشَاءَ	نَشَاءَ	شَاءَ			



TABLE XIII.

(B.)

(TWO RADICALS WEAK LETTERS).

I. 1st and 3rd Radicals Weak.

وَقَى "to guard"; Inf. وَقَاهُ and وَقَى.

		Preterite.	Aorist.	Jussive.	Impera- tive.	Active Parti- ciple.	Passive Preterite.	Passive Parti- ciple.
3rd masc.	Sing.	وَقَى	يَقِي	يَقِ	—	وَقٍ	وُقِيَ	مَوْقِي
2nd masc.	„	—	—	—	قِ	(الْوَقِي) (Passive Aorist يُوقَى).		
2nd fem.	„	—	—	—	قِي			
2nd masc.	Plur.	—	—	—	قُوا			

Note.—(1) VIII Stem اِنْقَى "to fear (God)."

(2) So, too, وَفَى "to be complete, to fulfil (a promise)"; IV Stem اَوْفَى "to fulfil a vow," Aor. يَوْفِي, Impera. اَوْفِ, Inf. اِيفَاءً; وَلَى (and وَلَى) "to be near," Aor. يَلِي, Juss. يَلِ, Impera. لِ, Inf. وَلِي.



TABLE XIII (B)—(continued).

II. 2nd and 3rd Radicals Weak. These retain the 2nd radical. رَوَى "to narrate"; Inf. رَوَيْتَ.

		Preterite.	Aorist.	Jussive.	Imperative.	Active Participle.	Passive Preterite.	Passive Participle.
3rd masc.	Sing.	رَوَى	رَوِي	رَوِ	—	رَوٍ	رَوِيَ	رَوِيٌّ
3rd fem.	„	رَوَتْ	تَرَوِي	تَرَوِ	—	(الرَوَايَ).	(Passive Aorist رَوِي).	
2nd masc.	„	رَوَيْتَ	تَرَوِي	تَرَوِ	رَوِ	}		
2nd fem.	„	etc.	etc.	etc.	رَوِي			



رَوِيَ "to be well watered (of cattle), to quench one's thirst"; Inf. رَوَيْتَ and رَوِي.

3rd masc.	Sing.	رَوَى	رَوِي	رَوِ	—	رَوٍ	رَوِيَ	رَوِيٌّ
3rd fem.	„	رَوَيْتَ	etc.	etc.	—			
2nd mas.	„	رَوَيْتَ			رَوِ	}		
2nd fem.	„	etc.			رَوِي			

Note.—So, too, are conjugated سَوِيَ "to be worth"; قَوِيَ "to be strong"; etc.



TABLE XIII (B)—(concluded).

حَيَّاءُ or حَيَّ (for حَبَوُ) "to live"; Inf. حَيَّاءُ.

		Preterite.	Aorist.	Jussive.	Imperative.	Active Participle	Passive.	Passive Participle.
3rd masc.	Sing.	حَبَّى	يَحْبِي يَحْبِيَا	يَحْبِي	—	حَيَّ	—	—
[3rd masc.	„	حَيَّ	يَحْبِي]	—	—	—	—	—
3rd fem.	„	حَبِيَّتْ	etc.	—	—	—	—	—
2nd masc.	„	حَبِيَّتْ	—	—	احْيِ	—	—	—

Note.—II Stem حَيَّاءُ "to let live, greet," Inf. تَحْبِيءُ; X Stem اِسْتَعْبَا "to spare alive" (but in the sense of "to be ashamed" generally written with one ي, as: اِسْتَعْبِي), Aor. يَسْتَعْبِي.



TABLE XIV.

PARADIGM OF TREBLY WEAK VERB OR VERB WITH THREE WEAK RADICALS.

A. 1st Radical *hamzah*.

أَوَى "to take refuge"; Inf. أَوِي.

		Preterite.	Aorist.	Jussive.	Imperative.	Active Participle.	Passive Preterite.	Passive Participle.
3rd masc.	Sing.	أَوَى	يَأْوِي	يَأْوِ	—	أَوِي	—	—
3rd fem.	„	أَوَتْ	etc.	etc.	—	(أَوِي).	—	—
2nd masc.	„	أَوَيْتَ			إِوِ			

Note.—(1) II Stem أَوَى "to show hospitality to"; IV Stem أَوَى (with same meaning).

(2) Such verbs are inflected like أَوَى and حَوَى.

<sup>1</sup> أَوَى (form فَعَلَ - يَفْعُلُ) is the only verb with three weak radicals that is in common use.



TABLE XIV—(continued).

B. 2nd Radical *hamzah*.

وَأَيَّ "to promise."

		Preterite.	Aorist.	Jussive.	Imperative.	Active Participle.	Passive Preterite.	Passive Participle.
3rd masc.	Sing.	وَأَيَّ	يَأَيَّ	يَأَيَّ	—	وَأَيَّ	وَأَيَّ	مُؤَيَّ
3rd fem.	"	وَأَيَّ	تَأَيَّ	تَأَيَّ	—			
2nd masc.	"	وَأَيَّ	تَأَيَّ	تَأَيَّ	(s) or		Passive Aorist.	
2nd fem.	"	وَأَيَّ	تَأَيَّ	تَأَيَّ	إَيَّ			
1st c.	"	وَأَيَّ	أَيَّ	أَيَّ	—		يُؤَيَّ	
3rd masc.	Dual	وَأَيَّ	يَأَيَّ	يَأَيَّ	—			
3rd fem.	"	وَأَيَّ	تَأَيَّ	تَأَيَّ	—			
2nd masc.	"	وَأَيَّ	تَأَيَّ	تَأَيَّ	إَيَّ			
2nd fem.	"	وَأَيَّ	تَأَيَّ	تَأَيَّ	"			
3rd masc.	Plur.	وَأَيَّ	يَأَيَّ	يَأَيَّ	—			
3rd fem.	"	وَأَيَّ	يَأَيَّ	يَأَيَّ	—			
2nd masc.	"	وَأَيَّ	تَأَيَّ	تَأَيَّ	أَوَّ			
2nd fem.	"	وَأَيَّ	تَأَيَّ	تَأَيَّ	إَيَّ			
1st c.	"	وَأَيَّ	نَأَيَّ	نَأَيَّ	—			

Note.—Such verbs are inflected like سَأَلَ and وَفَّى.



TABLE XV.

The negative substantive verb **لَيْسَ** "he is not" has no Aorist or Imperative. It is inflected like verbs with the 2nd Radical **و** and **ي**.

1 c.	2 fem.	2 masc.	3 fem.	3 masc.	
لَسْتُ	لَسْتِ	لَسْتَ	لَيْسَتْ	لَيْسَ	Sing.
	لَسْتُمَا	لَسْتُمَا	لَيْسَتَا	لَيْسَا	Dual.
لَسْنَا	لَسْتُنَّ	لَسْتُمْ	لَسْنَ	لَيْسُوا	Plur.



TABLE XVI.

FORMATION OF VERBAL NOUNS FROM WEAK VERBS.

Noun of Time and Place.	Passive Participle.	Agent or Active Participle.	Verbal Noun or Infinitive.	Aorist.	Preterite.
	مَمْدُودٌ	مَادٌ	مَدٌ	يَمْدُ	مَدَّ
	مَأْتِرٌ	أَتِرٌ	أَتَرٌ	يَأْتِرُ	أَتَرَ
	مَسْأُولٌ	سَأِلٌ	سَوَّلٌ	يَسْأَلُ	سَأَلَ
	مَهْذُوءٌ	هَذِىٌّ	هَنَءٌ - هَذَاوَةٌ	يَهْذِىُّ	هَذَأَ
مَوْعِدٌ	مَوْعُودٌ	وَعِدٌ	عَدَّةٌ - وَعَدٌ	يَعِدُ	وَعَدَ
		يَابِعٌ	يَبِعٌ	يَبِيعُ	يَبَعَ
مَقَالٌ	مَقُولٌ	قَالَ	قَوْلٌ	يَقُولُ	قَالَ
مَبِيعٌ	مَبِيعٌ	بَاعٌ	بَيْعٌ	يَبِيعُ	بَاعَ
	مَخْذُوفٌ	خَافٌ	خَوْفٌ	يَخَافُ	خَافَ
مَغْزِىٌّ	مَغْزُوءٌ	غَازٍ	غَزْوٌ	يَغْزُو	غَزَا
مَوْسِىٌّ	مَوْسِىٌّ	وَامٌ	رَمِىٌّ	يَرْمِى	رَمَى
	مَرْضِىٌّ (or مَوْضُوءٌ)	رَضِىٌّ	رِضْوَانٌ - رِضَاٌ	يَرْضِى	رَضِى
	مَوْقِىٌّ	وَقِىٌّ	وَقَايَةٌ - وَقِىٌّ	يُوقِى	وَقِى
	مَوْجِىٌّ	وَجِىٌّ	وَجِىٌّ	يَوْجِى	وَجِى
	مَوْلِىٌّ	وَالٌ	وَلِىٌّ	يَلِى	وَلِى
	مَطْوَىٌّ	طَاوٌ	طِىٌّ	يَطْوَى	طَوَى
	مَرْوِىٌّ	رَاوٌ	رِىٌّ - رِىٌّ	يَرْوِى	رَوِى



## APPENDIX B.

(Continuation of § 125.)

The following examples of the use of the tenses will repay study:—

(1) *Vaqt-i ki dar ṣaḥrā mī-raft dīd ki hama-yi darakhthā uftāda* and وقتیکہ بچہ در صحرا میرفت دید کہ ہمہ درختها افتاده اند; here the plural verb gives the idea of number, but *uftāda ast* افتاده است would also be correct. Instead of the Preterite دید *dīd*, the Historical Present می بیند *chi mī-bīnad*<sup>1</sup> might be used by Indians and Afghans, but not by Persians. The Perfect افتاده اند *uftāda-and* shows Indefinite Past time. The Preterite would signify that the trees fell while he was looking on.

(2) *Vaqt-i ki bachcha būdam hama-yi dandānhāyam uftād* وقتیکہ بچہ بودم همه دندانهایم افتاد. Here the Preterite is used because the time is defined. The plural افتادند *uftādand* would not be good.

(3) *Khupāhish-i mā raftan bi-Būshahr būd lākin bī ta'mīr kardan-i jahāz raftan namī-shud* خواهش ما رفتن به بوشهر بود لیکن بی تعمیر کردن جهاز رفتن نمی شد "we wished to go to Bushire but it was impossible to do so without repairing the ship." *Dar shab chunīn āwāzhā-yi muḥīb-i shunīdīm ki raftan bi-sāḥil mumkin na-būd* در شب چنین آوازهای مهیبی شنیدیم کہ رفتن به ساحل ممکن نبود "we heard such terrible noises on the land that it was impossible for us to go to the shore."

The two Infinitives (رفتن *raftan*) are nouns; نمی شد *namī-shud* in Mod. Pers. = ممکن نبود *mumkin na-būd*.

*Vulgarly* in Persia *bi-sāḥil rafta namī shud* is used. The Afghans frequently use this construction; probably in imitation of the Urdu.<sup>2</sup>

(4) "You ought to have acted on my advice" می بایست نصیحت مرا قبول *mī-bāyist naṣīḥat-i marā qabūl karda bāshīd*.<sup>3</sup>

(5) *Shighāl harchi paydā mī-kunad duzdīda va mī-ravad* شغال هرچه پیدا میکند دزدیده و میرود "the jackal steals whatever it finds." Here the Aorist *bi-kunad* would signify that there was a doubt about the jackal finding anything; *mī-kunad* shows that finding is its occupation.

The copula *و* is wrong or at least a redundancy. Grammarians consider the final *s* of the past participle a copula conjunction.

<sup>1</sup> *Mī-ravad* could be used for *dīd*, but might be mistaken for the Future.

<sup>2</sup> *Taqdīr se laṭā nahīn jānā* (Urdu) "it is impossible to fight against Fate."

<sup>3</sup> Or classically بایست قبول میکردید *bāyist—qabūl mī-kardīd*.



(6) *Agar janāb-i 'ālī ūrā yak saḡar bi-ḡarmāyīd ummīd ast ki bi-zūdi shifā yābad* اگر جنابعالی اورا یک نظر بغرمایید امید است که بزودی شفا یابد. Here the Subjunctive shows the doubt after 'I hope.' The Future *khupāhad yāft* could be substituted to show certainty; but in this case it would be better to substitute *yaqīn ast* for *ummīd ast*.

(7) *Nām-i ān mulk<sup>1</sup> ki jahāz bi-ān ravanda būd fulān būd* نام آن (Afghan) "the name of the country for which the ship was about to sail was So-and-so." Here the noun of agency is, in modern Persian at any rate, incorrect. It is possibly an imitation of the Urdu construction. Substitute—*ki jahāz bi-dānjā mī-bāyis. bi-ravad* که جہاز بدانجا می بایست برود *or raftanī būd* رفتنی بود; *or—ki jahāz da-shurf-i hurakat bi-dānjā būd* که جہاز در شرف حرکت بدانجا بود *or mushrif<sup>2</sup> bi-raftan bi-dānjā būd* مشرف بر رفتن بدانجا بود.

(8) *Ān-qadr bi-tālī<sup>1</sup> ast ki agar barāy-i āb khurdañ biravad jūb mī-khushkad, or khupāhad khushkid* آنقدر بیتالع است که اگر برای آب خوردن برود چوب می خشکد. "he is so unfortunate that were he to go to drink water, the stream would dry up." If *būd* were substituted for *ast*, it would be followed by *mī-raft* and *mī-khushkid*.

(9) "I did not think that he would come to-day" *hīch bi-khayāl-am na-rasīd ki ū imrūz bi-yāyad (or khupāhad āmad)*. From neither of the subordinate tenses is it clear whether he came or did not come.

(10) In, *Shabhā nālīda-am tā marā'in farzand bakhshīda ast* شبها نالیده ام تا مرا "I wept many nights till (God) gave me this son," the Preterite would also be right. The Perfect *nālīda am* signifies, indefinite time, and *bakhshīda ast* because the son is still present. *Nālīdam* could be used if the year or place had been stated, and it could be followed either by the Preterite *bakhshīd* or by the Perfect. The Pluperfect *nālīda būdam*, followed by the Pluperfect, would mean that he had a long time ago wept and then received the blessing. The Pluperfect followed by the Preterite would signify that a long time elapsed between his weeping and receiving the blessing.

(11) *Chī khūb ast ki tā rasīdan-i man bi-Shīrāz zan-am zā'īda bāshad (or bi-zāyad)* چه خوب است که تا رسیدن من بشیراز زنم زائیده باشد. In m.c. both the Pres. and Past Subjunctive are used here with the same signification.

Instead of *chī-khūb ast*, the Future *chī khūb khupāhad būd*, or *khupāhad shud*, could be used.

*Agar* "if" could be substituted for *ki* "that."

<sup>1</sup> Better *nām-i mulk-i ki*—; the two *ān* sound bad.

<sup>2</sup> In speaking an *iṣṭā'at* would often be inserted after *mushrif*.



(12) "Whatever people thought, they thought wrong" مردم هر خیالی کردند غلط بود *mardum har khayāl-i kardand ghalat būd*: the Preterite *kardand* signifies 'on that particular occasion.' But in مردم هر خیالی کرده *mardum har khayāl-i karda-and ghalat ast*,<sup>1</sup> the Perfect signifies whatever they have thought in the past or are thinking now. Substitute the Past Subjunctive کرده باشند *karda bāshand* and the meaning is "whatever they may have thought (but they may or may not have thought anything)—." Similarly او کرد بیخود هر چه *harchi ū kard bi-khud kard* "whatever he did then, he did wrong." *Harchi ū karda bāshad bi-khud karda ast* "whatever he may have (or have not) done at any time, was and is wrong."

(13) "—that is to say I am fool enough to have believed it (if you had told me the story <sup>2</sup>)?" —یا'نی من آنقدر احمقم که باور میکردم *ya'nī man ān-qadr aḥmaq-am ki bāvar mī-kardam*? Here *mī-kardam* signifies a past condition, or rather a condition that cannot be fulfilled; بکنم *bi-kunam* or خواهم کرد *khawāham kard* would signify 'that I should believe it in the future.' The lady speaks of her being foolish in the present time: she might have said—آنقدر احمق بودم که *ān qadr aḥmaq būdam ki*—.

In the above instances, the meaning of *mī-kardam* or *bi-kunam* is practically the same.

(14) *Kujā būdī?* کجا بودی "where were you (when I called for you)?" *Kujā būda-ī?* کجا بودی "where have you been all this time?" *Ū ḥālā murda* او حالا مرده "he has just expired (I was present or the news has just been brought to me)"; but *ū ḥālā murda ast* او حالا مرده است "he is no longer living, he is already dead."

(15) *Na ānki 'ilāj karda-ī balki mu'jaza karda-ī* نه آنکه علاج کرده بلکه معجزه کرده "its not a cure you've done but a miracle." If the time were fixed or mentioned (as yesterday, last month, last year) the Preterite would be used.

(16) "I would go through fire and water to serve you" من خود را برای *man khud rā barāy-i shumā dar āb u ātash mī-andāzam* (not انداختم می *mī-andākhtam* which would refer to past time unless an adverb denoting present or future were used and the context showed that the clause was the apodosis of a condition), but—*vaš agar jardā bi-man mī-guftid khud rā dar āb u ātash mī-andākhtam* ولی اگر فردا من میگوئید خود را در آب و آتش می انداختم means "were you to tell me

<sup>1</sup> Not بود *būd*. *Ast* است = 'is wrong still': *būda ast* = 'has been wrong but may be right now.'

<sup>2</sup> Said by an enraged wife to her husband; she has overheard a story being made up by him to dupe her.

<sup>3</sup> *Agar mī-guftid* اگر میگوئید understood.



to-morrow, I would go through fire to serve you"; transfer *فردا fardā* to the second clause and *میگفتید mī-guftid* will give either a past or a future sense. In *agar dīrūz mī-guftid—mī-andākhtam* انداختم می انداختم the whole supposition becomes past.

(17) "I forgot it up till to-day" *تا امروز فراموش کرده ام tā imrūz farāmūsh karda am* (not *کردم kardam*), but *تا دیروز فراموش کرده بودم tā-dīrūz farāmūsh karda būdam* (not *کردم kardam*).

(18) *Khvāb-i dīda am. Guft khayr bād; chi dīda-ī—(Gul.) خوابی دیده ام* گفت خیر باد چه دیدی "I have had a dream. He said 'I hope it was a propitious one; what did you see?'" Here the Perfect is used as the time is indefinite. Later on the addressee says *چه مبارک خواب است که دیدی chi mubārak khvāb ast ki dīdī*. Here the Preterite signifies that the narrator in telling his dream also mentioned the date.

(19) "Would that that young man yesterday had proved to be your brother Ghānim" *کاش که آن جوان دیروزی برادر شما غانم در آمده بود kash-ki ān javān-i dīrūzī barādar-i shumā Ghānim dar āmada būd* (or *در می آمد dar mī-āmad*): here the Pluperfect without *dīrūzī* shows that the time is past; the Imperfect alone (as also the Past Habitual) might refer to past or future time, but the adjective *دیروزی dīrūzī* clearly indicates past time. "Would that this young man (now present) were your brother Ghānim" *کاش این جوان برادر کاش این جوان بودار kash īn javān barādar-i shumā Ghānim būd*<sup>1</sup> (or *بودی būdī* or *میبود mī-būd*); here the three tenses are indefinite as to time, but the demonstrative pronoun *این īn* gives the clue; *باشد bāshad* might be substituted and would indicate the present or immediate future.

(20) "Since the time I was born I have never told a lie" *از وقتی که متولد شدم تا حالا دروغ نگفته ام az vaqt-i mutavallid shudam tā hāl darūgh na-gufta am*.

Here the Perfect tense *نگفته ام*, because the effects of the action continue.

(21) *Qā'ida-yi man ān ast ki har rūz rūz-nāma bi-khvānam* قاعدی من آنست که هرروز روز نامه بخوانم means "it is my usual habit to read the paper daily" (but I may have omitted to do so occasionally). Substitute *mī-khvānam* *میخوانم* for *bi-khvānam* *بخوانم* and the meaning is, 'It is my custom to read and I do read regularly.'

(22) "You ought to have sympathized with me in my distress" *شما می بایست در آنوقت مصیبت با من همدردی کرده باشید shumā mī-bāyist (ki) dar ān vaqt-i musibat bā man ham-dardī karda bāshīd*.<sup>2</sup> Instead of *می بایست mī-bāyist*, *بایست bāyist* can be substituted, followed by the Imperfect *میکردید mī-kardid*, but this construction is used in writing only. In *در خوب بود که در*

<sup>1</sup> *Būda būd* بود بود is not used, but would be grammatically correct.

<sup>2</sup> *Bi-kunīd* بکنید might be used but could be incorrect.



بُود *khūb būd ki dar ān vaqt-i musibat dil-i tār dar haqq-i man bi-sūzad*, *būd* gives to *bi-sūzad* the idea of past time. Also, as *ki* in this second sentence is the equivalent of *اگر* *agar*, the clause introduced by it is in reality the protasis of condition and its verb can therefore correctly be put in the Imperfect, i.e. *می سوخت* *mī-sūkht* instead of *بُود* *bi-sūzad*. *Mī-sūkht* *می سوخت* however would in this instance be open to the misconception *بی جهت اینکه می سوخت* *bi-jihat-i inki mī-sūkht* (instead of *اگر می سوخت* *agar mī-sūkht*) "it was well that you were sympathizing with me in—."

(23) *Kāsh mī-āmad* *کاش می آمد* "I would he had come": *kāsh jardā mī-āmad* (or *بیاید* *bi-yāyad*) "would that he would come to-morrow": *kāsh dīrūz mī-āmad* (or *آمده بود* *āmada būd*) "would that he had come yesterday."<sup>1</sup>

(24) *Ohī kār kunīm ki ghaflat na-karda bāshīm* چه کار کنیم که غفلت نکرده باشیم *ya'nī ba'd az kardan-i ān kār ghaflat na-karda bāshīm* ( = *باشیم* غفلت نکردن). Here if *bi-kunīm* were substituted after *ghaflat*, there would be no real alteration in the meaning.

(25) *Kāghaz rā navishta kardī* (Afghan) "have you written the letter (yourself), or have you had it written for you"? Similarly *navishta khwāham kard* (Afghan).

(26) "How did you imagine that I would agree to this?" *chigūna taṣavvur kardid ki man in sukhan rā qabūl bi-kunam* (or *خواهم کرد* *khwāham kard*)?

(27) *Hargiz na-shunīda-am ki kas-i tālib-i Shaytān shavad* هرگز نشنیده ام که کسی طالب شیطان شود "I have never heard of any one loving Satan." Here *shavad* gives the idea of indefinite time, past or present, but *shuda bāshad* would mean "I have never heard that any one ever has been in love with Satan" (past time only).

(28) "There was an earthquake a few days ago" *chand rūz ast ki zalzala shuda ast* (not *شد* *shud* <sup>2</sup>); or *chand rūz pish zalzala shud*; or *از وقتیکه زلزله شد چند روز است* *az vaqt-i kī zalzala shud chand rūz ast*.

(29) "I have seen you going about barefooted for a long time" *man mī-bīnam ki khayli vaqt ast pā barahna rāh mī-ravī* (m.c.): here *mī-bīnam* shows that the

<sup>1</sup> The Imperfect with *کاش* *kāsh* may refer to future or past time, but the Aorist with *کاش* *kāsh* refers to future only; and the Pluperfect with *کاش* *kāsh* to the past only.

<sup>2</sup> *Shud شد* is m.c., but incorrect.



person addressed is still barefooted. Substitute *دیده* *dīda am* and the meaning may be that the person now has shoes.

(30) *In rā chigūna khwāham kusht* این را چگونه خواهم کشت "in what manner shall I kill this?", but substitute *بکشم* *bi-kusham* and the meaning is primarily 'I can't kill it'; and secondarily 'I intend to kill it, but in what manner shall I do so'?

(31) *Wa'da mī-kunam ki biyāyam* وعده میکنم که بیایم "I promise to come," but *wa'da mī-kunam ki khwāham āmad* وعده میکنم که خواهم آمد "I promise that I will (and shall) come."

(32) *In ṣadā-yi pā az ū khwāhad būd* این صدای پا از او خواهد بود "this must (I feel certain) be his footstep", but *in ṣadā-yi pā az ū bāyad bāshad* "this ought to be (but may not be) his footstep."

(33) *Īnjā kas-i hast ki Turkī bi-dānad* اینجا کسی هست که ترکی بداند "is there anyone here who knows Turki (to know Turki)?" Here the Aorist is correct as it indicates uncertainty. In m.c. however the Present is often incorrectly substituted,<sup>1</sup> but in this case the meaning might also be "There is some one here who knows Turki."

(34) *Ummīd-vār-am shumā bi-yāyīd* امیدوارم شما بیایید "I hope you may be able to come"; *ummīdvār-am shumā khwāhīd āmad* امیدوارم شما خواهید آمد "I hope and know that you will come." *Umīdvār būdam shumā bi-yāyīd* امیدوار بودم شما بیایید "I hoped you might come"; *ummīdvār būdam shumā khwāhīd āmad* امیدوار بودم شما خواهید آمد "I felt certain you would come." To express certainty *یقین داشتم* *yaqīn dāshtam* is to be preferred to *ummīd-vār būdam*.

(35) "They should have said *B'ism illāh* but they didn't" می بایست *mī-bāyist b'ism illāh gufta bāshand*, *na-gufta-and*. Had the speaker been present at the occasion, he would have said *نگفتند* *na-guftand*.

(36) *Dar qadīm īnjā daryācha-i būda ast* در قدیم اینجا دریاچه بوده است "there has been (was) a lake here formerly": *būd* بود would signify that the writer has, or had, lived near the lake or else that he knew by tradition that there had been a lake there.

(37) *Mazanna ki asbāb-i tūy-i 'arrāda ghārat shuda ast* مظنه که اسباب توی عراده غارت شده است "the goods in the wagon have probably been stolen"; here the Perfect, even after the word 'probably,' signifies it is the conviction

<sup>1</sup> In *Urdū* the Dubious Present Tense *jāntū ho* should be used and not the Pres. Indic.

<sup>2</sup> In neither case is it known whether the person came or not.

<sup>3</sup> Should be *شده باشد* *shuda bāshad*; *است* *shuda ast* is really wrong though common in m.c.



of the speaker that they have been stolen, that he has no doubt of the matter. *Shuda bāshad* شده باشد would mean 'they may have been stolen.'

(38) *Ū 'arīza-ī bi-man dāda ast ki pas parirūz dar 'arḡ-i rāh-i Tiflīs bā jānvarān-i khud mī-āmada ast* او عریضه بمن داده است که پس پریروز در 'ارغی راهی تیفلیس با جانوران خود می آمده است. Here *dāda ast* signifies indefinite time: *mī-āmada ast*<sup>1</sup> shows that the speaker was not present. *Mī-āmad* می آمد might be substituted, but would not indicate whether the speaker was present or not.

(39) *Gūsh dādam, dīdam hamān ṭawr ast ki khayāl karda am* گوش دادم دیدم همان طور است که خیال کرده ام. "I listened and found out it was even as I had thought." Here the Perfect *khayāl karda am* signifies 'as I had thought previously and still think': the Pluperfect would signify 'I had thought' (but probably do not do so now). *Kardam* کردم would mean as I had thought on one occasion. *Mī-kardam* میکردم as I had thought for some time, or frequently.

(40) *Ay nādān īn rā bād-i tund namī-gūyand: magar bī-jubhā-yi kūchak va nahr-hā-yi khurd safar-karda mī-bāshī* ای نادان این را باد تند نمی گویند مگر به چوبهای کوچک و نهرهای خرد سفر کرده میباشی (Afghan) "Simpleton! this is not called a gale. Your voyages have been confined to streams and canals, have they not?" *Safar karda mī-bāshī* سفر کرده میباشی is apt to mislead the student: *safar-karda* سفر کرده is a compound adjective like *najāt-yāfta* نجات یافته and *mī-bāshī* is simply the Present Tense.

(41) *Fulān<sup>2</sup> dīrūz dushnām dāda ast* فلان دیروز دشنام داده است "So-and-so abused me yesterday." Here the Perfect shows that the speaker was abused behind his back and that the abuse was reported to him. Had he been present and heard the abuse, he would have said *dushnām dād*.

(42) *Nāmī-dānist ki kujā mī-ravad* نمی دانست که کجا میرود "he didn't know where he was going": *namī-dānist ki kujā mī-raft* (not so good and more uncommon) has the same signification. *Dīdam ki mutaghayyir mī-shavad va naṣīhat-i marā bi-karāhat mī-shinavad* دیدم که متغیر میشود و نصیحت مرا بکاراحت می شنود "I saw that he was getting angry and was taking my advice in ill part": here the Present *mī-shavad* might indicate Future time, 'I thought he would get angry'; but *mī-shud* میشد would be open to no such interpretation.

(43) *Payghambar gufta ast* پیغمبر گفته است "the Prophet once said" (the speaker not being present). *Payghambar mī-gufta ast* پیغمبر میگفته است "the Prophet used often to say" (the speaker might have been present).

<sup>1</sup> "Has been coming."

<sup>2</sup> Or *fulānī*.



(44) *Ihtimāl mī-ravad ki ū khwāhad āmad* او خواهد آمد احتمال "he will probably come." Though the Future is often used in such cases after *ki*, both in speaking and writing, it is incorrect. The Pres. Subj. should be used after *احتمال ihtimāl mī-ravad*, as there is a doubt. However *یقین دارم ki ū khwāhad āmad* *yaqīn dāram ki ū khwāhad āmad* is correct.

(45) *Vaqt-i ki ranj ziyāda shud* (or *ast*, or *bāshad*) *ḡawāb bīshdar khwāhad būd* (or *mī-bāshad*, or *ast*, or *mī-shavad*; but not *bāshad*); و قتی که رنج زیاده شد; ثواب بیشتر خواهد بود; *vaqt-i (ki mī-āmadam dīdam ki chīrah-i shumā mī-sūkht* (or *mī-sūzad*) و قتی که می آمدم دیدم که چراغ شما می سوخت (یا می سوزد)

(46) *Agar namī-tarsīdam ki dīr shavad ānjā mī-raftam* اگر نمی ترسیدم که دیر شود آنجا می رفتم. This may signify either, "Had I not been afraid that it was too late I would have gone there," or "were I now not afraid that it would get late I would go there." The adverbs *دیر دیرūz* or *فردا fardā* would fix the time as past or future; also if *می رافتم mī-ravam* were substituted for *می رفتم mī-raftam*, the Future would be clearly indicated.

(47) *Vaqt-i ki man bachcha būda am az yak-sālagi harf mī-zada am* و قتی که من بچه بودم از یک سالگی حرف می زدادم. Here *م mī-zada am* shows continuance of the action up to the present.

(48) *Az qarār-i ki darvīsh mī-guft ki rūz-i pādīshāh-i bi-shikār mī-rafta ast shighāl-i dīd ān rūz rūz-i 'Id būda ast* از قولی که درویش می گفت که روزی پادشاهی بی شکار می رفته است "according to what the Darvish was saying (either on a particular day or 'used to say') that as a certain king was going out hunting, he saw a jackal, that day must have been 'Id.'" *Mī-rafta ast* می رفته است shows that the Darvish might have been present on the occasion; the Imperfect *می رفت mī-raft* could be substituted but would indicate that the darvish was not present. Instead of *بوده است būda-ast*, it would be equally right to say *باید بود būyad būda bāshad*.<sup>2</sup>

(49) *'Ajab nīst ki (or agar) bi-ravad* (or اگر) برود "it is not strange if he go"; but *'ajab nīst ki (not agar) khwāhad raft*, عجب نیست که (not اگر) خواهد رفت "it is not strange that he will (or should) go (as he will go).

(50) *Muddat-i banda muntazir-i mulāqāt-i sharīf būda am* (or *mī-bāsham*) مدتی بده منتظر ملاقات شریف بوده ام (or می باشم) but *muddat-i 'st banda muntazir-i mulāqāt-i sharīf mī-bāsham* (not *būda am*) مدتیست بده منتظر ملاقات شریف می باشم

<sup>1</sup> In Afghan Persian, the perfect participle is prefixed to *būda ast* to give the sense of *must*, as: *rafta būda ast* "he must have gone"; *karda būda ast* "he must have done." But *būda būda ast* cannot be said, though by analogy it would be the correct form.

<sup>2</sup> Or *mī-bāyist bāshad*.



(بوده am not) "I have long been expecting to meet you": *ā muddat-i būd* be written, it must be followed by *būda am*.

(51) *Ba'd az ānki ānjā raftam bi-shumā ittilā'mi-diham* بعد از آنکه آنجا رفتم بشما اطلاع میدهم "after I have gone there I will inform you of my going"; here *bi-ravam* could be substituted for *raftam*: also vulgarly *rafta bāsham*.

(52) *Kāghaz-i ki dar fulān tārikh bi-man navishta būdid imrūz rasīd* کاغذی که در فلان تاریخ بمن نوشته بودید امروز رسید "the letter you wrote me on such and such date arrived to-day." Here the Pluperfect is used to indicate a time previous to the Preterite, and the Preterite is used to indicate an action just completed.

(53) *Gumān mi-kunam ki chiz-i az ān qism na-dāram* (or *na-dāshta bāsham*) گمان میکنم که چیزی از آن قسم ندارم (or نداشته باشم) "I don't think I have anything of that sort." *Na-dāram* ندارم is here Present Tense, Indicative.

THE END.



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## I

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*Kūhistān* and *kūhsār*, difference between, p. 411 and footnote 2.  
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*Kūs*=drum, p. 297, footnote 3.  
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*Khawāh*, p. 580 (3); *khawāh ma-khawāh*, p. 311 (14).  
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## L

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*Lakht-i*=a short time, p. 127 (9) and p. 308 (9).  
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*Majnūn*, p. 179 (4) and footnote 5.  
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## N

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